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Lady Burton's Edition  
of her Husband's  
**ARABIAN NIGHTS**

Translated literally from the Arabic.



prepared for  
HOUSEHOLD READING

by  
**JUSTIN HUNTLY M'CARTHY,**  
M.P.  
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**Now when it was the Five Hundred and Fifty-eighth Night,**

She said, it hath reached me, O auspicious King, that Sindbad the Seaman continued :—So I threw the devil off my shoulders, hardly crediting my deliverance from him and fearing lest he should shake off his drunkenness and do me a mischief. Then I took up a great stone from among the trees and coming up to him smote him therewith on the head with all my might and crushed in his skull as he lay dead drunk. Thereupon his flesh and fat and blood being in a pulp, he died and went to his deserts, The Fire,—no mercy of Allah be upon him ! I then returned, with a heart at ease, to my former station on the sea-shore and abode in that island many days, eating of its fruits and drinking of its waters and keeping a look-out for passing ships ; till one day, as I sat on the beach recalling all that had befallen me and saying, “ I wonder if Allah will save me alive and restore me to my home and family and friends ! ” behold, a ship was making for the island through the dashing sea and clashing surges. Presently, it cast anchor and the passengers landed ; so I made for them, and when they saw me all hastened up to me and gathering round me questioned me of my case and how I came thither. I told them all that had betided me, whereat they marvelled with exceeding marvel and said, “ He who rode on thy shoulder is called the ‘ Shaykh al-Bahr ’ or Old Man of the Sea,<sup>1</sup> and none ever felt his legs on neck and came off alive but thou ; and those who die under him he devoureth : so praised be Allah for thy safety ! ” Then they set somewhat of food before me, whereof I ate my fill, and gave me somewhat of clothes wherewith I clad myself anew and covered my body ; after which they took me up into the ship, and we sailed days and nights, till fate brought us to a place called the City of Apes, builded with lofty houses, all of which gave upon the sea, and it had a single gate studded and strengthened with iron nails. Now every night, as soon as it is dusk, the dwellers in this city use

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<sup>1</sup> More literally “ The Chief of the Sea (-Coast), ” Shaykh being here a chief rather than an elder (coldermann, alderman). So the “ Old Man of the Mountain, ” famous in crusading days, was the Chief who lived on the Nusayriyah or Ansári range, a northern prolongation of the Libanus. Our “ old man ” of the text may have been suggested by the Koranic commentators on chap. vi. When an Infidel rises from the grave, a hideous figure meets him and says, Why wonderest thou at my loathsomeness ? I am thine Evil Deeds : thou didst ride upon me in the world and now I will ride upon thee (suiting the action to the words).



to come forth of the gates and, putting out to sea in boats and ships, pass the night upon the waters in their fear lest the apes should come down on them from the mountains. Hearing this I was sore troubled remembering what I had before suffered from the ape-kind. Presently I landed to solace myself in the city, but meanwhile the ship set sail without me and I repented of having gone ashore, and calling to mind my companions and what had befallen me with the apes, first and after, sat down and fell a-weeping and lamenting. Presently one of the townsfolk accosted me and said to me, "O my lord, meseemeth thou art a stranger to these parts?" "Yes," answered I, "I am indeed a stranger and a poor one, who came hither in a ship which cast anchor here, and I landed to visit the town; but when I would have gone on board again, I found they had sailed without me." Quoth he, "Come and embark with us, for if thou lie the night in the city, the apes will destroy thee." "Harkening and obedience," replied I, and rising, straightway embarked with him in one of the boats, whereupon they pushed off from shore and anchoring a mile or so from the shore, there passed the night. At daybreak they rowed back to the city, and landing, went each about his business. Thus they did every night, for if any tarried in the town by night the apes came down on him and slew him. As soon as it was day, the apes left the place and ate of the fruits of the gardens, then went back to the mountains and slept there till nightfall, when they again came down upon the city. Now this place was in the farthest part of the Country of the Blacks, and one of the strangest things that befel me during my sojourn in the city was on this wise. One of the company with whom I passed the night in the boat, asked me, "O my lord, thou art apparently a stranger in these parts; hast thou any craft whereat thou canst work?" and I answered, "By Allah, O my brother, I have no trade nor know I any handicraft, for I was a merchant and a man of money and substance and had a ship of my own, laden with great store of goods and merchandise; but it foundered at sea and all were drowned excepting me who saved myself on a piece of plank which Allah vouchsafed to me of His favour." Upon this he brought me a cotton bag and giving it to me, said, "Take this bag and fill it with pebbles from the beach and go forth with a company of the townsfolk to whom I will give a charge respecting thee. Do as they do and belike thou shalt gain what may further thy return voyage to thy native land." Then he carried me to the beach, where I filled my bag with pebbles large and small, and presently we saw a company of folk issue from the town, each bearing a bag like mine, filled with



pebbles. To these he committed me, commending me to their care, and saying, "This man is a stranger, so take him with you and teach him how to gather, that he may get his daily bread, and you will earn your reward and recompense in Heaven." "On our head and eyes be it!" answered they, and bidding me welcome, fared on with me till we came to a spacious Wady, full of lofty trees with trunks so smooth that none might climb them. Now sleeping under these trees were many apes, which when they saw us rose and fled from us and swarmed up among the branches; whereupon my companions began to pelt them with what they had in their bags, and the apes fell to plucking of the fruit of the trees and casting them at the folk. I looked at the fruits they cast at us and found them to be Indian<sup>1</sup> or cocoa nuts; so I chose out a great tree, full of apes, and going up to it, began to pelt them with stones, and they in return pelted me with nuts, which I collected, as did the rest; so that even before I had made an end of my bagful of pebbles, I had gotten great plenty of nuts; and as soon as my companions had in like manner come by as many nuts as they could carry, we returned to the city, where we arrived at the fag-end of day. Then I went in to the kindly man who had brought me in company with the nut-gatherers and gave him all I had gotten, thanking him for his kindness; but he would not accept them, saying, "Sell them and make profit by the price;" and presently he added (giving me the key of a closet in his house), "Store thy nuts in this safe place and go thou forth every morning and gather them as thou hast done to-day, and choose out the worst for sale and supplying thyself; but lay up the rest here, so haply thou mayst collect enough to serve thee for thy return home." "Allah requite thee," answered I and did as he advised me, going out daily with the cocoa-nut gatherers, who commended me to one another and showed me the best-stocked trees.<sup>2</sup> Thus did I for some time, till I had laid up great store of excellent nuts, besides a large sum of money, the price of those I had sold. I became thus at my ease and bought all I saw and had a mind to, and passed my time pleasantly, greatly enjoying my stay in the city, till, as I stood on the beach one day, a great ship steering through the heart of the sea presently cast anchor by the shore and

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<sup>1</sup> Arab. "Janz al-Hindi;" our word cocoa is from the Port. "Coco," meaning a "bug" (bugbear) in allusion to its caricature of the human face, hair, eyes and mouth. I may here note that a cocoa-tree is easily climbed with a bit of rope or a handkerchief, giving a purchase to the feet.

<sup>2</sup> Tomb-pictures in Egypt show tame monkeys gathering fruits, and Grossier (Description of China, quoted by Hole and Lane) mentions a similar mode of harvesting tea by irritating the monkeys of the Middle Kingdom.

landed a company of merchants, who proceeded to sell and buy and barter their goods for cocoa-nuts and other commodities. Then I went to my friend and told him of the coming of the ship and how I had a mind to return to my own country; and he said, "'Tis for thee to decide." So I thanked him for his bounties and took leave of him; then, going to the captain of the ship, I agreed with him for my passage and embarked my cocoa-nuts and what else I possessed. We weighed anchor—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### Now when it was the Five Hundred and Fifty-ninth Night,

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—So I left the City of the Apes and embarked my cocoa-nuts and what else I possessed. We weighed anchor the same day and sailed from island to island and sea to sea; and whenever we stopped, I sold and traded with my cocoa-nuts, and the Lord requited me more than I erst had and lost. Amongst other places, we came to an island abounding in cloves<sup>1</sup> and cinnamon and pepper; and the country people told me that by the side of each pepper-bunch groweth a great leaf which shadeth it from the sun and casteth the water off it in the wet season; but, when the rain ceaseth the leaf turneth over and droopeth down by the side of the bunch.<sup>2</sup> Here I took in great store of pepper and cloves and cinnamon, in exchange for cocoa-nuts, and we passed thence to the island of Al-Usirát,<sup>3</sup> whence cometh the Comorin aloes-wood, and thence to another island, five days' journey in length, where grows the Chinese lign-aloes, which is better than the Comorin; but the people of this island<sup>4</sup> are fouler of condition and religion than those of the other, for that they love riot and wine-bibbing, and know nor prayer nor

<sup>1</sup> Bresl. Edit. Cloves and cinnamon in those days grew in widely distant places.

<sup>2</sup> In pepper plantations it is usual to set bananas (*Musa Paradisiaca*) for shading the young shrubs which bear bunches like ivy-fruit, not pods.

<sup>3</sup> The Bresl. Edit. has "Al-Ma'arat." Langlès calls it the Island of Al-Kamári. See Lane iii. 86.

<sup>4</sup> Insula, pro peninsula. "Comorin" is a corrupt. of "Kanyá" (= Virgo, the goddess Durgá) and "Kumári" (a maid, a princess); from a temple of Shiva's wife: hence Ptolemy's Κῶρυ ἄκρον, and near it to the N. East Κομαρία ἄκρον καὶ πόλις, "Promontorium Cori quod Comorini caput insulæ vocant," says Maffæus (Hist. Indic. i. p. 16). In the text "Al 'ūd" refers to the eagle-wood (Aloexylon Agallochum) so called because spotted like the bird's plume. That of Champa (Cochin-China, mentioned by Camoens, The Lus. x. 129) is still famous.

call to prayer. Thence we came to the pearl-fisheries, and I gave the divers some of my cocoa-nuts and said to them, "Dive for my luck and lot!" They did so and brought up from the deep bight<sup>1</sup> great store of large and priceless pearls; and they said to me, "By Allah, O my master, thy luck is a lucky!" Then we sailed on, with the blessing of Allah (whose name be exalted!); and ceased not sailing till we arrived safely at Bassorah. There I abode a little and presently went on to Baghdad, where I entered my quarter and found my house and foregathered with my family and saluted my friends who gave me joy of my safe return, and I laid up all my goods and valuables in my storehouses. Then I distributed alms and largesse and clothed the widow and the orphan and made presents to my relations and comrades; for the Lord had requited me fourfold that I had lost. After which I returned to my old merry way of life and forgot all I had suffered in the great profit and gain I had made. Such, then, is the history of my fifth Voyage and its wonderments, and now to supper; and to-morrow, come again and I will tell you what befel me in my sixth Voyage; for it was still more wonderful than this. (Saith he who telleth the tale) Then he called for food; and the servants spread the table, and when they had eaten the evening-meal, he bade give Sindbad the porter an hundred golden dinars, and the Landsman returned home and lay him down to sleep, much marvelling at all he had heard. Next morning, as soon as it was light, he prayed the dawn-prayer; and, after blessing Mohammed the Cream of all Creatures, betook himself to the house of Sindbad the Seaman and wished him a good day. The merchant bade him sit and talked with him, till the rest of the company arrived. Then the servants spread the table and when they had well eaten and drunken and were mirthful and merry, Sindbad the Seaman began in these words the narrative of

#### *THE SIXTH VOYAGE OF SINDBAD THE SEAMAN.*

Know, O my brothers and friends and companions all, that I abode some time, after my return from my fifth Voyage, in great solace and satisfaction and mirth and merriment, joyance and enjoyment; and I forgot what I had suffered, seeing the great gain and

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<sup>1</sup> Arab. "Birkah" = tank, pool, reach, bight. Hence Birkat Far'aun in the Suez Gulf (Pilgrimage i. 297).



profit I had made, till one day as I sat making merry and enjoying myself with my friends, there came in to me a company of merchants whose case told tales of travel, and talked with me of voyage and adventure and greatness of pelf and lucre. Hereupon I remembered the days of my return from abroad, and my joy at once more seeing my native land and foregathering with my family and friends ; and my soul yearned for travel and traffic. Accordingly, compelled by Fate and Fortune, I resolved to undertake another voyage ; and, buying me fine and costly merchandise meet for foreign trade, made it up into bales, with which I journeyed from Baghdad to Bassorah. Here I found a great ship ready for sea and full of merchants and notables, who had with them goods of price ; so I embarked my bales therein. And we left Bassorah in safety and good spirits under the safeguard of the King, the Preserver.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Fife Hundred and Sixtieth Night,**

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued :—And after embarking my bales and leaving Bassorah in safety and good spirits, we continued our voyage from place to place and from city to city, buying and selling and profiting and diverting ourselves with the sight of countries where strange folk dwell. And Fortune and the voyage smiled upon us, till one day, as we went along, behold, the captain suddenly cried with a great cry and cast his turband on the deck. Then he buffeted his face like a woman and plucked out his beard and fell down in the waist of the ship well nigh fainting for stress of grief and rage, and crying, “Oh and alas for the ruin of my house and the orphanship of my poor children !” So all the merchants and sailors came round about him and asked him, “O master, what is the matter ?” for the light had become night before their sight. And he answered, saying, “Know, O folk, that we have wandered from our course and left the sea whose ways we wot, and come into a sea whose ways I know not ; and unless Allah vouchsafe us a means of escape, we are all dead men ; wherefore pray ye to the Most High, that He deliver us from this strait. Haply amongst you is one righteous whose prayers the Lord will accept.” Then he arose and clomb the mast to see an there were any escape from that strait ; and he would have loosed the sails ; but the wind redoubled upon the ship and whirled her round thrice and drave her backwards ; whereupon her rudder brake and she fell off towards a high mountain. With this the captain came

down from the mast, saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great; nor can man prevent that which is fore-ordained of Fate! By Allah, we are fallen on a place of sure destruction, and there is no way of escape for us, nor can any of us be saved!" Then we all fell a-weeping over ourselves and bidding one another farewell for that our days were come to an end, and we had lost all hopes of life. Presently the ship struck the mountain and broke up, and all and everything on board of her were plunged into the sea. Some of the merchants were drowned and others made shift to reach the shore and save themselves upon the mountain; I amongst the number, and when we got ashore, we found a great island, or rather peninsula,<sup>1</sup> whose base was strewn with wreckage of crafts and goods and gear cast up by the sea from broken ships whose passengers had been drowned; and the quantity confounded count and calculation. So I climbed the cliffs into the inward of the isle and walked on inland, till I came to a stream of sweet water, that welled up at the nearest foot of the mountains and disappeared in the earth under the range of hills on the opposite side. But all the other passengers went over the mountains to the inner tracts; and, dispersing hither and thither, were confounded at what they saw and became like madmen at the sight of the wealth and treasures wherewith the shores were strewn. As for me I looked into the bed of the stream aforesaid and saw therein great plenty of rubies and great royal pearls<sup>2</sup> and all kinds of jewels and precious stones which were as gravel in the beds of the rivulets that ran through the fields, and the sands sparkled and glittered with gems and precious ores. Moreover we found in the island abundance of the finest lign-aloes, both Chinese and Comorin; and there also is a spring of crude ambergris<sup>3</sup> which floweth like wax or gum

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<sup>1</sup> Probably Cape Comorin; to judge from the river, but the text names Sarandib (Ceylon Island) famous for gems. This was noticed by Marco Polo, iii. cap. 19; and ancient authors relate the same of "Taprobane."

<sup>2</sup> I need hardly trouble the reader with a note on pearl-fisheries; the descriptions of travellers are continuous from the days of Pliny (ix. 35), Solinus (cap. 56) and Marco Polo (iii. 23). Maximilian of Transylvania, in his narrative of Magellan's voyage (Novus Orbis, p. 532) says, that the Celebes produce pearls big as turtle-doves' eggs; and the King of Porne (Borneo) had two unions as great as goose's eggs. Pigafetta (in Purchas) reduces this to hen's eggs and Sir Thomas Herbert to dove's eggs.

<sup>3</sup> Arab, "Anbar" pronounced "Ambar;" wherein I would derive "Ambrosia." Ambergris was long supposed to be a fossil, a vegetable which grew upon the sea-bottom or rose in springs; or a "substance produced in the water like naphtha or bitumen" (!): now it is known to be the egesta of a whale. It is found in lumps weighing several pounds upon the Zanzibar Coast and is sold at a high price. A small hollow is drilled in the bottom of the cup and the coffee

over the stream-banks, for the great heat of the sun, and runneth down to the sea-shore, where the monsters of the deep come up and swallowing it, return into the sea. But it burneth in their bellies; so they cast it up again and it congealeth on the surface of the water, whereby its colour and qualities are changed; and at last, the waves cast it ashore, and the travellers and merchants who know it, collect it and sell it. But as to the raw ambergris which is not swallowed, it floweth over the channel and congealeth on the banks and when the sun shineth on it, it melteth and scenteth the whole valley with a musk-like fragrance: then, when the sun ceaseth from it, it congealeth again. But none can get to this place where is the crude ambergris, because of the mountains which enclose the island on all sides and which foot of man cannot ascend.<sup>1</sup> We continued thus to explore the island, marvelling at the wonderful works of Allah and the riches we found there, but sore troubled for our own case, and dismayed at our prospects. Now we had picked up on the beach some small matter of victual from the wreck and husbanded it carefully, eating but once every day or two, in our fear lest it should fail us and we die miserably of famine and affright. Moreover, we were weak for colic brought on by sickness and low diet, and my companions deceased, one after other, till there was but a small company of us left. Each that died we washed and shrouded in some of the clothes and linen cast ashore by the tides; and after a little, the rest of my fellows perished, one by one, till I had buried the last of the party and abode alone on the island, with but a little provision left, I who was wont to have so much. And I wept over myself, saying, "Would Heaven I had died before my companions and they had washed me and buried me! It had been better than I should perish than have none to bathe me and shroud me and bury me! But there is no Majesty and there is no Might save in Allah, the Glorious, the Great!" —And Shahrazad was surprised by the dawn of day, and ceased saying her permitted say.

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is poured upon the bit of ambergris it contains; when the oleaginous matter shows in dots amidst the "Kaymagh" (coffee-cream), the bubbly froth which floats upon the surface and which an expert "coffee servant" distributes equally among the guests. Argensola mentions in Ceylon, "springs of liquid bitumen thicker than our oil and some of pure balsam."

<sup>1</sup> The tale-teller forgets that Sindbad and his companions have just ascended it; but this *inconsquence* is a characteristic of the Eastern Saga. I may note that the description of crude ambergris in the text tells us admirably well what it is not.



**Now when it was the Five Hundred and Sixty-first Night,**

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued in these words :—Now after I had buried the last of my party and abode alone on the island, I arose and dug me a deep grave on the sea-shore, saying to myself, “When I grow weak and know that death cometh to me, I will cast myself into the grave and die there, so the wind may drift the sand over me and cover me and I be buried therein.”<sup>1</sup> Then I fell to reproaching myself for my little wit in leaving my native land and betaking me again to travel, after all I had suffered during my first five Voyages, and when I had not made a single one without suffering more horrible perils and more terrible hardships than in its forerunner and having no hope of escape from my present stress ; and I repented me of my folly and bemoaned myself, especially as I had no need of money, seeing that I had enough and more than enough and could not spend what I had, no, nor a half of it in all my life. However, after a while the Lord sent me a thought and I said to myself, “By Allah, needs must this stream have an end as well as a beginning ; therefore an issue is somewhere, and belike its course may lead to some inhabited place ; so my best plan is to make me a little boat<sup>2</sup> big enough to sit in, and carry it and launching it on the river, embark therein and drop down the stream. If I escape, I escape by God’s leave ; and if I perish, better die in the river than here.” Then, sighing for myself, I set to work collecting a number of pieces of Chinese and Comorin aloes-wood and I bound them together with ropes from the wreckage ; then I chose out from the broken-up ships straight planks of even size and fixed them firmly upon the aloes-wood, making me a boat-raft a little narrower than the channel of the stream ; and I tied it tightly and firmly as though it were nailed. Then I loaded it with the goods, precious ores and jewels : and the union pearls which were like gravel and the best of the ambergris, crude and pure, together with what I had collected upon the island and what was left me of victual and wild herbs. Lastly I lashed a piece of wood on either side, to serve me as oars ; and launched my raft, and embarking, did according to the saying of the poet :—

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<sup>1</sup> This custom is alluded to by Lane (*Mod. Egypt*, ch. xv.) : it is the rule of pilgrims to Meccah when too ill to walk or ride (*Pilgrimage* i. 180). Hence all men carry their shrouds : mine, after being dipped in the Holy Water of Zemzem, was stolen from me by the rascally Somal of Berberah.

<sup>2</sup> Arab. “Fulk ;” some Edits. read “Kalak” and “Ramaz” (= a raft).

Fly, fly with life whenas evils threat ; \* Leave the house to tell of its builder's fate !  
 Land after land shalt thou seek and find \* But none other life on thy wish shall wait :  
 Fret not thy soul in thy thoughts o' night ; \* All woes shall end or sooner or late.  
 Whoso is born in one land to die, \* There and only there shall gang his gait :  
 Nor trust great things to another wight, \* Soul hath only soul for confederate.<sup>1</sup>

My boat-raft drifted with the stream, I pondering the issue of my affair ; and the drifting ceased not till I came to the place where it disappeared beneath the mountain. I rowed my conveyance into the place, which was intensely dark ; and the current carried the raft with it down the underground channel.<sup>2</sup> The thin stream bore me on through a narrow tunnel where the raft touched either side and my head rubbed against the roof, return therefrom being impossible. Then I blamed myself for having thus risked my life, and said, "If this passage grow any straiter, the raft will hardly pass, and I cannot turn back ; so I shall inevitably perish miserably in this place." And I threw myself down upon my face on the raft, by reason of the narrowness of the channel, whilst the stream ceased not to carry me along, knowing not night from day, for the excess of the gloom which encompassed me about and my terror and concern for myself lest I should perish. And in such condition my course continued down the channel which now grew wider and then straiter till, sore aweary by reason of the darkness which could be felt, I fell asleep, as I lay prone on the raft, and I slept knowing not whether the time were long or short. When I awoke at last, I found myself in the light of Heaven and opening my eyes I saw myself in a broad of the stream and the raft moored to an island in the midst of a number of Indians and Abyssinians. As soon as these blackamoors<sup>3</sup> saw that I was awake, they came up to me and bespoke me in their speech ; but I understood not what they said

<sup>1</sup> These lines occur in modified form in Night xi.

<sup>2</sup> These underground rivers (which Dr. Livingstone derided) are familiar to every geographer from Spenser's "Mole" to the Poika of Adelberg and the Timavo near Trieste. Hence "Peter Wilkins" borrowed his cavern which led him to Grandevoleto. I have some experience of Sindbad's sorrows, having once attempted to descend the Poika on foot. The Classics had the Alpheus (Pliny v. 31 ; and Seneca, Nat. Quæ. vi.), and the Tigris-Euphrates supposed to flow underground ; and the Mediævals knew the Abana of Damascus and the Zenderûd of Isfahan.

<sup>3</sup> Abyssinians can hardly be called "blackamoors," but the arrogance of the white skin shows itself in Easterns (e.g. Turks and Brahmans) as much as, if not more than, among Europeans. Southern India at the time it was explored by Vasco da Gama was crowded with Abyssinian slaves imported by the Arabs.

and thought that this was a dream and a vision which had betided me for stress of concern and chagrin. Yet was I delighted at my escape from the river. When they saw I understood them not and made them no answer, one of them came forward and said to me in Arabic, "Peace be with thee, O my brother! Who art thou and whence farest thou hither? How camest thou into this river and what manner of land lies behind yonder mountains, for never knew we anyone make his way thence to us?" Quoth I, "And upon thee be peace and the ruth of Allah and his blessing! Who are ye and what country is this?" "O my brother," answered he, "we are husbandmen and tillers of the soil, who came out to water our fields and plantations; and, finding thee asleep on this raft, laid hold of it and made it fast by us, against thou shouldst awake at thy leisure. So tell us how thou camest hither!" I answered, "For Allah's sake, O my lord, ere I speak give me somewhat to eat, for I am starving, and after ask me what thou wilt." So he hastened to fetch me food and I ate my fill, till I was refreshed and my fear was calmed and my life returned to me. Then I rendered thanks to the Most High for mercies great and small, glad to be out of the river and rejoicing to be amongst them, and I told them all my adventures from first to last, especially my troubles in the narrow channel.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Five Hundred and Sixty-second Night,**

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued:—When I landed and found myself amongst the Indians and Abyssinians and had taken some rest, they consulted among themselves and said to one another, "There is no help for it but we carry him with us and present him to our King, that he may acquaint him with his adventures." So they took me, together with the raft-boat and its lading of monies and merchandise, **jewels**, minerals and golden gear, and brought me to their King, who was King of Sarandib,<sup>1</sup> telling him what had

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<sup>1</sup> "Sarandib" and "Ceylon" (the Taprobane of Ptolemy and Diodorus Siculus) derive from the Pali "Sihalam" not the Sansk. "Sinhala" shortened to Silam and Ilam in old Tamul. Van der Tunk would find it in the Malay "Pulo Selam" = Isle of Gems (the Ratna-dwîpa or Jewel-Isle of the Hindus and the Jazirat al-Yakût or Ruby Island of the Arabs; and the learned Colonel Yule (Marco Polo, ii. 296) remarks that we have adopted many Malayan names, *e.g.* Pegu, China and Japan. Sarandib is clearly "Selan-dwîpa," which Mandeville reduced to "Silha."



happened ; whereupon he saluted me and bade me welcome. Then he questioned me of my condition and adventures through the man who had spoken Arabic and I repeated to him my story from beginning to end, whereat he marvelled exceedingly and gave me joy of my deliverance ; after which I arose and fetched from the raft great store of precious ores and jewels and ambergris and lign-aloes and presented them to the King, who accepted them and entreated me with the utmost honour, appointing me a lodging in his own palace. So I consorted with the chief of the islanders, and they paid me the utmost respect ; and I quitted not the royal palace. Now the island Sarandib lieth under the equinoctial line, its night and day both numbering twelve hours. It measureth eighty leagues long by a breadth of thirty and its width is bounded by a lofty mountain<sup>1</sup> and a deep valley. The mountain is conspicuous from a distance of three days and it containeth many kinds of rubies and other minerals, and spice-trees of all sorts. The surface is covered with emery wherewith gems are cut and fashioned ; diamonds are in its rivers and pearls are in its valleys. I ascended that mountain and solaced myself with a view of its marvels which are indescribable and afterwards I returned to the King.<sup>2</sup> Thereupon, all the travellers and merchants who came to the place questioned me of the affairs of my native land and of the Caliph Harun al-Rashid and his rule, and I told them of him and of that wherefor he was renowned, and they praised him because of this ; whilst I in turn questioned them of the manners and customs of their own countries and got the knowledge I desired. One day, the King himself asked me of the fashions and form of government of my own country, and I acquainted him with the circumstance of the Caliph's sway in the city of Baghdad and the justice of his rule. The King marvelled at my account of his appointments and said, "By Allah, the Caliph's ordinances are indeed wise and his fashions of praiseworthy guise and thou hast made me love him by what thou tellest me ; wherefore I have a mind to make him a present and send it by thee." Quoth I, "Hearkening and obedience, O my lord ; I will bear thy gift to him and inform him that thou art his sincere lover and true friend." Then I abode with the King in great honour and regard and consideration for a long while till, one day, as I sat in his palace, I heard news of a company of merchants

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<sup>1</sup> This is the well-known Adam's Peak, the Jabal al-Ramun of the Arabs where Adam fell when cast out of Eden in the lowest or lunar sphere. Eve fell at Jeddah (a modern myth) and the unhappy pair met at Mount Arafat (*i.e.* recognition) near Meccah. (Pilgrimage iii. 259).

<sup>2</sup> He is the Alcinous of our Arabian Odyssey.

that were fitting out a ship for Bassorah, and said to myself, "I cannot do better than voyage with these men." So I rose without stay or delay and kissed the King's hand and acquainted him with my longing to set out with the merchants, for that I pined after my people and mine own land. Quoth he, "Thou art thine own master; yet, if it be thy will to abide with us, on our head and eyes be it, for thou gladdenest us with thy company." "By Allah, O my lord," answered I, "thou hast indeed overwhelmed me with thy favours and well-doings; but I weary for a sight of my friends and family and native country." When he heard this, he summoned the merchants in question and commended me to their care, paying my freight and passage-money. Then he bestowed on me great riches from his treasuries and charged me with a magnificent present for the Caliph Harun al-Rashid. Moreover he gave me a sealed letter, saying, "Carry this with thine own hand to the Commander of the Faithful and give him many salutations from us!" "Hearing and obedience," I replied. The missive was written on the skin of the Kháwí<sup>1</sup> (which is finer than lamb-parchment and of yellow colour), with ink of ultramarine and the contents were as follows. "Peace be with thee from the King of Al-Hind, before whom are a thousand elephants and upon whose palace-crenelles are a thousand jewels. But after (laud to the Lord and praises to his Prophet!): we send thee a trifling gift which be thou pleased to accept. Thou art to us a brother and a sincere friend; and great is the love we bear for thee in heart: favour us therefore with a reply. The gift besetteth not thy dignity: but we beg of thee, O our brother, graciously to accept it, and peace be with thee." And the present was a cup of ruby a span high<sup>2</sup> the inside of which was adorned with precious pearls; and a bed covered with the skin of the serpent which swalloweth the elephant, which skin hath spots each like a dinar and whoever sitteth upon it never sickeneth;<sup>3</sup> and an hundred thousand miskals of Indian lign-aloes and a slave-girl like a shining moon. Then I took leave of him and of all my intimates and acquaintances in the island and

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<sup>1</sup> This word is not in the dictionaries; Hole (p. 192) and Lane understand it to mean the hog-deer; but why, one cannot imagine. The animal is neither "beautiful" nor "uncommon," and most Bombayites of my day have shot dozens in the Shikárgáhs of Sind.

<sup>2</sup> M. Polo speaks of a ruby in Seilan (Ceylon) a palm long and three fingers thick: William of Tyre mentions a ruby weighing twelve Egyptian drams (Gibbon ii. 123), and Mandeville makes the King of Mammara wear about his neck a "rubye orient" one foot long by five fingers large.

The fable is from Al-Kazwini and Ibn Al-Wardi, who place the serpent (an animal sacred to Æsculapius, Pliny, xxix. 4) "in the sea of Zanj" (*i.e.* Zanzibar). In the "Garrow hills" of N. Eastern Bengal the skin of the snake Burrawar (?) is held to cure pain (Asiat. Res. vol. iii.).

embarked with the merchants aforesaid. We sailed with a fair wind, committing ourselves to the care of Allah (be He extolled and exalted!) and by His permission arrived at Bassorah, where I passed a few days and nights equipping myself and packing up my bales. Then I went on to Baghdad-city, the House of Peace, where I sought an audience of the Caliph and laid the King's presents before him. He asked me whence they came and I said to him, "By Allah, O Commander of the Faithful, I know not the name of the city nor the way thither!" He then asked me, "O Sindbad, is this true which the King writeth?" and I answered, after kissing the ground, "O my lord, I saw in his kingdom much more than he hath written in his letter. For state processions a throne is set for him upon a huge elephant, eleven cubits high: and upon this he sitteth having his great lords and officers and guests standing in two ranks, on his right hand and on his left. At his head is a man hending in hand a golden javelin and behind him another with a great mace of gold whose head is an emerald<sup>1</sup> a span long and as thick as a man's thumb. And when he mounteth horse there mount with him a thousand horsemen clad in gold brocade and silk; and as the King proceedeth a man precedeth him, crying, This is the King of great dignity, of high authority! And he continueth to repeat his praises in words I remember not, saying at the end of his panegyric, This is the King owning the crown whose like nor Solomon nor the Mihraj<sup>2</sup> ever possessed. Then he is silent and one behind him proclaimeth, saying, He will die! Again I say he will die! and the other addeth, Extolled be the perfection of the Living who dieth not!<sup>3</sup> Moreover by reason of his justice and ordinance and intelligence, there is no Kazi in his city, and all his lieges distinguish between Truth and Falsehood." Quoth the Caliph, "How great is this King! His letter hath shown me this; and as for the mightiness of his dominion thou hast told us what thou hast eye-witnessed. By Allah, he hath been endowed with wisdom as with wide rule." Then I related to the Commander of the Faithful all that had befallen me in my last

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<sup>1</sup> For "Emerald," Hole (p. 177) would read emery or adamantite spar.

<sup>2</sup> Evidently Mahâraj = Great Rajah, Rajah in Chief, an Hindu title common to the three potentates before alluded to, the Narsinga, Balhara and Samiry.

<sup>3</sup> This is probably classical. So the page said to Philip of Macedon every morning, "Remember, Philip, thou art mortal;" also the slave in the Roman Triumph,

Respite post te: hominem te esse memento!

And the dying Severus, "Urnlet, soon shalt thou enclose what hardly a whole world could contain." But the custom may also have been Indian: the contrast of external pomp with the real vanity of human life suggests itself to all.



Voyage ; at which he wondered exceedingly and bade his historians record my story and store it up in his treasuries, for the edification of all who might see it. Then he conferred on me exceeding great favours, and I repaired to my quarter and entered my home, where I warehoused all my goods and possessions. Presently, my friends came to me and I distributed presents among my family and gave alms and largesse ; after which I yielded myself to joyance and enjoyment, mirth and merry-making, and forgot all that I had suffered. Such, then, O brothers, is the history of what befel me in my sixth Voyage, and to-morrow, Inshallah ! I will tell you the story of my seventh and last Voyage, which is still more wondrous and marvellous than that of the first six. (Saith he who telleth the tale) Then he bade lay the table, and the company supped with him ; after which he gave the Porter an hundred dinars, as of wont, and they all went their ways, marvelling beyond measure at that which they had heard.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Fife Hundred and Sixty-third Night,**

She said, It hath reached me, O auspicious King, that when Sindbad the Seaman had related the history of what befel him in his sixth Voyage, and all the company had dispersed, Sindbad the Landsman went home and slept as of wont. Next day he arose and prayed the dawn-prayer and repaired to his namesake's house where, after the company was all assembled, the host began to relate the

### *SEVENTH VOYAGE OF SINDBAD THE SEAMAN.*

Know, O company, that after my return from my sixth Voyage, which brought me abundant profit, I resumed my former life in all possible joyance and enjoyment and mirth and making merry day and night ; and I tarried some time in this solace and satisfaction till my soul began once more to long to sail the seas and see foreign countries and company with merchants and hear new things. So having made up my mind, I packed up in bales a quantity of precious stuffs suited for sea-trade and repaired with them from Baghdad-city to Bassorah-town, where I found a ship ready for sea, and in her a company of considerable merchants. I shipped with them and becoming friends, we set forth on our venture, in health and safety ;

and sailed with a fair gale, till we came to a city called Madínat al-Sín; but after we had left it, as we fared on in all cheer and confidence, devising of traffic and travel, behold, there sprang up a violent head-wind and a tempest of rain fell on us and drenched us and our goods. So we covered the bales with our cloaks and garments and drugget and canvas lest they be spoiled by rain, and betook ourselves to prayer and supplication to Almighty Allah and humbled ourselves before Him for deliverance from the peril that was upon us. But the captain arose and tightening his girdle tucked up his skirts and, after taking refuge with Allah from Satan the Stoned, clomb to the mast-head, whence he looked out right and left and gazing at the passengers and crew fell to buffeting his face and plucking out his beard. So we cried to him, "O Rais, what is the matter?" and he replied saying, "Seek ye deliverance of the Most High from the strait into which we have fallen and bemoan yourselves and take leave of one another; for know that the wind hath gotten the mastery of us and hath driven us into the uttermost of the seas of the world." Then he came down from the mast-head and, opening his sea-chest, pulled out a bag of blue cotton, from which he took a powder like ashes. This he set in 'a saucer wetted with a little water and, after waiting a short time, smelt and tasted it; and then he took out of the chest a booklet, wherein he read awhile and said weeping, "Know, O ye passengers, that in this book is a marvellous matter, denoting that whoever cometh hither shall surely die, without hope of escape; for that this ocean is called the Sea of the Clime of the King, wherein is the sepulchre of our lord Solomon, son of David (on both be peace!) and therein are serpents of vast bulk and fearsome aspect; and what ship soever cometh to these climes there riseth to her a great fish<sup>1</sup> out of the sea and swalloweth her up with all and everything on board her." Hearing these words from the captain great was our wonder, but hardly had he made an end of speaking, when the ship was lifted out of the water and let fall again and we applied to praying the death-prayer<sup>2</sup> and committing our souls to Allah. Presently we heard a terrible great cry like the loud-pealing thunder, whereat we were terror-struck and became as dead men, giving ourselves up for lost. Then behold, there came up to us a huge fish, as big as a tall mountain, at whose sight we became wild with affright and, weeping sore, made ready for death, marvelling at its vast size and gruesome semblance; when lo! a

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<sup>1</sup> Arab. "Hút"; a term applied to Jonah's whale and to monsters of the deep, "Samak" being the common fishes.

<sup>2</sup> Usually a two-bow prayer.

second fish made its appearance than which we had seen naught more monstrous. So we bemoaned ourselves of our lives and farewelled one another ; but suddenly up came a third fish bigger than the two first ; whereupon we lost the power of thought and reason and were stupefied for the excess of our fear and horror. Then the three fish began circling round about the ship and the third and biggest opened his mouth to swallow it, and we looked into its mouth and behold, it was wider than the gate of a city and its throat was like a long valley. So we besought the Almighty and called for succour upon His Apostle (on whom be blessing and peace !), when suddenly a violent squall of wind arose and smote the ship, which rose out of the water and settled upon a great reef, the haunt of sea-monsters, where it broke up and fell asunder into planks, and all and everything on board were plunged into the sea. As for me, I tore off all my clothes but my gown and swam a little way, till I happened upon one of the ship's planks whereto I clung and bestrode it like a horse, whilst the winds and the waters sported with me and the waves carried me up and cast me down ; and I was in most piteous plight for fear and distress and hunger and thirst. Then I reproached myself for what I had done and my soul was weary after a life of ease and comfort : and I said to myself, " O Sindbad, O Seaman, thou repentest not and still thou art ever suffering hardships and travails ; yet wilt thou not renounce sea-travel ; or, if thou say ' I renounce,' thou liest in thy renouncement. Endure then with patience that which thou sufferest, for verily thou deservest all that betideth thee ! "——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### *Now when it was the Five Hundred and Sixty-fourth Night,*

She said, It hath reached me, O auspicious King, that Sindbad the Seaman continued :—But when I had bestridden the plank, quoth I to myself, " Thou deservest all that betideth thee ! The whole of this is decreed to me of Allah (whose name be exalted !), to turn me from my greed of gain, whence ariseth all that I endure, for I have wealth enough." Then I returned to my senses and said, " In very sooth, this time I repent to the Most High, with a sincere repentance, of my greed for gain and venture ; and never will I again name travel with tongue or in thought." And I ceased not to humble myself before Almighty Allah and weep and bewail myself, recalling my former estate of solace and satisfaction and mirth and merriment and joyance ; and thus I abode two days, at the end of which time



I came to a great island abounding in trees and streams. There I landed and ate of the fruits of the island and drank of its waters, till I was refreshed and my life returned to me and my strength and spirits were restored and I recited :—

Of when thy case shows knotty and tangled skein, \* Fate downs from Heaven  
and straightens every ply :  
In patience keep thy soul till clear thy lot \* For He who ties the knot can eke  
untie.

Then I walked about, till I found on the further side a great river of sweet water, running with a strong current ; whereupon I called to mind the boat-raft I had made aforetime, and said to myself, "Needs must I make another ; haply I may free me from this strait. If I escape, I have my desire and I vow to Allah Almighty to forswear travel ; and if I perish I shall be at peace and shall rest from toil and moil." So I rose up and gathered together great store of pieces of wood from the trees (which were all of the finest sanderswood, whose like is nowhere, albeit I knew it not), and made shift to twist creepers and tree-twigs into a kind of rope, with which I bound the billets together and so contrived a raft. Then saying, "If I be saved, 'tis of God's grace," I embarked thereon and committed myself to the current, and it bore me on for the first day and the second and the third after leaving the island ; whilst I lay upon the raft, eating not, and drinking when I was athirst, of the water of the river, till I was weak and giddy as a chicken, for stress of fatigue and famine and fear. At the end of this time I came to a high mountain, whereunder ran the river ; which when I saw, I feared for my life by reason of the straitness I had suffered in my former journey, and I would fain have stayed the raft and landed on the mountain-side ; but the current overpowered me and drew it into the subterranean passage like an archway ; whereupon I gave myself up for lost and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great !" However, after a little, the raft glided into open air and I saw before me a wide valley, whereinto the river fell with a noise like the rolling of thunder and a swiftness as the rushing of the wind. I held on to the raft, for fear of falling off it, whilst the waves tossed me right and left ; and the craft continued to descend with the current nor could I avail to stay it or turn it shorewards, till it stopped with me at a great and goodly city, grandly built and containing much people. And when the townsfolk saw me on the raft, dropping down with the current, they threw me out ropes which I had not strength enough to hold ; then they tossed a net over the craft and drew it ashore with me,

whereupon I fell to the ground amidst them, as I were a dead man, for stress of fear and hunger and lack of sleep. After a while, there came up to me out of the crowd an old man of reverend aspect, well stricken in years, who welcomed me and threw over me abundance of handsome clothes, with which I covered my limbs. Then he carried me to the Hammam-bath and brought me cordial sherbets and delicious perfumes; moreover, when I came out, he bore me to his house, where his people made much of me and, seating me in a pleasant place, set rich food before me, whereof I ate my fill and returned thanks to God the Most High for my deliverance. Thereupon his pages fetched me hot water, and I washed my hands, and his handmaids brought me silken napkins, with which I dried them and wiped my mouth. Also the Shaykh set apart for me an apartment in a part of his house and charged his pages and slave-girls to wait upon me and do my will and supply my wants. They were assiduous in my service, and I abode with him in the guest-chamber three days, taking my ease of good eating and good drinking and good scents till life returned to me and my terrors subsided and my heart was calmed and my mind was eased. On the fourth day the Shaykh, my host, came in to me and said, "Thou cheerest us with thy company, O my son, and praised be Allah for thy safety! Say: wilt thou now come down with me to the beach and the bazar and sell thy goods and take their price? Belike thou mayst buy thee wherewithal to traffic. I have ordered my servants to remove thy stock-in-trade from the sea and they have piled it on the shore." I was silent awhile and said to myself, "What mean these words and what goods have I?" Then said he, "O my son, be not troubled nor careful, but come with me to the market and if any offer for thy goods what price contenteth thee, take it; but, an thou be not satisfied, I will lay them up for thee in my warehouse against a fitting occasion for sale." So I bethought me of my case and said to myself, "Do his bidding and see what are these goods!" and I said to him, "O my uncle the Shaykh, I hear and I obey; I may not gainsay thee in aught, for Allah's blessing is on all thou dost." Accordingly he guided me to the market-street, where I found that he had taken in pieces the raft which carried me and which was of sandal-wood and I heard the broker crying it for sale.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

**Now when it was the Fife Hundred and Sixty-fifth Night,**

She said, It hath reached me, O auspicious King, that Sindbad the Seaman thus resumed his tale :—I found that the Shaykh had taken to pieces my raft which lay on the beach and the broker was crying the sandal-wood for sale. Then the merchants came and opened the gate of bidding for the wood and bid against one another till its price reached a thousand dinars, when they left bidding and my host said to me, "Hear, O my son, this is the current price of thy goods in hard times like these: wilt thou sell them for this or shall I lay them up for thee in my storehouses till such time as prices rise?" "O my lord," answered I, "the business is in thy hands: do as thou wilt." Then asked he, "Wilt thou sell the wood to me, O my son, for an hundred gold pieces over and above what the merchants have bidden for it?" and I answered, "Yes: I have sold it to thee for monies received."<sup>1</sup> So he bade his servants transport the wood to his storehouses and, carrying me back to his house, seated me and counted out to me the purchase money; after which he laid it in bags and setting them in a privy place, locked them up with an iron padlock and gave me its key. Some days after this, the Shaykh said to me, "O my son, I have somewhat to propose to thee, wherein I trust thou wilt do my bidding." Quoth I, "What is it?" Quoth he, "I am a very old man and have no son; but I have a daughter who is young in years and fair of favour and endowed with abounding wealth and winsomeness. Now I have a mind to marry her to thee, that thou mayst abide with her in this our country, and I will make thee master of all I have in hand for I am an old man and thou shalt stand in my stead." I was silent for shame and made him no answer, whereupon he continued, "Do my desire in this, O my son, for I wish but thy weal; and if thou wilt but do as I say, thou shalt wed her at once and be as my son; and all that is under my hand or that cometh to me shall be thine. If thou have a mind to traffic and travel to thy native land, none shall hinder thee, and thy property will be at thy sole disposal; so do as thou wilt." "By Allah, O my uncle," replied I, "thou art become to me even as my father, and I am a stranger and have undergone many hardships: while for stress of that which I have suffered naught of judgment or knowledge is left to me. It is for thee, therefore, to decide what I shall do." Hereupon he sent his servants for the Kazi and the witnesses and married me to his daughter, making for us a noble

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<sup>1</sup> This is the recognised formula of Moslem sales.



marriage-feast<sup>1</sup> and high festival. When I saw her, I found her perfect in beauty and loveliness and symmetry and grace, clad in rich raiment and covered with a profusion of ornaments and necklaces and other trinkets of gold and silver and precious stones, worth a mint of money, a price none could pay. She pleased me and we loved each other; and I abode with her in all solace and delight of life, till her father was taken to the mercy of Allah Almighty. So we shrouded him and buried him, and I laid hands on the whole of his property and all his servants and slaves became mine. Moreover, the merchants installed me in his office, for he was their Shaykh and their Chief; and none of them purchased aught except with his knowledge and by his leave. And now his rank passed on to me. When I became acquainted with the townsfolk, I found that at the beginning of each month they were transformed, in that their faces changed and they became like unto birds and they put forth wings wherewith they flew unto the upper regions of the firmament and none remained in the city save the women and children; and I said in my mind, "When the first of the month cometh, I will ask one of them to carry me with them whither they go." So when the time came and their complexion changed and their forms altered, I went in to one of the townsfolk and said to him, "Allah upon thee! carry me with thee, that I might divert myself with the rest and return with you." "This may not be," answered he; but I ceased not to solicit him and I importuned him till he consented. Then I went out in his company, without telling any of my family<sup>2</sup> or servants or friends, and he took me on his back and flew up with me so high in air, that I heard the angels glorifying God in the heavenly dome, whereat I wondered and exclaimed, "Praised be Allah! Extolled be the perfection of Allah!" Hardly had I made an end of pronouncing the *Tasbîh*—praised be Allah!—when there came out a fire from heaven and all but consumed the company; whereupon they fled from it and descended with curses upon me and, casting me down on a high mountain, went away, exceeding wroth with me, and left me there alone. As I found myself in this plight, I repented of what I had done and reproached myself for having undertaken that for which I was unable, saying, "There is no Majesty and there is no Might

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<sup>1</sup> Arab. "Walîmah"; like our wedding-breakfast but a much more ceremonious and important affair.

<sup>2</sup> *i.e.* his wife (euphemistically.) I remember an Italian lady being much hurt when a Maltese said to her "*Mia moglie—con rispetto parlando*" (my wife, saving your presence). "What," she cried, "he speaks of his wife as he would of the sweepings!"

save in Allah, the Glorious, the Great ! No sooner am I delivered from one affliction than I fall into a worse." And I continued in this case knowing not whither I should go, when lo ! there came up two young men, as they were moons, each using as a staff a rod of red gold. So I approached them and saluted them ; and when they returned my salam, I said to them, " Allah upon you twain ; who are ye and what are ye ? " Quoth they, " We are of the servants of the Most High Allah, abiding in this mountain ; " and, giving me a rod of red gold they had with them, went their ways and left me. I walked on along the mountain-ridge staying my steps with the staff and pondering the case of the two youths, when behold, a serpent came forth from under the mountain, with a man in her <sup>1</sup> jaws, whom she had swallowed even to below his waist, and he was crying out and saying, " Whoever delivereth me, Allah will deliver him from all adversity ! " So I went up to the serpent and smote her on the head with the golden staff, whereupon she cast the man forth of her mouth.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Five Hundred and Sixty-sixth Night,**

She said, It hath reached me, O auspicious King, that Sindbad the Seaman thus continued :—When I smote the serpent on the head with my golden staff she cast the man forth of her mouth. Then I smote her a second time, and she turned and fled ; whereupon he came up to me and said, " Since my deliverance from yonder serpent hath been at thy hands I will never leave thee, and thou shalt be my comrade on this mountain." " And welcome," answered I ; so we fared on along the mountain, till we fell in with a company of folk, and I looked and saw amongst them the very man who had carried me and cast me down there. I went up to him and spake him fair, excusing myself to him and saying, " O my comrade, it is not thus that friend should deal with friend." Quoth he, " It was thou who well-nigh destroyed us by thy Tasbih and thy glorifying God on my back." Quoth I, " Pardon me, for I had no knowledge of this matter ; but, if thou wilt take me with thee, I swear not to say a word." So he relented and consented to carry me with him, but he made an express condition that, so long as I abode on his back, I should abstain from pronouncing the Tasbih or otherwise glorifying

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<sup>1</sup> The serpent in Arabic is mostly feminine.

God. Then I gave the wand of gold to him whom I had delivered from the serpent and bade him farewell, and my friend took me on his back and flew with me as before, till he brought me to the city and set me down in my own house. My wife came to meet me and saluting me gave me joy of my safety and then said, "Beware of going forth hereafter with yonder folk, neither consort with them, for they are brethren of the devils, and know not how to mention the name of Allah Almighty; neither worship they Him." "And how did thy father with them?" asked I; and she answered, "My father was not of them, neither did he as they; and as now he is dead methinks thou hadst better sell all we have and with the price buy merchandise and journey to thine own country and people, and I with thee; for I care not to tarry in this city, my father and my mother being dead. So I sold all the Shaykh's property piecemeal, and looked for one who should be journeying thence to Bassorah that I might join myself to him. And while thus doing I heard of a company of townsfolk who had a mind to make the voyage, but could not find them a craft; so they bought wood and built them a great ship wherein I took passage with them, and paid them all the hire. Then we embarked, I and my wife, with all our moveables, leaving our houses and domains and so forth, and set sail, and ceased not sailing from island to island and from sea to sea, with a fair wind and a favouring, till we arrived at Bassorah safe and sound. I made no stay there, but freighted another vessel and, transferring my goods to her, set out forthright for Baghdad-city, where I arrived in safety, and entering my quarter and repairing to my house, foregathered with my family and friends and familiars and laid up my goods in my warehouses. When my people who, reckoning the period of my absence on this my seventh Voyage, had found it to be seven-and-twenty years, and had given up all hope of me, heard of my return, they came to welcome me and to give me joy of my safety; and I related to them all that had befallen me; whereat they marvelled with exceeding marvel. Then I forswore travel and vowed to Allah the Most High I would venture no more by land or sea, for that this seventh and last Voyage had surfeited me of travel and adventure; and I thanked the Lord (be He praised and glorified!), and blessed Him for having restored me to my kith and kin and country and home. "Consider, therefore, O Sindbad, O Landsman," continued Sindbad the Seaman, "what sufferings I have undergone and what perils and hardships I have endured before coming to my present state." "Allah upon thee, O my Lord!" answered Sindbad the Landsman, "pardon me the wrong I did



thee." <sup>1</sup> And they ceased not from friendship and fellowship, abiding in all cheer and pleasures and solace of life, till there came to them the Destroyer of delights and the Sunderer of societies, and the Shatterer of palaces and the Caterer for cemeteries, to wit, the Cup of Death, and glory be to the Living One who dieth not!" <sup>2</sup>

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<sup>1</sup> *i.e.* in envying his wealth, with the risk of the evil eye.

<sup>2</sup> I subjoin a translation of the Seventh Voyage from the Calc. Edit. of the two hundred Nights (1814-1818) which differs in essential points from the above. All respecting Sindbad the Seaman has an especial interest. In one point this world-famous tale is badly ordered. The most exciting adventures are the earliest and the falling off of the interest has a somewhat depressing effect. The Rukh, the Ogre and the Old Man o' the Sea should come last.

*NOTE.*

*THE SEVENTH VOYAGE OF SINDBAD THE SEAMAN*

*(According to the Calcutta Edition).*





*THE SEVENTH VOYAGE OF SINDBAD THE SEAMAN**(According to the Calcutta Edition).*

KNOW, O my brothers and friends and companions all, that when I left voyaging and commercing, I said in myself, "Sufficeth me that hath befallen me;" and I spent my time in solace and pleasure. One day as I sat at home there came a knock at the door, and when the porter opened, a page entered and said, "The Caliph biddeth thee to him." I went with him to the King's majesty and kissed ground and saluted him; whereupon he welcomed me and entreated me with honour and said, "O Sindbad, I have an occasion for thee: wilt thou do it?" So I kissed his hand and asked him, saying, "O my lord, what occasion hath the master for the slave?" whereto he answered me, "I am minded that thou travel to the King of Sarandib and carry to him our writ and our gift, for that he hath sent to us a present and a letter. I trembled at these words and rejoined, "By Allah the Omnipotent, O my lord, I have taken a loathing to wayfare, and when I hear the words 'Voyage' or 'Travel,' my limbs tremble for what hath befallen me of hardships and horrors. Indeed I have no desire whatever for this; more by token as I have bound myself by oath not to quit Baghdad." Then I informed the Caliph of all I had passed through from first to last, and he marvelled with exceeding marvel and said, "By the Almighty, O Sindbad, from ages of old such mishaps as happened to thee were never known to happen to any, and thou dost only right never even to talk of travel. For our sake, however, thou wilt go this time and carry our present and our letter to him of Sarandib; and Inshallah—by God's leave!—thou shalt return quickly; and on this wise we shall be under no obligation to the said King." I replied that I heard and obeyed, being unable to oppose his command; so he gave me the gifts and the missive with money to pay my way and I kissed hands and left the presence. Then I dropped down from Baghdad to the Gulf, and with other merchants embarked, and our ship sailed before a fair wind many days and nights till, by Allah's aid, we reached the island of Sarandib. As soon as we had made fast we landed and I took the present and the letter; and, going in with them to the King, kissed ground before him. When he saw me, he said, "Well come, O Sindbad! By Allah Omnipotent we were longing to see thee, and glory be to God who hath again shown us thy face!" Then taking me by the hand he made me sit by his side, rejoicing, and he welcomed me with

familiar kindness again and entreated me as a friend. After this he began to converse with me and courteously addressed me and asked, "What was the cause of thy coming to us, O Sindbad?" So after kissing his hand and thanking him I answered, "O my lord, I have brought thee a present from my master, the Caliph Harun Al-Rashid;" and offered him the gift and the letter which he read and at which he rejoiced with passing joy. The present consisted of a mare worth ten thousand ducats, bearing a golden saddle set with jewels; a book; a sumptuous suit of clothes and an hundred different kinds of white Cairene cloths and silks of Suez,<sup>1</sup> Cufa and Alexandria; Greek carpets and an hundred maunds<sup>2</sup> weight of linen and raw silk. Moreover there was a wondrous rarity, a marvellous cup of crystal middlemost of which was the figure of a lion faced by a kneeling man grasping a bow with arrow drawn to the very head, together with the food-tray<sup>3</sup> of Sulayman the son of David (on whom be peace!). The missive ran as follows:—Peace from King Al-Rashid, the aided of Allah (who hath vouchsafed to him and his forefathers noble rank and wide-spread glory), be on the fortunate Sultan! But after. Thy letter came to our hands and we rejoiced thereat; and we have sent the book entituled "Delight of the Intelligent and for Friends the Rare Present,"<sup>4</sup> together with sundry curiosities suitable for Kings; so do thou favour us by accepting them: and peace be with thee! Then the King lavished upon me much wealth and entreated me with all honour; so I prayed for him and thanked him for his munificence. Some days after I craved his leave to depart, but could not obtain it except by great pressing, whereupon I bade him farewell and fared forth from his city, with merchants and other companions, homewards-bound without any desire for travel or trade. We continued voyaging and coasting along many islands; but, when we were half-way, we were surrounded by a number of canoes, wherein were men like devils armed with bows and arrows, swords and daggers; and habited in mail-coats and other armoury. They fell upon us and wounded and slew all who opposed them; then, having captured the ship and her contents, carried us to an island, where they sold us at the meanest price. Now I was

<sup>1</sup> Arab. Al-Suways: this successor of ancient Arsinoë was, according to local tradition, founded by a Santon from Al-Sús in Marocco who called it after his name "Little Sús" (the wormlet).

<sup>2</sup> Arab. "Mann," a weight varying from two to six pounds: even this common term is not found in the tables of Lane's *Mod. Egyptians*, Appendix B. The "Maund" is a well-known Anglo-Indian weight.

<sup>3</sup> This article is not mentioned elsewhere in *The Nights*. It is supposed to have been found by the Saracen conquerors at Toledo, and is mentioned by Al-Mas'udi and other credible historians.

<sup>4</sup> Apparently a fancy title.

bought by a wealthy man who, taking me to his house, gave me meat and drink and clothing and treated me in the friendliest manner; so I was heartened and rested a little. One day he asked me, "Dost thou know any art or craft?" and I answered him, "O my lord, I am a merchant, and know nothing but trade and traffic." "Dost thou know," rejoined he, "how to use bow and arrow?" "Yes," replied I, "I know that much." Thereupon he brought me a bow and arrows and mounted me behind him upon an elephant: then he set out as night was well nigh over and, passing through a forest of huge growths, came to a tall and sturdy tree up which he made me climb. Then he gave me the bow and arrows, saying, "Sit here now, and when the elephants troop hither in early morning, shoot at them; belike thou wilt hit one; and, if he fall, come and tell me." With this he left me. I hid myself in the tree being in sore terror and trembled till the sun arose; and, when the elephants appeared and wandered about among the trees, I shot my arrows at them and continued till I had shot down one of them. In the evening I reported my success to my master who was delighted in me and entreated me with high honour; and next morning he removed the slain elephant. On this wise I continued, every morning shooting an elephant which my master would remove till, one day, as I was perched in hiding on the tree there came on suddenly and unexpectedly an innumerable host of elephants whose screaming and trumpeting were such that I imagined the earth trembled under them. All surrounded my tree, whose circumference was some fifty cubits,<sup>1</sup> and one enormous monster came up to it and winding his trunk round the bole haled it up by the roots, and dashed it to the ground. I fell down fainting amongst the beasts when the monster elephant wound his trunk about me and, setting me on his back, went off with me, the others accompanying us. He carried me still unconscious till he reached the place for which he was making, when he rolled me off his back and presently went his ways followed by the others. So I rested a little; and, when my terror had subsided, I looked about me and I found myself among the bones of elephants, whereby I concluded that this was their burial-place, and that the monster elephant had led me thither on account of the tusks.<sup>2</sup> So I arose and walked a whole day and night till I arrived

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<sup>1</sup> The island is evidently Ceylon, long famed for elephants, and the tree is the well-known "Banyan" (*Ficus Indica*). According to Linschoten and Wolf, the elephants of all lands do reverence and honour to those of Ceylon.

<sup>2</sup> "Tusks" not "teeth" which are not valued. As Hole remarks, the elephants of Pliny and Sindbad are equally conscious of the value of ivory. Pliny (viii. 3) quotes Herodotus about the buying of ivories and relates how elephants, when hunted, break their "cornua" (as Juba called them) against



at the house of my master, who saw my colour changed by stress of affright and famine. He rejoiced in my return and said to me, "By Allah, thou hast made my heart sore! I went when thou wast missing and found the tree torn up, and thought that the elephants had slain thee. Tell me how it was with thee." I acquainted him with all that had betided me; whereat he wondered greatly, and rejoiced and at last asked me, "Dost thou know the place?" whereto I answered, "Yes, O my master!" So we mounted an elephant and fared until we came to the spot; and, when my master beheld the heaps of tusks, he rejoiced greatly; then carrying away as many as he wanted he returned with me home. After this, he entreated me with increased favour and said, "O my son, thou hast shown us the way to great gain, wherefore Allah requite thee! Thou art freed for the Almighty's sake and before His face! The elephants used to destroy many of us on account of our hunting them for their ivories and scrivellos; but Allah hath preserved thee from them, and thou hast profited us by the heaps to which thou hast led us." "O my master," replied I, "God free thy neck from the fire! And do thou grant me, O my master, thy gracious leave to return to my own country." "Yes," quoth he, "thou shalt have that permission. But we have a yearly fair, when merchants come to us from various quarters to buy up these ivories. The time is drawing near; and when they shall have done their business, I will send thee under their charge and will give thee wherewithal to reach thy home." So I blessed and thanked him and remained with him, treated with respect and honour, for some days, when the merchants came as he had foretold, and bought and sold and bartered; and when they had made their preparations to return, my master came to me and said, "Rise and get thee ready to travel with the traders en route to thy country." They had bought a number of tusks which they had bound together in loads and were embarking them when my master sent me with them, paying for my passage and settling all my debts; besides which he gave me a large present in goods. We set out and voyaged from island to island till we had crossed the sea and landed on the shores of the Persian Gulf, when the merchants brought out and sold their stores: I also sold what I had at a high profit; and I bought some of the prettiest things in the place for presents and beautiful rarities and everything

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tree-trunk by way of ransom. Ælian, Plutarch, and Philostratus speak of the linguistic intelligence and religious worship of the "half-reason with the hand," which the Hindus term "Háthi" = unimanus. Finally, Topsell's Gesner (p. 152) makes elephants bury their tusks, "which commonly drop out every tenth year." In Arabian literature the elephant is always connected with India.

else I wanted. I likewise bought for myself a beast and we fared forth and crossed the deserts from country to country till I reached Baghdad. Here I went in to the Caliph and, after saluting him and kissing hands, informed him of all that had befallen me; whereupon he rejoiced in my safety and thanked Almighty Allah; and he bade my story be written in letters of gold. I then entered my house and met my family and brethren; and such is the history that happened to me during my seven Voyages. Praise be to Allah, the One, the Creator, the Maker of all things in Heaven and Earth!—Now when Shahrazad had ended her story of the two Sindbads, Dinarzad exclaimed, “O my sister, how pleasant is thy tale and how tasteful! How sweet and how grateful!” She replied, “And what is this compared with that I could tell thee to-morrow night?” Quoth the King, “What may it be?” And she said:—It is a tale touching

### THE CITY OF BRASS.<sup>1</sup>

IT is related that there was, in tide of yore and in times and years long gone before, at Damascus of Syria, a Caliph known as Abd al-Malik bin Marwán, the fifth of the Ommiade house. As this Commander of the Faithful was seated one day in his palace, conversing with his Sultans and Kings and the Grandees of his empire, the talk turned upon the legends of past peoples and the traditions of our Lord Solomon, David's son (on the twain be peace!), and on that which Allah Almighty had bestowed on him of lordship and dominion over men and Jinn and birds and beasts and reptiles and the Wind and other created things; and quoth the Caliph, “Of a truth we hear from those who forewent us that the Lord (extolled and exalted be He!) vouchsafed unto none the like of that which He vouchsafed unto our lord Solomon and that he attained unto that whereto never attained other than he, in that he was wont to imprison Jinns and Marids and Satans in cucurbites of copper and to stop them with lead and seal<sup>2</sup> them with his ring.”—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> This is a true “City of Brass” (Nuhás asfar = yellow copper), as we learn in Night dcclxxii. It is situate in the “Maghrib” (Mauritania), the region of magic and mystery; and the idea was probably suggested by the grand Roman ruins which rise abruptly from what has become a sandy waste. Compare with this tale “The City of Brass” (Night cclxxii.). In Egypt Nuhás is vulg. pronounced Nihás.

<sup>2</sup> The Bresl. Edit. adds that the seal-ring was of stamped stone and iron, copper and lead. I have borrowed copiously from its vol. vi. pp. 343, *et seq.*

**Now when it was the fife Hundred and Sixty-seventh Night,**

She said, It hath reached me, O auspicious King, that when the Caliph Abd al-Malik bin Marwan sat conversing with his Grandees concerning our lord Solomon, and these noted what Allah had bestowed upon him of lordship and dominion, quoth the Commander of the Faithful, "Indeed he attaineth unto that whereto never attained other than he, in that he was wont to imprison Jinns and Marids and Satans in cucurbites of copper and stop them with lead and seal them with his ring." Then said Tálib bin Sahl (who was a seeker after treasures and had books that discovered to him hoards and wealth hidden under the earth), "O Commander of the Faithful,—Allah make thy dominion to endure and exalt thy dignity here and hereafter!—my father told me of my grandfather, that he once took ship with a company, intending for the island of Sikilyah or Sicily, and sailed until there arose against them a contrary wind, which drove them from their course and brought them, after a month, to a great mountain in one of the lands of Allah the Most High, but where that land was they wot not. Quoth my grandfather:—This was in the darkness of the night and as soon as it was day, there came forth to us, from the caves of the mountain, folk black of colour and nude of body, as they were wild beasts, understanding not one word of what was addressed to them; nor was there any of them who knew Arabic, save their King who was of their own kind. When he saw the ship, he came down to it with a company of his followers and saluting us, bade us welcome and questioned us of our case and our faith. We told him all concerning ourselves and he said, Be of good cheer for no harm shall befall you. And when we, in turn, asked them of their faith, we found that each was of one of the many creeds prevailing before the preaching of Al-Islam and the mission of Mohammed, whom may Allah bless and keep! So my shipmates remarked, We wot not what thou sayest. Then quoth the King, No Adam-son hath ever come to our land before you: but fear not and rejoice in the assurance of safety and of return to your own country. Then he entertained us three days, feeding us on the flesh of birds and wild beasts and fishes, than which they had no other meat; and, on the fourth day, he carried us down to the beach, that we might divert ourselves by looking upon the fisher-folk. There we saw a man casting his nets to catch fish, and presently he pulled them up and behold, in them was a cucurbite of copper, stopped with lead and sealed with the signet of Solomon, son of David, on whom be peace! He



brought the vessel to land and broke it open, when there came forth a smoke, which rose a-twisting blue to the zenith, and we heard a horrible voice saying, I repent ! I repent ! Pardon, O Prophet of Allah ! I will never return to that which I did aforetime. Then the smoke became a terrible Giant frightful of form, whose head was level with the mountain tops, and he vanished from our sight, whilst our hearts were well nigh torn out for terror ; but the blacks thought nothing of it. Then we returned to the King and questioned him of the matter ; whereupon quoth he, Know that this was one of the Jinns whom Solomon, son of David, being wroth with them, shut up in these vessels and cast into the sea, after stopping the mouths with melted lead. Our fishermen oftentimes, in casting their nets, bring up such bottles, which being broken open, there come forth of them Jinnis who, deeming that Solomon is still alive and can pardon them, make their submission to him and say, I repent, O Prophet of Allah !” The Caliph marvelled at Talib’s story and said, “Glory be to God ! Verily, unto Solomon was given a mighty dominion.” Now Al-Nábighat al-Zubyáni<sup>1</sup> was present, and he said, “Talib hath spoken soothly as is proven by the saying of the All-wise, the Primæval One :—

And Solomon, when Allah to him said, \* ‘Rise, be thou Caliph, rule with righteous sway.

Honour obedience for obeying thee ; \* And who rebels imprison him for aye.’

Wherefore he used to put them into copper-bottles and cast them into the sea.” The poet’s words seemed good to the Caliph, and he said, “By Allah, I long to look upon some of these Solomonian vessels, which must be a warning to whoever will be warned.” “O Commander of the Faithful,” replied Talib, “it is in thy power to do so, without stirring abroad. Send to thy brother Abd al-Azíz bin Marwán, so he may write to Músá bin Nusayr,<sup>2</sup> Governor of the Maghrib or Marocco, bidding him take horse thence to the mountains whereof I spoke and fetch thee therefrom as many of such cucurbites as thou hast a mind to ; for those mountains adjoin the frontiers of his province.” The Caliph approved his counsel and said, “Thou hast spoken sooth, O Talib, and I desire that, touching this matter, thou be my messenger to Musa bin Nusayr ; wherefore

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<sup>1</sup> As this was a well-known pre-Islamitic bard, his appearance here is decidedly anachronistic, probably by intention.

<sup>2</sup> The first Moslem conqueror of Spain whose lieutenant, Tárik, the gallant and unfortunate, named Gibraltar (Jabal al-Tarik).

thou shalt have the White Flag<sup>1</sup> and all thou hast a mind to of monies and honour and so forth; and I will care for thy family during thine absence." "With love and gladness, O Commander of the Faithful!" answered Talib. "Go, with the blessing of Allah and His aid," quoth the Caliph, and bade write a letter to his brother, Abd al-Aziz, his viceroy in Egypt, and another to Musa bin Nusayr, his viceroy in North-Western Africa, bidding him go himself in quest of the Solomonic bottles, leaving his son to govern in his stead. Moreover, he charged him to engage guides and to spare neither men nor money, nor to be remiss in the matter as he would take no excuse. Then he sealed the two letters and committed them to Talib bin Sahl, bidding him advance the royal ensigns before him and make his utmost speed; and he gave him treasure and horsemen and footmen, to further him on his way, and made provision for the wants of his household during his absence. So Talib set out and arrived in due course at Cairo.<sup>2</sup>—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Fife Hundred and Sixty-eighth Night,**

She said, It hath reached me, O auspicious King, that Talib bin Sahl set out with his escort and crossed the desert country between Syria and Egypt, where the Governor came out to meet him and entreated him and his company with high honour whilst they tarried with him. Then he gave them a guide to conduct them to the Sa'id or Upper Egypt, where the Emir Musa had his abiding-place; and when the son of Nusayr heard of Talib's coming, he went forth to meet him and rejoiced in him. Talib gave him the Caliph's letter, and he took it reverently and, laying it on his head, cried, "I hear and I obey the Prince of the Faithful." Then he deemed it best to assemble his chief officers and when all were present he acquainted them with the contents of the Caliph's writ and sought counsel of them how he should act. "O Emir," answered they, "if thou seek one who shall guide thee to the place, summon the Shaykh 'Abd al-

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<sup>1</sup> The colours of the Banú Umayyah (Omniade) Caliphs were white; of the Banú Abbás (Abbasides) black, and of the Fatimites green. Carrying the royal flag denoted the generalissimo or plenipotentiary.

<sup>2</sup> *i.e.* Old Cairo, or Fustat: the present Cairo was then a Coptic village founded on an old Egyptian settlement called Lui-Tkeshroma, to which belonged the tanks on the hill and the great well, Bir Yusuf, absurdly attributed, even in this day, to Joseph the Patriarch.

Samad ibn 'Abd al-Kuddús al-Samúdí;<sup>1</sup> for he is a man of varied knowledge, who hath travelled much and knoweth by experience all the seas and wastes and wolds and countries of the world and the inhabitants and wonders thereof; wherefore send thou for him and he will surely guide thee to thy desire." So Musa sent for him, and behold, he was a very ancient man stricken in years and broken down with lapse of days. The Emir saluted him and said, "O Shaykh Abd al-Samad, our lord the Commander of the Faithful, Abd al-Malik bin Marwan, hath commanded me thus and thus. I have small knowledge of the land wherein is that which the Caliph desireth; but it is told me that thou knowest it well and the ways thither. Wilt thou, therefore, go with me and help me to accomplish the Caliph's need? So it please Allah the Most High, thy trouble and travail shall not go waste." Replied the Shaykh, "I hear and I obey the bidding of the Commander of the Faithful; but know, O Emir, that the road thither is long and difficult and the ways few." "How far is it?" asked Musa, and the Shaykh answered, "It is a journey of two years and some months going and the like returning; and the way is full of hardships and terrors and things wondrous and marvellous. Now thou art a champion of the Faith<sup>2</sup> and our country is hard by that of the enemy; and peradventure the Nazarenes may come out upon us in thine absence; wherefore it behoveth thee to leave one to rule thy government in thy stead." "It is well," answered the Emir and appointed his son Hárún Governor during his absence, requiring the troops to take the oath of fealty to him and bidding them obey him in all he should command. And they heard his word and promised obedience. Now this Harun was a man of great prowess and a renowned warrior and a doughty knight, and the Shaykh Abd al-Samad feigned to him that the place they sought was distant but four months' journey along the shore of the sea, with camping-places all the way, adjoining one another, and grass and springs, adding, "Allah will assuredly make the matter easy to us through thy blessing, O Lieutenant of the Commander of the Faithful!" Quoth the Emir Musa, "Knowest thou if any of the Kings have trodden this land before us?" and quoth the Shaykh, "Yes, it belonged aforetime to Darius the Greek,

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<sup>1</sup> I cannot but suspect that this is a clerical error for "Al-Samanhúdí," a native of Samanhúd (Wilkinson's "Semenood,") in the Delta on the Damietta branch, the old Sebennyus (in Coptic Jem-nuti = Jem the God, a town which has produced many distinguished men in Moslem times. But there is also a Samhúd lying a few miles down stream from Denderah and, as its mounds prove, it is an ancient site.

<sup>2</sup> Egypt had not then been conquered from the Christians.

King of Alexandria." But he said to Musa privily, "O Emir, take with thee a thousand camels laden with victual and store of gugglets."<sup>1</sup> The Emir asked, "And what shall we do with these?" and the Shaykh answered, "On our way is the desert of Kayrawán or Cyrene, the which is a vast wold four days' journey long, and lacketh water; nor therein doth sound of voice ever sound nor is soul at any time to be seen. Moreover, there bloweth the Simoon<sup>2</sup> and other hot winds called Al-Juwayb, which dry up the water-skins; but if the water be in gugglets, no harm can come to it." "Right," said Musa, and sending to Alexandria, let bring thence great plenty of gugglets. Then he took with him his Wazir and two thousand cavalry, clad in mail cap-à-pie and set out, without other to guide them but Abd al-Samad who went before them, riding on his hackney. The party fared on diligently, now passing through inhabited lands, then ruins and anon traversing frightful wolds and thirsty wastes and then mountains which spired high in air; nor did they leave journeying a whole year's space till, one morning, when the day broke, after they had travelled all night, behold, the Shaykh found himself in a land he knew not and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Quoth the Emir, "What is to do, O Shaykh?" and he answered, saying, "By the Lord of the Ka'abah, we have wandered from our road!" "How cometh that?" asked Musa, and Abd al-Samad replied, "The stars were overclouded and I could not guide myself by them." "Where on God's earth are we now?" enquired the Emir, and the Shaykh replied, "I know not; for I never set eyes on this land till this moment." Said Musa, "Guide us back to the place where we went astray;" but the other, "I know it no more." Then Musa, "Let us push on; haply Allah will guide us to it or direct us aright of His power." So they rode on till the hour of noon-prayer, when they came to a fair champaign, and wide and level and smooth as it were the sea when calm, and presently there appeared to them, on the horizon, some great thing, high and black, in whose midst was what seemed to be smoke rising to the confines of the sky. They made for this, and stayed not in their course till they drew near thereto, when lo! it was a high castle, firm of foundations and great and gruesome, as it were a towering mountain, builded all of black stone, with frowning crenelles and a door of gleaming China steel, that dazzled the eyes and dazed the wits. Round about it were a thousand steps and

<sup>1</sup> Arab. "Kízán fukká'a," *i.e.* thin and slightly porous earthenware jars used for Fukká'a, a fermented drink, made of barley or raisins.

<sup>2</sup> I retain this venerable blunder: the right form is Samúm (from Samm, poison, venom), = the poison-wind.



that which appeared afar off likest to smoke was a central dome of lead an hundred cubits high. When the Emir saw this, he marvelled thereat with exceeding marvel and how this place was void of inhabitants; and the Shaykh, after he had certified himself thereof, said, "There is no god but *the* God, and Mohammed is the Apostle of God!" Quoth Musa, "I hear thee praise the Lord and hallow Him, and meseemeth thou rejoicest." "O Emir," answered Abd al-Samad, "rejoice, for Allah (extolled and exalted be He!) hath delivered us from the frightful wolds and thirsty wastes." "How knowest thou that?" said Musa; and the other, "I know it for that my father told me of my grandfather that he said:—We were once journeying in this land; and, straying from the road, we came to this palace and thence to the City of Brass; between which and the place thou seekest is two full months' travel; but thou must take to the sea-shore and leave it not, for there be watering-places and wells and camping-grounds established by King Zú al-Karnayn Iskandar who, when he went to the conquest of Mauritania, found by the way thirsty deserts and wastes and wilds and dug therein water-pits and built cisterns." Quoth Musa, "Allah rejoice thee with good news!" and quoth the Shaykh, "Come let us go look upon yonder palace and its marvels, for it is an admonition to whoever will be admonished." So the Emir went up to the palace, with the Shaykh and his officers, and coming to the gate, found it open. Now this gate was builded with lofty columns and porticoes whose walls and ceilings were inlaid with gold and silver and precious stones; and there led up to it flights of steps, among which were two wide stairs of coloured marble, never was seen their like; and over the doorway was a tablet whereon were graven letters of gold in the ancient Ionian character. "O Emir," asked the Shaykh, "shall I read?" and Musa answered, "Read and God bless thee! for all that betideth us in this journey dependeth upon thy blessing." So the Shaykh, who was a very learned man and versed in all tongues and characters, went up to the tablet and read whatso was thereon and it was verse like this:—

The signs that here their mighty works portray \* Warn us that all must tread the self-same way:

O thou who standest in this stead to hear \* Tidings of folk, whose power hath passed for aye,

Enter this palace-gate and ask the news \* Of greatness fallen into dust and clay:

Death has destroyed them and dispersed their might \* And in the dust they lost their rich display;

As had they only set their burdens down \* To rest awhile, and then had rode away.

When the Emir Musa heard these couplets, he wept till he lost his senses and said, "There is no god but *the* God, the Living, the Eternal, who ceaseth not!" Then he entered the palace and was confounded at its beauty and the goodness of its construction. He diverted himself awhile by viewing the pictures and images therein, till he came to another door, over which also were written verses, and said to the Shaykh, "Come, read me these!" So he advanced and read as follows:—

Under these domes how many a company \* Halted of old and fared withouten stay :  
 See thou what might displays on other wights \* Time with his shifts which could such lords waylay :  
 They shared together what they gathered \* And left their joys and fared to Death-decay :  
 What joys they joyed ! what food they ate ! and now \* In dust they're eaten, for the worm a prey.

At this the Emir Musa wept bitter tears ; and the world waxed yellow before his eyes and he said, "Verily, we were created for a mighty matter !" <sup>1</sup> Then they proceeded to explore the palace and found it desert and void of living thing, its courts desolate and dwelling-places waste laid. In the midst stood a lofty pavilion with a dome rising high in air, and about it were four hundred tombs, builded of yellow marble. The Emir drew near unto these and behold, amongst them was a great tomb, wide and long ; and at its head stood a tablet of white marble, whereon were graven these couplets :—

How oft have I fought ! and how many have slain ! \* How much have I witnessed of blessing and bane  
 How much have I eaten ! how much have I drunk ! \* How oft have I hearkened to singing-girl's strain !  
 How much have I bidden ! how oft have forbid ! \* How many a castle and castellain  
 I have 'sieged and have searched, and the cloistered maids \* In the depths of its walls for my captives were ta'en !  
 But of ignorance sinned I to win me the meeds \* Which won provèd naught and brought nothing of gain :  
 Then reckon thy reck'ning, O man, and be wise \* Ere the goblet of death and of doom thou shalt drain ;  
 For yet but a little the dust on thy head \* They shall strew, and thy life shall go down to the dead.

The Emir and his companions wept ; then, drawing near unto the

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<sup>1</sup> *i.e.* for worship and to prepare for futurity.

pavilion, they saw that it had eight doors of sandal-wood, studded with nails of gold and stars of silver and inlaid with all manner precious stones. On the first door were written these verses :—

What I left, I left it not for nobility of soul \* But through sentence and decree  
that to every man are dight.

What while I lived happy, with a temper haught and high, \* My hoarding-place  
defending like a lion in the fight,

I took no rest, and greed of gain forbad me give a grain \* Of mustard-seed to  
save from the fires of Hell my sprite,

Until stricken on a day, as with arrow, by decree \* Of the Maker, the Fashioner,  
the Lord of Might and Right.

When my death was appointed, my life I could not keep \* By the many of my  
stratagems, my cunning and my sleight :

My troops I had collected availed me not, and none \* Of my friends and of my  
neighbours had power to mend my plight :

Through my life I was wearied in journeying to death \* In stress or in solace, in  
joyance or despight :

So when money-bags are bloated, and dinár unto dinár \* Thou addest, all may  
leave thee with fleeting of the night ;

And the driver of a camel and the digger of a grave<sup>1</sup> \* Are what thine heirs shall  
bring ere the morning dawneth bright :

And on Judgment Day alone shalt thou stand before thy Lord, \* Overladen  
with thy sins and thy crimes and thine affright :

Let the world not seduce thee with lurings, but behold \* What measure to  
thy family and neighbours it hath doled.

When Musa heard these verses, he wept with such weeping that he swooned away ; then, coming to himself, he entered the pavilion and saw therein a long tomb, awesome to look upon, whereon was a tablet of China steel and Shaykh Abd al-Samad drew near it and read this inscription : “ In the name of Everlasting Allah, the Never-beginning, the Never-ending ; in the name of Allah who begetteth not nor is He begot and unto whom the like is not ; in the name of Allah the Lord of Majesty and Might ; in the name of the Living One who to death is never dight ! ”——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Five Hundred and Sixty-ninth Night,**

She said, It hath reached me, O auspicious King, that Shaykh Abd al-Samad, having read the aforesaid, also found the follow-

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<sup>1</sup> The camel carries the Badawi's corpse to the cemetery which is often distant : hence to dream of a camel is an omen of death.

ing:—O thou who comest to this place, take warning by that which thou seest of the accidents of Time and the vicissitudes of Fortune and be not deluded by the world and its pomps and vanities and fallacies and falsehoods and vain allurements, for that it is flattering, deceitful and treacherous, and the things thereof are but a loan to us which it will borrow back from all borrowers. It is like unto the dreams of the dreamer and the sleep-visions of the sleeper or as the mirage of the desert, which the thirsty take for water;<sup>1</sup> and Satan maketh it fair for men even unto death. These are the ways of the world; wherefore put not thou thy trust therein neither incline thereto, for it bewrayeth him who leaneth upon it and who committeth himself thereunto in his affairs. Fall not thou into its snares neither take hold upon its skirts, but be warned by my example. I possessed four thousand bay horses and a haughty palace, and I had to wife a thousand daughters of kings, high-bosomed maids, as they were moons: I was blessed with a thousand sons as they were fierce lions, and I abode a thousand years, glad of heart and mind, and I amassed treasures beyond the competence of all the Kings of the regions of the earth, deeming that joyance would still endure to me. But there fell on me unawares the Destroyer of delights and the Sunderer of societies, the Desolator of domiciles and the Spoiler of inhabited spots, the Murderer of great and small, babes and children and mothers, he who hath no ruth on the poor for his poverty, or feareth the King for all his bidding or forbidding. Verily, we abode safe and secure in this palace, till there descended upon us the judgment of the Lord of the Three Worlds, Lord of the Heavens and Lord of the Earths; the vengeance of the Manifest Truth<sup>2</sup> overtook us, when there died of us every day two, till a great company of us had perished. When I saw that destruction had entered our dwellings and had homed with us and in the sea of deaths had drowned us, I summoned a writer and bade him indite these verses and instances and admonitions, the which I let grave, with rule and compass, on these doors and tablets and tombs. Now I had an army of a thousand thousand bridles, men of warrior mien with forearms strong and keen, armed with spears and mail-coats sheen and swords that gleam; so I bade them don their long-hanging hauberks and gird on their biting blades and

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<sup>1</sup> Koran xxiv. 39. The word "Saráb" (mirage) is found in Isaiah (xxxv. 7) where the passage should be rendered "And the mirage (sharab) shall become a lake" (not, "and the parched ground shall become a pool"). The Hindus prettily call it "Mrigatrishná" = the thirst of the deer.

<sup>2</sup> A name of Allah.



mount their high-mettled steeds and level their dreadful lances ; and when there fell on us the doom of the Lord of heaven and earth, I said to them, "Ho, all ye soldiers and troopers, can ye avail to ward off that which is fallen on me from the Omnipotent King?" But troopers and soldiers availed not unto this and said, "How shall we battle with Him to whom no chamberlain barreth access, the Lord of the door which hath no doorkeeper?" Then quoth I to them, "Bring me my treasures." Now I had in my treasuries a thousand cisterns in each of which were a thousand quintals<sup>1</sup> of red gold and the like of white silver, besides pearls and jewels of all kinds and other things of price, beyond the attainment of the kings of the earth. So they did that and when they had laid all the treasure in my presence, I said to them, "Can ye ransom me with all this treasure or buy me one day of life therewith?" But they could not ! So they resigned themselves to fore-ordained Fate and Fortune and I submitted to the judgment of Allah, enduring patiently that which He decreed unto me of affliction, till He took my soul and made me to dwell in my grave. And if thou ask of my name, I am Kúsh, the son of Shaddád son of 'Ád the Greater. And upon the tablets were engraved these lines :—

An thou wouldst learn my name, whose day is done \* With shifts of time and  
changes 'neath the sun,  
Know I am Shaddád's son, who ruled mankind \* And o'er all earth upheld  
dominion !  
All stubborn peoples abject were to me ; \* And Shám to Cairo and to Adnan-  
wone ;<sup>2</sup>  
I reigned in glory conquering many kings ; \* And peoples feared my mischief  
every one.  
Yea, tribes and armies in my hand I saw ; \* The world all dreaded me, both  
friends and fone.  
When I took horse, I viewed my numbered troops, \* Bridles on neighing steeds  
a million.  
And I had wealth that none could tell or count, \* Against misfortune treasuring  
all I won ;  
Fain had I bought my life with all my wealth, \* And for a moment's space my  
death to shun ;  
But God would naught save what His purpose willed ; \* So from my brethren cut  
I 'bode alone :  
And Death, that sunders man, exchanged my lot \* To pauper hut from gran-  
deur's mansion,

<sup>1</sup> Arab. "Kintar" = a hundredweight (*i.e.* 100 lbs.), about 98½ lbs. avoirdupois. Hence the French *quintal* and its congeners (Littré).

<sup>2</sup> *i.e.* "from Shám (Syria) to (the land of) Adnan, ancestor of the Naturalized Arabs that is, to Arabia.

When found I all mine actions gone and past \* Wherefor I'm pledged<sup>1</sup> and by my sin undone.

Then fear O man, who by a brink dost range, \* The shifts of Fortune and the chance of Change.

The Emir Musa was hurt to his heart and loathed his life for what he saw of the slaughtering-places of the folk; and, as they went about the highways and byeways of the palace, viewing its sitting-chambers and pleasaunces, behold they came upon a table of yellow onyx, upborne on four feet of juniper-wood,<sup>2</sup> and thereon these words graven,—“At this table have eaten a thousand kings blind of the right eye and a thousand blind of the left and yet other thousand sound of both eyes, all of whom have departed the world and have taken up their sojourn in the tombs and the catacombs.” All this the Emir wrote down and left the palace, carrying off with him naught save the table aforesaid. Then he fared on with his host three days' space, under the guidance of the Shaykh Abd al-Samad, till they came to a high hill, whereon stood a horseman of brass. In his hand he held a lance with a broad head, in brightness like blinding leven, whereon was graven:—“O thou that comest unto me, if thou know not the way to the City of Brass, rub the hand of this rider and he will turn round and presently stop. Then take the direction whereto he faceth and fare fearless, for it will bring thee, without hardship, to the city aforesaid.”—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Five Hundred and Seventieth Night,**

She said, It hath reached me, O auspicious King, that when the Emir Musa rubbed the horseman's hand he revolved like the dazzling lightning, and stopped facing in a direction other than that wherein they were journeying. So they took the road to that which he pointed (which was the right way) and, finding it a beaten track, pushed on through their days and nights till they had covered a wide tract of country. Then they came upon a pillar of black stone like a furnace-chimney wherein was one sunken up to his armpits. He

<sup>1</sup> Koran lii. 21. “Every man is given in pledge for that which he shall have wrought.”

<sup>2</sup> There is a constant clerical confusion in the texts between “Arar” (Juniperus Oxycedrus used by the Greeks for the images of their gods) and “Marmar” marble or alabaster, in the Talmud “Marmora” = marble, evidently from *μάρμαρος* = brilliant, the brilliant stone.

had two great wings and four arms, two of them like the arms of the sons of Adam and other two as they were lion's paws, with claws of iron, and he was black and tall and frightful of aspect, with hair like horses' tails and eyes like blazing coals, slit upright in his face. Moreover, he had in the middle of his forehead a third eye, as it were that of a lynx, from which flew sparks of fire, and he cried out saying, "Glory to my Lord, who hath adjudged unto me this grievous torment and sore punishment until the Day of Doom!" When the folk saw him, they lost their reason for affright and turned to flee; so the Emir Musa asked the Shaykh Abd al-Samad, "What is this?" and he answered, "I know not." Whereupon quoth Musa, "Draw near and question him of his condition; haply he will discover to thee his case." "Allah preserve thee, Emir! Indeed, I am afraid of him;" replied the Shaykh; but the Emir rejoined, saying, "Fear not; he is hindered from thee and from all others by that wherein he is." So Abd al-Samad drew near to the pillar and said to him which was therein, "O creature, what is thy name and what art thou and how camest thou here in this fashion?" "I am an Ifrit of the Jinn," replied he, by name Dáhish, son of Al-A'amash,<sup>1</sup> and am confined here by the All-might, prisoned here by the Providence and punished by the judgment of Allah, until it please him, to whom belong Might and Majesty, to release me." Then said Musa, "Ask him why he is in durance of this column?" So the Shaykh asked him of this, and the Ifrit replied, saying:—Verily my tale is wondrous and my case marvellous, and it is this. One of the sons of Iblis had an idol of red carnelian, whereof I was guardian, and there served it a King of the Kings of the sea, a Prince of puissant power and prow of prowess, over-ruling a thousand thousand warriors of the Jann who smote with swords before him and answered his summons in time of need. All these were under my commandment and obeyed my behest, being each and every rebels against Solomon, son of David, on whom be peace! And I used to enter the body of the idol and thence bid and forbid them. Now this King's daughter loved the idol and was frequent in prostration to it and assiduous in its service; and she was the fairest woman of her day, accomplished in beauty and loveliness, elegance and grace. She was described unto Solomon and he sent to her father, saying, "Give me thy daughter to wife and break thine idol of carnelian and testify saying, 'There is no god but *the* God and Solomon is the Prophet of Allah! an thou do this, our due shall be thy due and thy

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<sup>1</sup> These Ifritical names are chosen for their *bizarrerie*. "Al-Dáhish" = the Amazed; and "Al-A'amash" = one with weak eyes always watering.

debt shall be our debt ; but, if thou refuse, make ready to answer the summons of the Lord and don thy grave-gear, for I will come upon thee with an irresistible host, which shall fill the waste places of earth and make thee as yesterday that is passed away and hath no return for aye." When this message reached the King, he waxed insolent and rebellious, pride-full and contumacious and he cried to his Wazirs, "What say ye of this? Know ye that Solomon son of David hath sent requiring me to give him my daughter to wife, and break my idol of carnelian and enter his faith!" And they replied, "O mighty King, how shall Solomon do thus with thee? Even could he come at thee in the midst of this vast ocean, he could not prevail against thee, for the Marids of the Jann will fight on thy side and thou wilt ask succour of thine idol whom thou servest, and he will help thee and give thee victory over him. So thou wouldst do well to consult on this matter thy Lord" (meaning the idol aforesaid) "and hear what he saith. If he say, Fight him, fight him, and if not, not." So the King went in without stay or delay to his idol and offered up sacrifices and slaughtered victims ; after which he fell down before him, prostrate and weeping, and repeated these verses :—

"O my lord, well I weet thy puissant hand : \* Sulaymán would break thee and see thee bann'd.

O my Lord, to crave succour here I stand \* Command and I bow to thy high command!"

Then I (continued the Ifrit, addressing the Shaykh and those about him), of my ignorance and want of wit and recklessness of the commandment of Solomon and lack of knowledge anent his power, entered the body of the idol and made answer as follows :—

"As for me, of him I feel naught affright ; \* For my lore and my wisdom are infinite :

If he wish for warfare I'll show him war \* And out of his body I'll tear his sprite!"

When the King heard my boastful reply, he hardened his heart and resolved to wage war upon the Prophet and to offer him battle ; wherefore he beat the messenger with a grievous beating and returned a foul answer to Solomon, threatening him and saying, "Of a truth, thy soul hath suggested to thee a vain thing ; dost thou menace me with mendacious words? But gird thyself for battle ; for, an thou come not to me, I will assuredly come to thee." So the messenger returned to Solomon and told him all that had passed and what had befallen him, which when the Prophet heard, he raged like Dooms-



day and addressed himself to the fray and levied armies of men and Jann and birds and reptiles. He commanded his Wazir Al-Dimir-yát, King of the Jann, to gather together the Marids of the Jinn from all parts, and he collected for him six hundred thousand thousand of devils.<sup>1</sup> Moreover, by his order, his Wazir Ásaf bin Barkhiyá levied him an army of men, to the number of a thousand thousand or more. These all he furnished with arms and armour, and, mounting with his host upon his carpet, took flight through air, while the beasts fared under him and the birds flew overhead, till he lighted down on the island of the refractory King, and encompassed it about, filling earth with his hosts.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### *Now when it was the Five Hundred and Seventy-first Night,*

She said, It hath reached me, O auspicious King, that the Ifrit continued :—So when Solomon the Prophet (with whom be peace !) lighted down with his host on the island he sent to our King, saying, “ Behold, I am come : defend thy life against that which is fallen upon thee, or else make thy submission to me and confess my apostleship and give me thy daughter to lawful wife and break thine idol, and worship the one God, the alone Worshipful ; and testify, thou and thine, and say, There is no god but *the* God, and Solomon is the Apostle of Allah ! ”<sup>2</sup> This if thou do, thou shalt have pardon and peace ; but if not, it will avail thee nothing to fortify thyself in this island, for Allah (extolled and exalted be He !) hath bidden the Wind obey me ; so I will bid it bear me to thee on my carpet and make thee a warning and an example to deter others.” But the King made answer to his messenger, saying, “ It may not on any wise be as he requireth of me ; so tell him I come forth to him.” With this reply the messenger returned to Solomon, who thereupon gathered together all the Jinn that were under his hand, to the number of a thousand thousand, and added to them other than they of Marids and Satans from the islands of the sea and the tops of the mountains and, drawing them up on parade, opened his armouries and dis-

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<sup>1</sup> The Arabs have no word for million ; so Messer Marco Miglione could not have learned it from them. On the other hand the Hindus have more quadrillions than modern Europe.

<sup>2</sup> This formula, according to Moslems, would begin with the beginning “ There is no iláh but Allah and Adam is the Apostle (rasúl = one sent, a messenger ; not nabí = prophet) of Allah.” And so on with Noah, Moses, David (not Solomon as a rule) and Jesus to Mohammed.

tributed to them arms and armour. Then the Prophet drew out his host in battle array, dividing the beasts into two bodies, one on the right wing of the men and the other on the left, and bidding them tear the enemies' horses in sunder. Furthermore, he ordered the birds which were in the island to hover over their heads and, whenas the assault should be made, that they should swoop down and tear out the eyes of the foe with their beaks and buffet their faces with their wings; and they answered, saying, "We hear and we obey Allah and thee, O Prophet of Allah!" Then Solomon seated himself on a throne of alabaster, studded with precious stones and plated with red gold; and, commanding the wind to bear him aloft, set his Wazir Asaf bin Barkhiya<sup>1</sup> and the kings of mankind on his right and his Wazir Al-Dimiryat and the kings of the Jinn on his left, arraying the beasts and vipers and serpents in the van. Thereupon they all set on us together, and we gave them battle two days over a vast plain; but, on the third day, disaster befel us, and the judgment of Allah the Most High was executed upon us. Now the first to charge upon them were I and my troops, and I said to my companions, "Abide in your places, whilst I sally forth to them and provoke Al-Dimiryat to combat singular." And behold, he came forth to the duello as he were a vast mountain, with his fires flaming and his smoke spireing, and shot at me a falling star of fire; but I swerved from it and it missed me. Then I cast at him in my turn a flame of fire, and it smote him; but his shaft<sup>2</sup> overcame my fire and he cried out at me so terrible a cry that meseemed the skies were fallen flat upon me, and the mountains trembled at his voice. Then he commanded his hosts to charge; accordingly they rushed on us and we rushed on them, each crying out upon other, and battle reared its crest rising in volumes and smoke ascending in columns and hearts well nigh cleaving. The birds and the flying Jinn fought in the air and the beasts and men and the foot-faring Jann in the dust; and I fought with Al-Dimiryat, till I was weary and he not less so. At last, I grew weak and turned to flee from him, whereupon my companions and tribesmen likewise took to flight and my hosts were put to the rout, and Solomon cried out, saying, "Take yonder furious tyrant, the accursed, the infamous!" Then man fell upon

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<sup>1</sup> This son of Barachia has been noticed before. The text embroiders the Koranic chapter No. xxvii.

<sup>2</sup> The Bresl. Edit. (vi. 371) reads "Samm-hu" = his poison, prob. a clerical error for "Sahmhu" = his shaft. It was a duel with the "Shiháb" or falling stars, the meteors which are popularly supposed, I have said, to be the arrows shot by the angels against devils and evil spirits when they approach too near Heaven in order to overhear divine secrets.

man and Jinn upon Jinn and the armies of the Prophet charged down upon us, with the wild beasts and lions on their right hand and on their left, rending our horses and tearing our men; whilst the birds hovered over-head in air pecking out our eyes with their claws and beaks and beating our faces with their wings, and the serpents struck us with their fangs, till the most of our folk lay prone upon the face of the earth, like the trunks of date-trees. Thus defeat befel our King and we became a spoil unto Solomon. As to me, I fled from before Al-Dimiryat; but he followed me three months' journey, till I fell down for weariness and he overtook me, and pouncing upon me, made me prisoner. Quoth I, "By the virtue of Him who hath exalted thee and abased me, spare me and bring me into the presence of Solomon, on whom be peace!" So he carried me before Solomon, who received me after the foulest fashion and bade bring this pillar and hollow it out. Then he set me herein and chained me and sealed me with his signet-ring, and Al-Dimiryat bore me to this place wherein thou seest me. Moreover, he charged a great angel to guard me, and this pillar is my prison until Judgment-day.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Five Hundred and Seventy-second Night

She said, It hath reached me, O auspicious King, that when the Jinni who was prisoned in the pillar had told them his tale, from first to last, the folk marvelled at his story and at the frightfulness of his favour, and the Emir Musa said, "There is no God but *the* God! Soothly was Solomon gifted with a mighty dominion." Then said the Shaykh Abd al-Samad to the Jinni, "Ho there! I would fain ask thee of a thing, whereof do thou inform us." "Ask what thou wilt," answered the Ifrit Dahish, and the Shaykh said, "Are there hereabouts any of the Ifrits imprisoned in bottles of brass from the time of Solomon (on whom be peace!)" "Yes," replied the Jinni; "there be such in the sea of Al-Karkar,<sup>1</sup> on the shores whereof dwell a people of the lineage of Noah (on whom be peace!) for their country was not reached by the Deluge and they are cut off there from the other sons of Adam." Quoth Abd al-Samad, "And which is the way to the City of Brass and the place wherein are the cucurbites of Solomon, and what distance lieth between us and it?"

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<sup>1</sup> A fancy sea from the Lat. "Carcer" (?).

Quoth the Ifrit, "It is near at hand," and directed them in the way thither. So they left him and fared forward till there appeared to them afar off a great blackness and therein two fires facing each other, and the Emir Musa asked the Shaykh, "What is yonder vast blackness and its twin fires?" and the guide answered, "Rejoice O Emir, for this is the City of Brass, as it is described in the Book of Hidden Treasures which I have by me. Its walls are of black stone and it hath two towers of Andalusian brass,<sup>1</sup> which appear to the beholder in the distance as they were twin fires, and hence is it named the City of Brass." Then they fared on without ceasing till they drew near the city, and behold, it was as it were a piece of a mountain or a mass of iron cast in a mould and impenetrable for the height of its walls and bulwarks; while nothing could be more beautiful than its buildings and its ordinance. So they dismounted and sought an entrance but espied none, neither found any trace of opening in the walls, albeit there were five-and-twenty portals to the city, but none of them was visible from without. Then quoth the Emir, "O Shaykh, I see to this city no sign of any gate;" and quoth he, "O Emir, thus is it described in my Book of Hidden Treasures; it hath five-and-twenty portals; but none thereof may be opened save from within the city." Asked Musa, "And how shall we do to enter the city and view its wonders?" and Talib son of Sahl, his Wazir, answered, "Allah preserve the Emir! let us rest here two or three days and, God willing, we will make shift to come within the walls." Then said Musa to one of his men, "Mount thy camel and ride round about the city, so haply thou may light upon a gate or a place somewhat lower than this fronting us, or Inshallah! upon a breach whereby we can enter." Accordingly he mounted his beast, taking water and victuals with him, and rode round the city two days and two nights, without drawing rein to rest, but found the wall thereof as it were one block, without breach or way of ingress; and on the third day, he came again in sight of his companions, dazed and amazed at what he had seen of the extent and loftiness of the place, and said, "O Emir, the easiest place of access is this where you have alighted." Then Musa took Talib and Abd al-Samad and ascended the highest hill which overlooked the city. When they reached the top, they beheld beneath them a city, never saw eyes a greater or a goodlier, with dwelling-places and mansions of towering height, and palaces and pavilions and domes gleaming gloriously bright, and sconces and bulwarks of

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<sup>1</sup> Andalusian = Spanish, the Vandal-land, a term accepted by the Moslem invader.



strength infinite; and its streams were a-flowing and flowers a-blowing and fruits a-glowing. It was a city with gates impregnable; but void and still, without a voice or a cheering inhabitant. The owl hooted in its quarters; the bird skimmed circling over its squares and the raven croaked in its great thoroughfares weeping and bewailing the dwellers who erst made it their dwelling.<sup>1</sup> The Emir stood awhile, marvelling and sorrowing for the desolation of the city and saying, "Glory to Him whom nor ages nor changes nor times can blight, Him who created all things of His Might!" Presently, he chanced to look aside and caught sight of seven tablets of white marble afar off. So he drew near them and finding inscriptions graven thereon, called the Shaykh and bade him read these. Accordingly he came forward and, examining the inscriptions, found that they contained matter of admonition and warning and instances and restraint to those of understanding. On the first tablet was inscribed, in the ancient Greek character, "O son of Adam, how heedless art thou of that which is before thee! Verily, thy years and months and days have diverted thee therefrom. Knowest thou not that the cup of death is filled for thy bane which in a little while to the dregs thou shalt drain? Look to thy doom ere thou enter thy tomb. Where be the Kings who held dominion over the lands and abased Allah's servants and built these palaces and had armies under their commands? By Allah, the Destroyer of delights and the Severer of societies and the Devastator of dwelling-places came down upon them and transported them from the spaciousness of their palaces to the straitness of their burial-places." And at the foot of the tablet were written the following verses:—

Where are the Kings earth-peopling, where are they? \* The built and peopled  
left they e'er and aye!

They're tombed yet pledged to actions past away \* And after death upon them  
came decay.

Where are their troops? They failed to ward and guard! \* Where are the  
wealth and hoards in treasuries lay?

Th' Empyrean's Lord surprised them with one word, \* Nor wealth nor refuge  
could their doom delay!

When the Emir heard this, he cried out and the tears ran down his

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<sup>1</sup> This fine description will remind the traveller of the old Haurani towns deserted since the sixth century, which a silly writer miscalled the "Giant Cities of Bashan." I have never seen anything weirder than a moonlight night in one of these strong places whose masonry is perfect as when first built, the snowy light pouring on the jet-black basalt and the breeze sighing and the jackal wailing in the desert around.

cheeks and he exclaimed, "By Allah, from the world abstaining is the wisest course and the sole assaining!" And he called for pen-case and paper and wrote down what was graven on the first tablet. Then he drew near the second tablet and found these words carven thereon, "O son of Adam, what hath seduced thee from the service of the Ancient of Days and made thee forget that one day thou must defray the debt of death? Wottest thou not that it is a transient dwelling wherein for none there is abiding; and yet thou takest thought unto the world and cleavest fast thereto? Where be the Kings who Irak peopled and the four quarters of the globe possessed? Where be they who abode in Ispahan and the land of Khorasan? The voice of the Summoner of Death summoned them and they answered him, and the Herald of Destruction hailed them and they replied, Here are we! Verily, that which they builded and fortified profited them naught; neither did what they had gathered and provided avail for their defence." And at the foot of the tablet were graven the following verses:—

Where be the men who built and fortified \* High places never man their like  
espied?

In fear of Fate they levied troops and hosts, \* Availing naught when came the  
time and tide,

Where be the Kistrás homed in strongest walls? \* As though they ne'er had been  
from home they hied!

The Emir Musa wept and exclaimed, "By Allah, we are indeed created for a grave matter!" Then he copied the inscription and passed on to the third tablet,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

**Now when it was the Fife Hundred and Seventy-third Night,**

She said, It hath reached me, O auspicious King, that the Emir Musa passed on to the third tablet, whereon was written, "O son of Adam, the things of this world thou lovest and prizest and the best of thy Lord thou spurnest and despisest. All the days of thy life pass by and thou art content thus to aby. Make ready thy viaticum against the day appointed for thee to see and prepare to answer the Lord of every creature that be!" And at the foot were written these verses:—

Where is the wight who peopled in the past \* Hind-land and Sind; and there  
the tyrant played?

Who Zanj<sup>1</sup> and Habash bound beneath his yoke, \* And Nubia curbed and low  
its puissance laid.

Look not for news of what is in his grave. \* Ah, he is far who can thy vision  
aid!

The stroke of death fell on him sharp and sure; \* Nor saved him palace, nor the  
lands he swayed.

At this Musa wept with sore weeping and, going on to the fourth tablet, he read inscribed thereon, "O son of Adam, how long shall thy Lord bear with thee and thou every day sunken in the sea of thy folly? Hath it then been stablished unto thee that thou shalt not die some day? O son of Adam, let not the deceits of thy days and nights and times and hours delude thee with their delights; but remember that Death lieth ready for thee ambushing, fain on thy shoulders to spring, nor doth a day pass but he morneth with thee in the morning and nighteth with thee by night. Beware, then, of his onslaught and make provision there-against. As was with me, so it is with thee; thou wastest thy whole life and squanderest the joys in which thy days are rife. Hearken, therefore, to my words and put thy trust in the Lord of Lords; for in the world there is no stability; it is but as a spider's web to thee." And at the foot of the tablet were written these couplets:—

Where is the man who did those labours ply \* And based and built and reared  
these walls on high?

Where be the castles' lords? Who therein dwelt \* Fared forth and left them in  
decay to lie.

All are entombed, in pledge against the day \* When every sin shall show to  
every eye.

None but the Lord Most High endurance hath, \* Whose Might and Majest  
shall never die.

When the Emir read this, he swooned away and presently coming to himself marvelled exceedingly and wrote it down. Then he drew near the fifth tablet and behold, thereon was graven, "O son of Adam, what is it that distracteth thee from obedience of thy Creator and the Author of thy being, Him who reared thee whenas thou wast a little one, and fed thee whenas thou wast full-grown? Thou art ungrateful for His bounty, albeit He watcheth over thee with His favours, letting down the curtain of His protection over thee. Needs must there be for thee an hour bitterer than aloes and hotter than live coals. Provide thee, therefore, against it; for who shall

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<sup>1</sup> "Zanj," I have said, is the Arab. form of the Persian "Zang-bar" (= Black-land), our Zanzibar. Those who would know more of the etymology will consult my "Zanzibar," etc., chap. i.

sweeten its gall or quench its fires? Bethink thee who forewent thee of peoples and heroes, and take warning by them ere thou perish." And at the foot of the tablet were graven these couplets :—

Where be the Earth-kings who from where they 'bode \* Sped, and to graveyards  
with their hoardings yode :  
Erst on their mounting-days there hadst beheld \* Hosts that concealed the  
ground whereon they rode :  
How many a king they humbled in their day ! \* How many a host they led and  
laid on load !  
But from th'Empyrean's Lord in haste there came \* One word, and joy waxed  
grief ere morning glowed.

The Emir marvelled at this and wrote it down ; after which he passed on to the sixth tablet and behold, was inscribed thereon, "O son of Adam, think not that safety will endure for ever and aye, seeing that death is sealed to thy head alway. Where be thy fathers, where be thy brethren, where thy friends and dear ones? They have all gone to the dust of the tombs and presented themselves before the Glorious, the Forgiving, as if they had never eaten nor drunken, and they are a pledge for that which they have earned. So look to thyself, ere thy tomb come upon thee." And at the foot of the tablet were these couplets :—

Where be the Kings who ruled the Franks of old? \* Where be the King who  
peopled Tingis-wold<sup>1</sup>?  
Their works are written in a book which He, \* The One, th' All-father shall as  
witness hold.

At this the Emir Musa marvelled and wrote it down, saying, "There is no god but *the* God! Indeed, how goodly were these folk!" Then he went up to the seventh tablet and behold, thereon was written, "Glory to Him who fore-ordaineth death to all He createth, the Living One, who dieth not! O son of Adam, let not thy days and their delights delude thee, neither thine hours and the joys of their time, and know that death to thee cometh and upon thy shoulder sitteth. Beware, then, of his assault and make ready for his onslaught. As it was with me, so it is with thee; thou wastest the sweet of thy life and the joyance of thine hours. Give ear, then, to my counsel and set thy trust on the Lord of Lords, and know that in the world is no stability, but it is as it were a spider's web to thee and all that is therein shall die and cease to be. Where is he who laid the foundation of Amid<sup>2</sup>

<sup>1</sup> Arab. "Tanjah" = Strabo *Τίγγυς* (derivation uncertain), Tingitania, Tangiers. But why the terminal *s*?

<sup>2</sup> Or Amidah, by the Turks called "Kara (black) Amid" from the colour of the stones; and the Arabs "Diyar-bakr" (Diarbekir), a name which they also give to the whole province—Mesopotamia.



and builded it and builded Fárikín<sup>1</sup> and exalted it? Where be the peoples of the strong places? Whenas them they had inhabited, after their might into the tombs they descended. They have been carried off by death and we shall in like manner be afflicted by doom. None abideth save Allah the Most High, for He is Allah the Forgiving One." The Emir Musa wept and copied all this, and indeed the world was belittled in his eyes. Then he descended the hill and rejoined his host, with whom he passed the rest of the day, [casting about for a means of access to the city. And he said to his Wazir Talib bin Sahl and to the chief officers about him, "How shall we contrive to enter this city and view its marvels? haply we shall find therein wherewithal to win the favour of the Commander of the Faithful. "Allah prolong the Emir's fortune!" replied Talib, "let us make a ladder and mount the wall therewith, so peradventure we may come at the gate from within." Quoth the Emir, "This is what occurred to my thought also, and admirable is the advice!" Then he called for carpenters and blacksmiths and bade them fashion wood and build a ladder plated and banded with iron. So they made a strong ladder and many men wrought at it a whole month. Presently all the company laid hold of it and set it up against the wall, and it reached the top as truly as if it had been built for it before that time. The Emir marvelled and said, "The blessing of Allah be upon you. It seemeth as though ye had taken the measure of the wall, so excellent is your work." Then said he to his men, "Which of you will mount the ladder and walk along the wall and cast about for a way of descending into the city, so to see how the case stands and let us know how we may open the gate?" Whereupon quoth one of them, "I will go up, O Emir, and descend and open to you?" and Musa answered, saying, "Go, and the blessing of Allah go with thee!" So the man mounted the ladder; but, when he came to the top of the wall, he stood up and gazed fixedly down into the city, then clapped his hands and crying out, at the top of his voice, "By Allah, thou art fair!" cast himself down into the place, and Musa cried, "By Allah, he is a dead man!" But another came up to him and said, "O Emir, this was a madman, and doubtless his madness got the better of him and destroyed him. I will go up and open the gate to you, if it be the will of Allah the Most High." "Go up," replied Musa, "and Allah be with thee! But beware lest thou lose thy head, even as did thy comrade." Then the man mounted the ladder,

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<sup>1</sup> Mayyáfárikín, an episcopal city in Diyar-bakr: the natives are called Fárikí; hence the abbreviation in the text.

but no sooner had he reached the top of the wall than he laughed aloud, saying, "Well done! well done!" and clapping palms cast himself down into the city and died forthright. When the Emir saw this, he said, "An such be the action of a reasonable man, what is that of the madman? If all our men do on this wise, we shall have none left and shall fail of our errand and that of the Commander of the Faithful. Get ye ready for the march: verily we have no concern with this city." But a third one of the company said, "Haply another may be steadier than they." So a third mounted the wall and a fourth and a fifth and all cried out and cast themselves down, even as did the first; nor did they leave to do thus, till a dozen had perished in like fashion. Then the Shaykh Abd al-Samad came forward and heartened himself and said, "This affair is reserved to none other than myself; for the experienced is not like the inexperienced." Quoth the Emir, "Indeed thou shalt not do that nor will I have thee go up: an thou perish, we shall all be cut off to the last man since thou art our guide." But he answered, saying, "Peradventure, that which we seek may be accomplished at my hands, by the grace of God Most High!" So the folk all agreed to let him mount the ladder, and he arose and heartening himself, said, "In the name of Allah, the Compassionating, the Compassionate!" and mounted the ladder, calling on the name of the Lord and reciting the Verses of Safety.<sup>1</sup> When he reached the top of the wall, he clapped his hands and gazed fixedly down into the city; whereupon the folk below cried out to him with one accord, saying, "O Shaykh Abd al-Samad, for the Lord's sake, cast not thyself down!" and they added, "Verily we are Allah's and unto Him we are returning! If the Shaykh fall, we be dead men one and all." Then he laughed beyond all measure and sat a long hour, reciting the names of Allah Almighty and repeating the Verses of Safety; then he rose and cried out at the top of his voice, saying, "O Emir, have no fear; no hurt shall betide you, for Allah (to whom belong Might and Majesty!) hath averted from me the wiles and malice of Satan, by the blessing of the words, 'In the name of Allah the Compassionating, the Compassionate!'" Asked Musa, "What didst thou see, O Shaykh?" and Abd al-Samad answered, "I saw ten maidens, as they were Houris of Heaven calling to me with their hands"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

<sup>1</sup> Arab. "Ayât al-Najât," certain Koranic verses which act as talismans, such as, "And wherefore should we not put our trust in Allah?" (xiv. 15); "Say thou, 'Naught shall befall us save what Allah hath decreed for us.'" (ix. 51), and sundry others.

**Now when it was the Fife Hundred and Seventy-fourth Night**

She said, It hath reached me, O auspicious King, that the Shaykh Abd al-Samad answered, "I saw ten maidens like Houris of Heaven,<sup>1</sup> and they calling and signing<sup>2</sup> :—Come hither to us ; and meseemed there was below me a lake of water. So I thought to throw myself down, when behold, I espied my twelve companions lying dead ; so I restrained myself and recited somewhat of Allah's Book, whereupon He dispelled from me the damsels' witchlike wiles and malicious guiles and they disappeared. And doubtless this was an enchantment devised by the people of the city, to repel any who should seek to gaze upon or to enter the place ; and it hath succeeded in slaying our companions." Then he walked on along the wall, till he came to the two towers of brass aforesaid and saw therein two gates of gold, without padlocks or visible means of opening. Hereat he paused as long as Allah pleased<sup>3</sup> and gazed about him awhile, till he espied in the middle of one of the gates, a horseman of brass with hand outstretched as if pointing, and in his palm was somewhat written. So he went up to it and read these words, "O thou who comest to this place, an thou wouldst enter turn the pin in my middle twelve times and the gate will open. Accordingly, he examined the horseman and finding in his waist a pin of gold, strong set and fast fixed, he turned it twelve times, whereupon the horseman revolved like the blinding lightning and the gate swung open with a noise like thunder. He entered and found himself in a long passage,<sup>4</sup> which brought him down some steps into a guard-room furnished with goodly wooden benches, whereon sat men dead, over whose heads hung fine shields and keen blades and bent bows and shafts ready notched. Thence, he came to the main gate of the city ; and, finding it secured with iron bars and curiously wrought locks and bolts and chains and other fastenings of wood and metal, said to himself, "Belike the keys are with yonder dead folk." So

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<sup>1</sup> These were the "Brides of the Treasure," alluded to in the story of Hasan of Bassorah and elsewhere.

<sup>2</sup> Arab. "Ishárah," which may also mean beckoning. Easterns reverse our process : we wave hand or finger towards ourselves ; they towards the object ; and our fashion represents to them, Go away !

<sup>3</sup> *i.e.* musing a long time and a longsome.

<sup>4</sup> Arab. "Dihlíz," from the Persian. This is the long dark passage which leads to the inner or main gate of an Eastern city, and which is built up before a siege. It is usually furnished with Mastabah-benches of wood and masonry, and forms a favourite lounge in hot weather. Hence Lot and Moses sat and stood in the gate, and here man speaks with his enemies.

he turned back to the guard-room and seeing amongst the dead an old man seated upon a high wooden bench, who seemed the chiefest of them, said in his mind, "Who knows but they are with this Shaykh? Doubtless he was the warder of the city, and these others were under his hand." So he went up to him and lifting his gown, behold, the keys were hanging to his girdle; whereat he joyed with exceeding joy and was like to fly for gladness. Then he took them and going up to the portal, undid the padlocks and drew back the bolts and bars, whereupon the great leaves flew open with a crash like the pealing thunder by reason of its greatness and terribleness. At this he cried out, saying, "Allaho Akbar—God is most great!" And the folk without answered him with the same words, rejoicing and thanking him for his deed. The Emir Musa also was delighted at the Shaykh's safety and the opening of the city-gate, and the troops all pressed forward to enter; but Musa cried out to them, saying, "O folk, if we all go in at once we shall not be safe from some ill-chance that may betide us. Let half enter and other half tarry without." So he pushed forwards with a moiety of his men, bearing their weapons of war, and finding their comrades lying dead, they buried them; and they saw the doorkeepers and eunuchs and chamberlains and officers reclining on couches of silk and all were corpses. Then they fared on till they came to the chief market-place, full of lofty buildings whereof none overpassed the others, and found all its shops open, with the scales hung out and the brazen vessels ordered and the caravanserais full of all manner goods; and they beheld the merchants sitting on the shop-boards dead, with shrivelled skin and rotted bones, a warning to those who can take warning; and here they saw four separate markets all replete with wealth. Then they left the great bazar and went on till they came to the silk market, where they found silks and brocades, orfrayed with red gold and diapered with white silver upon all manner of colours, and the owners lying dead upon mats of scented goats'-leather, and looking as if they would speak; after which they traversed the market-street of pearls and rubies and other jewels and came to that of the Shroffs and money-changers whom they saw sitting dead upon carpets of raw silk and dyed stuffs in shops full of gold and silver. Thence they passed to the perfumers' bazar where they found the shops filled with drugs of all kinds and bladders of musk and ambergris and Nadd-scent and camphor and other perfumes, in vessels of ivory and ebony and Khalanj-wood and Andalusian copper, the which is equal in value to gold; and various kinds of rattan and Indian cane; but the shopkeepers all lay dead, nor was there with them aught of food. And hard by this drug-market they came upon



a palace, imposingly edified and magnificently decorated; so they entered therein and found banners displayed and drawn sword-blades and strung bows and bucklers hanging by chains of gold and silver and helmets gilded with red gold. In the vestibules stood benches of ivory plated with glittering gold and covered with silken stuffs, whereon lay men whose skin had dried up on their bones; the fool had deemed them sleeping; but, for lack of food, they had perished and tasted the cup of death. Now when the Emir Musa saw this, he stood still, glorifying Allah the Most High and hallowing Him and contemplating the beauty of the palace and the massiveness of its masonry and fair perfection of its ordinance, for it was builded after the goodliest and stablest fashion and the most part of its adornment was of green<sup>1</sup> lapis-lazuli; and on the inner door, which stood open, were written in characters of gold and ultramarine, these couplets :—

Consider thou, O man, what these places to thee showed \* And be upon thy guard ere thou travel the same road :  
 And prepare thee good provision some day may serve thy turn \* For each dweller in the house needs must yede wi' those who yode.  
 Consider how this people their palaces adorned \* And in dust have been pledged for the seed of acts they sowed :  
 They built but their building availed them not, and hoards; \* Nor saved their lives nor day of Destiny foreslowed :  
 How often did they hope for what things were undecreed, \* And passed unto their tombs before Hope the bounty showed ;  
 And from high and awful state all a-sudden they were sent \* To the straitness of the grave and oh ! base is their abode :  
 Then came to them a Crier after burial and cried, \* What bootied thrones or crowns or the gold on you bestowed :  
 Where now are gone the faces hid by curtain and by veil, \* Whose charms were told in proverbs, those beauties à-la-mode ?  
 The tombs reply aloud to the questioners and cry, \* " Death's canker and decay those rosy cheeks corrode ! "  
 Long time they ate and drank, but their joyaunce had a term : \* And the eater eke was eaten, and was eaten by the worm.

When the Emir read this, he wept, till he was like to swoon away, —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> The names of colours are as loosely used by the Arabs as by the Classics of Europe; for instance, a light grey is called a "blue or a green horse." Much nonsense has been written upon the colours in Homer by men who imagine that the semi-civilised determine tints as we do. They see them but they do not name them, having no occasion for the words. As I have noticed, however, the Arabs have a complete terminology for the varieties of horse-hues. In our day we have witnessed the birth of colours, named by the dozen, because required by women's dress.

**Now when it was the Fife Hundred and Seventy-fifth Night,**

She said, It hath reached me, O auspicious King, that the Emir wept till he was like to swoon away, and bade write down the verses, after which he passed on into the outer palace and came to a vast hall, at each of whose four corners stood a pavilion lofty and spacious, washed with gold and silver and painted in various colours. In the heart of the hall was a great jetting-fountain of alabaster, surmounted by a canopy of brocade, and in each pavilion was a sitting-place and each place had its richly-wrought fountain and tank paved with marble and streams flowing in channels along the floor and meeting in a great and grand cistern of many-coloured marbles. Quoth the Emir to the Shaykh Abd al-Samad, "Come, let us visit yonder pavilion!" So they entered the first and found it full of gold and silver and pearls and jacinths and other precious stones and metals, besides chests filled with brocades, red and yellow and white. Then they repaired to the second pavilion, and, opening a closet there, found it full of arms and armour, such as gilded helmets and Davidean<sup>1</sup> hauberks and Hindi swords and Arabian spears and Chorasmian<sup>2</sup> maces and other gear of fight and fray. Thence they passed to the third pavilion, wherein they saw closets padlocked and covered with curtains wrought with all manner of embroidery. They opened one of these and found it full of weapons curiously adorned with open work and with gold and silver, damascene and jewels. Then they entered the fourth pavilion and unlocking one of the closets there, beheld in it great store of eating and drinking vessels of gold and silver, with platters of crystal and goblets set with fine pearls and cups of carnelian and so forth. So they all fell to taking that which suited their tastes and each of the soldiers carried off what he could. When they left the pavilions, they saw in the midst of the palace a door of teak-wood marquetry with ivory and ebony and plated with glittering gold, over which hung a silken curtain purpled with all manner of embroideries: and on this door were locks of white silver, that opened by artifice without a key. The Shaykh Abd al-Samad went valiantly up thereto and by the aid of his knowledge and skill opened the locks, whereupon the door admitted them

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<sup>1</sup> David's miracles of metallurgy already referred to.

<sup>2</sup> Arab. "Khwarazm," the land of the Chorasmioi, who are mentioned by Herodotus (iii. 93) and a host of classical geographers. They place it in Sogdiana (hod. Sughd) and it corresponds with the Khiva country.

into a corridor paved with marble and hung with veil-like<sup>1</sup> tapestries embroidered with figures of all manner beasts and birds, whose bodies were of red gold and white silver and their eyes of pearls and rubies, amazing all who looked upon them. Passing onwards they came to a saloon builded all of polished marble, inlaid with jewels, which seemed to the beholder as though the floor were flowing water<sup>2</sup> and whoever walked thereon slipped. The Emir bade the Shaykh strew somewhat upon it, that they might walk over it; which being done, they made shift to fare forwards till they came to a great domed pavilion of stone, gilded with red gold and crowned with a cupola of alabaster, about which were set lattice-windows carved and jewelled with rods of emerald,<sup>3</sup> beyond the competence of any King. Under this dome was a canopy of brocade, reposing upon pillars of red gold and wrought with figures of birds whose feet were of smaragd, and beneath each bird was a network of fresh-hued pearls. The canopy was spread above a jetting fountain of ivory and carnelian, plated with glittering gold and thereby stood a couch set with pearls and rubies and other jewels, and beside the couch a pillar of gold. On the capital of the column stood a bird fashioned of red rubies and holding in his bill a pearl which shone like a star; and on the couch lay a damsel, as she were the shining sun, eyes never saw a fairer. She wore a tight-fitting body-robe of fine pearls, with a crown of red gold on her head, filleted with gems, and on her forehead were two great jewels, whose light was as the light of the sun. On her breast she wore a jewelled amulet, filled with musk and ambergris and worth the empire of the Cæsars; and around her neck hung a collar of rubies and great pearls, hollowed and filled with odoriferous musk; and it seemed as if she gazed on them to the right and to the left.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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<sup>1</sup> Arab. "Burka'," usually applied to a woman's face-veil and hence to the covering of the Ka'abah, which is the "Bride of Meccah."

<sup>2</sup> Alluding to the trick played upon Bilkis by Solomon who had heard that her legs were hairy like those of an ass; he laid down a pavement of glass over flowing water in which fish were swimming and thus she raised her skirts as she approached him and he saw that the report was true. Hence, as I have said, the depilatory (Koran xxvii.).

<sup>3</sup> I understand the curiously carved windows cut in arabesque-work of marble (India) or basalt (the Hauran) and provided with small panes of glass set in emeralds where tin-foil would be used by the vulgar.

**Now when it was the Fife Hundred and Seventy-sixth Night,**

She said, It hath reached me, O auspicious King, that the damsel seemed to be gazing at the folk to the right and to the left. The Emir Musa marvelled at her exceeding beauty and was confounded at the blackness of her hair and the redness of her cheeks, which made the beholder deem her alive and not dead, and said to her, "Peace be with thee, O damsel!" But Talib ibn Sahl said to him, "Allah preserve thee, O Emir, verily this damsel is dead and there is no life in her; so how shall she return thy salam?" adding, "Indeed, she is but a corpse embalmed with exceeding art; her eyes were taken out after her death and quicksilver set under them, after which they were restored to their sockets. Wherefore they glisten and when the air moveth the lashes, she seemeth to wink and it appeareth to the beholder as though she looked at him, for all she is dead." At this the Emir marvelled beyond measure and said, "Glory be to God who subjugateth His creatures to the dominion of Death!" Now the couch on which the damsel lay, had steps, and thereon stood two statues of Andalusian copper representing slaves, one white and the other black. The first held a mace of steel<sup>1</sup> and the second a sword of watered steel which dazzled the eye; and between them, on one of the steps of the couch, lay a golden tablet, whereon were written, in characters of white silver, the following words: "In the name of God, the Compassionating, the Compassionate! Praise be to Allah, the Creator of mankind; and He is the Lord of Lords, the Causer of Causes! In the name of Allah, the Never-beginning, the Everlasting, the Ordainer of Fate and Fortune! O son of Adam! what hath befooled thee in this long esperance? What hath unminded thee of the Death-day's mischance? Knowest thou not that Doom calleth for thee and hasteneth to seize upon the soul of thee? Be ready, therefore, for the way and provide thee for thy departure from the world; for, assuredly, thou shalt leave it without delay. Where is Adam, first of humanity? Where is Noah with his progeny? Where be the Kings of Hind and Irak-plain and they who over earth's widest regions reign? Where do the Amalekites abide and the giants and tyrants of olden tide? Indeed, the dwelling-places are void of them and they have departed from kindred and home.

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<sup>1</sup> Arab. "Bulád," from the Pers. "Pulád." Hence the name of the famous Druze family "Jumblat," a corruption of "Ján-pulád" = Life o' Steel.



Where be the Kings of Arab and Ajem? They are dead, all of them, and gone and are become rotten bones. Where be the lords so high in stead? They are all done dead. Where are Korah and Haman? Where is Shaddad son of Ad? Where be Canaan and the Lord of Stakes, Zu al-Autád?<sup>1</sup> By Allah, the Reaper of lives hath reaped them and made void the lands of them. Did they provide them against the Day of Resurrection or make ready to answer the Lord of men? O thou, if thou know me not, I will acquaint thee with my name. I am Tadmurah,<sup>2</sup> daughter of the Kings of the Amalekites, of those who held dominion over the lands in equity and brought low the necks of humanity. I possessed that which never King possessed and was righteous in my rule and did justice among my lieges; yea, I gave gifts and largesse and freed bondsmen and bondswomen. Thus lived I many years in all ease and delight of life, till Death knocked at my door and to me and to my folk befel calamities sore; and it was on this wise. There betided us seven successive years of drought, wherein no drop of rain fell on us from the skies and no green thing sprouted for us on the face of earth;<sup>3</sup> so we ate what was with us of victual, then we fell upon the cattle and devoured them, until nothing was left. Thereupon I let bring my treasures and meted them with measures and sent out trusty men to buy food. They circuited all the lands in quest thereof and left no city unsought, but found it not to be bought and returned to us with the treasure after a long absence; and gave us to know that they could not succeed in bartering fine pearls for poor wheat, bushel for bushel, weight for weight. So, when we despaired of succour, we displayed all our riches and things of price and, shutting the gates of the city and its strong places, resigned ourselves to the deme of our Lord and committed our case to our King. Then we all died, as thou seest us, and left what we had builded and what-

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<sup>1</sup> Pharaoh, so called in Koran (xxxviii. 11) because he tortured men by fastening them to four stakes driven into the ground. Sale translates "the contriver of the stakes" and adds, "Some understand the word figuratively, of the firm establishment of Pharaoh's kingdom, because the Arabs fix their tents with stakes: but they may possibly intend that prince's obstinacy and hardness of heart." I may note that in "Tasawwuf," or Moslem Gnosticism, Pharaoh represents, like Prometheus and Job, the typical creature who upholds his own dignity and rights in presence and despite of the Creator. Sâhib the Súfî declares that the secret of man's soul (*i.e.* its emanation) was first revealed when Pharaoh declared himself god; and Al-Ghazâlî sees in his claim the most noble aspiration to the divine, innate in the human spirit (Dabistan, vol. iii.).

<sup>2</sup> In the Calc. Edit. "Tarmuz, son of the daughter," etc. According to the Arabs, Tadmur (Palmyra) was built by Queen Tadmurah, daughter of Hassán bin Uzaynah.

<sup>3</sup> It is only by some such drought that I can account for the survival of those marvellous Hauranic cities in the great valley S. E. of Damascus.

ever we had hoarded. This, then, is our story, and after the substance naught abideth but the trace." Then they looked at the foot of the tablet and read these couplets :—

O child of Adam, let not Hope make mock and flyte at thee, \* From all thy hands have hoarded, removed thou shalt be ;  
 I see thou covetest the world and fleeting worldly charms, \* And races past and gone have done the same as thou I see.  
 Lawful and lawless wealth they got ; but all their heaped store, \* Their term accomplished, naught delayed of Destiny's decree.  
 Armies they led and puissant men and gained them gold galore ; \* Then left their wealth and palaces by Fate compelled to flee  
 To straitness of the grave-yard and humble bed of dust \* Whence, pledged for every word and deed, they never more win free :  
 As a company of travellers had unloaded in the night \* At house that lacketh food nor is fain of company ;  
 Whose owner saith, ' O folk, here no lodging is for you ; ' \* So packed they who erst unpacked and farèd they hurriedly,  
 Misliking much the march ; nor the journey nor the halt \* Had aught of pleasant chance or had aught of goodly gree.  
 Then prepare thou good provision for to-morrow's journey stored \* Naught but righteous honest life shall avail thee with the Lord !

And the Emir Musa wept as he read, " By Allah, the fear of the Lord is the best of all property, the pillar of certainty and the sole sure stay. Verily, Death is the truth manifest and the sure behest, and therein, O thou, is the goal and return-place evident. Take warning, therefore, by those who to the dust did wend and hastened on the way of the predestined end. Seest thou not that hoary hairs summon thee to the tomb and that the whiteness of thy locks maketh moan of thy doom ? Wherefore be thou on the wake, ready for thy departure and thine account to make. O son of Adam, what hath hardened thy heart in mode abhorred ? What hath seduced thee from the service of thy Lord ? Where be the peoples of old time ? They are a warning to whoever will be warned ! Where be the Kings of Al-Sín and the lords of majestic mien ? Where is Shaddad bin Ad and all he built and he stablished ? Where is Nimrod who revolted against Allah and defied Him ? Where is Pharaoh who rebelled against God and denied Him ? Death followed hard upon the trail of them all, and laid them low, sparing neither great nor small, male nor female ; and the Reaper of Mankind cut them off, yea, by Him who maketh night to return upon day ! Know, O thou who comest to this place, that she whom thou seest here was not deluded by the world and its frail delights, for it is faithless, perfidious, a house of ruin, vain and treacherous ; and salutary to the creature is the remembrance of his sins ; wherefore she feared her Lord and made

fair her dealings and provided herself with provision against the appointed marching-day. Whoever cometh to our city and Allah vouchsafeth him competence to enter it, let him take of the treasure all he can, but touch not aught that is on my body, for it is the outfit for the last journey; wherefore let him fear Allah and despoil naught thereof; else shall he destroy his own self. This have I set forth to him for a warning from me and a solemn trust to be; wherewith, peace be with ye and I pray Allah to keep you from sickness and calamity."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Five Hundred and Seventy-seventh Night**

She said, It hath reached me, O auspicious King, that when the Emir Musa read this, he wept with exceeding weeping till he swooned away and presently coming to himself, wrote down all he had seen and was admonished by all he had witnessed. Then he said to his men, "Fetch the camels and load them with these treasures and vases and jewels." "O Emir," asked Talib, "shall we leave our damsel with what is upon her, things which have no equal and whose like is not to be found and more perfect than aught else thou takest; nor couldst thou find a goodlier offering wherewithal to propitiate the favour of the Commander of the Faithful?" But Musa answered, "O man, heardest thou not what the dame saith on this tablet? More by token that she giveth it in trust to us who are no traitors." "And shall we," rejoined the Wazir Talib, "because of these words, leave all these riches and jewels, seeing that she is dead? What should she do with these that are the adornments of the world and the ornament of the worldling, seeing that one garment of cotton would suffice for her covering? We have more right to them than she." So saying, he mounted the steps of the couch between the pillars, but when he came within reach of the two slaves, lo! the macebearer smote him on the back and the other struck him with the sword he held in his hand and lopped off his head, and he dropped down dead. Quoth the Emir, "Allah have no mercy on thy resting-place! Indeed there was enough in these treasures; and greed of gain assuredly degradeth a man." Then he bade admit the troops; so they entered and loaded the camels with those hoards and precious ores; after which they went forth and the Emir commanded them to shut the gate as before. They fared on along the sea-shore a whole month, till they came in sight of a high mountain overlooking the sea and full of caves, wherein dwelt

a tribe of blacks, clad in hides, with burnouses also of hide and speaking an unknown tongue. When they saw the troops they were startled like shying steeds and fled into the caverns, whilst their women and children stood at the cave-doors, looking on the strangers. "O Shaykh Abd al-Samad," asked the Emir, "what are these folk?" and he answered, "They are those whom we seek for the Commander of the Faithful." So they dismounted and setting down their loads, pitched their tents; whereupon, almost before they had done, down came the King of the Blacks from the mountain and drew near the camp. Now he understood the Arabic tongue; so, when he approached the Emir he saluted him with the salam and Musa returned his greeting and entreated him with honour. Then quoth he to the Emir, "Are ye men or Jinn?" "Well, we are men," quoth Musa; "but doubtless ye are Jinn, to judge by your dwelling apart in this mountain which is cut off from mankind, and by your inordinate bulk." "Nay," rejoined the black; "we also are children of Adam, of the lineage of Ham son of Noah (with whom be peace!), and this sea is known as Al-Karkar." Asked Musa, "O King, what is your religion and what worship ye?" and he answered, saying, "We worship the God of the heavens, and our religion is that of Mohammed, whom Allah bless and preserve!" "And how came ye by the knowledge of this," questioned the Emir, "seeing that no prophet was inspired to visit this country?" "Know, O Emir," replied the King, "that there appeared to us whilere from out the sea a man, from whom issued a light that illumined the horizons and he cried out, in a voice which was heard of mortals far and near, saying:—O children of Ham, reverence to Him who seeth and is not seen, and say ye, There is no god but *the* God, and Mohammed is the messenger of God! And he added:—I am Abu al-Abbás al-Khizr. Before this we were wont to worship one another, but he summoned us to the service of the Lord of all creatures; and he taught us to repeat these words, There is no god save *the* God alone, who hath for partner none, and His is the kingdom and His is the praise. He giveth life and death and He over all things is Almighty. Nor do we draw near unto Allah (be He exalted and extolled!) except with these words, for we know none other; but every eve before Friday<sup>1</sup> we see a light upon the face of earth and we hear a

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<sup>1</sup> Arab. "Jum'ah" (= the assembly) so called because the General Resurrection will take place on that day and it witnessed the creation of Adam. Both these reasons are evidently after-thoughts; as the Jews received a divine order to keep Saturday, and the Christians, at their own sweet will, transferred the weekly rest-day to Sunday, wherefore the Moslem preferred Friday. Sabbatarianism, however, is unknown to Al-Islam and business is interrupted, by Koranic



voice saying, Holy and glorious, Lord of the Angels and the Spirit ! What He willeth is, and what He willeth not, is not. Every boon is of His grace and there is neither Majesty nor is there Might save in Allah, the Glorious, the Great ! But ye," quoth the King, "who and what are ye and what bringeth you to this land?" Quoth Musa, "We are officers of the Sovereign of Al-Islam, the Commander of the Faithful, Abd al-Malik bin Marwán, who hath heard tell of the lord Solomon, son of David (on whom be peace!) and of that which the Most High bestowed upon him of supreme dominion; how he held sway over Jinn and beast and bird and was wont when he was wroth with one of the Marids, to shut him in a cucurbite of brass and, stopping its mouth on him with lead, whereon he impressed his seal-ring, to cast him into the sea of Al-Karkar. Now we have heard tell that this sea is nigh your land; so the Commander of the Faithful hath sent us hither, to bring him some of these cucurbites, that he may look thereon and solace himself with their sight. Such, then, is our case and what we seek of thee, O King, and we desire that thou further us in the accomplishment of our errand commanded by the Commander of the Faithful." "With love and gladness," replied the black King, and carrying them to the guest-house, entreated them with the utmost honour and furnished them with all they needed, feeding them upon fish. They abode thus three days, when he bade his divers fetch from out the sea some of the vessels of Solomon. So they dived and brought up twelve cucurbites, whereat the Emir and the Shaykh and all the company rejoiced in the accomplishment of the Caliph's need. Then Musa gave the King of the Blacks many and great gifts; and he, in turn, made him a present of the wonders of the deep, being fishes in human form,<sup>1</sup> saying "Your entertainment these three days hath been of the meat of these fish." Quoth the Emir, "Needs must we carry some of these to the Caliph, for the sight of them will please him more than the cucurbites of Solomon." Then they took leave of the black King and, setting out on their homeward journey, travelled till they came to Damascus, where Musa went in to the Commander of the Faithful

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order (lxii. 9-10), only during congregational prayers in the Mosque. The most a Mohammedan does is not to work or travel till after public service. But the Moslem hardly wants a "day of rest;" whereas a Christian, especially in the dull routine of daily life and toil, without a gleam of light to break the darkness of his civilised and most unhappy existence, distinctly requires it.

<sup>1</sup> Mankind, which sees itself everywhere and in everything, must create its own analogues in all the elements, air (Sylphs), fire (Jinns), water (Mermen and Mermaids) and earth (Kobolds). These merwomen were of course seals or manatees, as the wild women of Hanno were gorillas.

and told him all that he had sighted and heard of verses and legends and instances, together with the manner of the death of Talib bin Sahl; and the Caliph said, "Would I had been with you, that I might have seen what you saw!" Then he took the brazen vessels and opened them, cucurbite after cucurbite, whereupon the devils came forth of them, saying, "We repent, O Prophet of Allah! Never again will we return to the like of this thing; no never!" And the Caliph marvelled at this. As for the daughters of the deep presented to them by the black King, they made them cisterns of planks, full of water, and laid them therein; but they died of the great heat. Then the Caliph sent for the spoils of the Brazen City and divided them among the Faithful,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Five Hundred and Seventy-eighth Night**

She said, It hath reached me, O auspicious King, that the Caliph marvelled much at the cucurbites and their contents; then he sent for the spoils and divided them among the Faithful, saying, "Never gave Allah unto any the like of that which he bestowed upon Solomon the son of David!" Thereupon the Emir Musa sought leave of him to appoint his son Governor of the Province in his stead, that he might betake himself to the Holy City of Jerusalem, there to worship Allah. So the Commander of the Faithful invested his son Harun with the government and Musa repaired to the Glorious and Holy City, where he died. This, then, is all that hath come down to us of the story of the City of Brass, and God is All-knowing!—Now (continued Shahrazad) I have another tale to tell anent the

### *CRAFT AND MALICE OF WOMEN,<sup>1</sup> OR THE TALE OF THE KING, HIS SON, HIS CONCUBINE AND THE SEVEN WAZIRS.*

THERE was, in days of yore and in ages and times long gone before, a puissant King among the Kings of China, the crown of crowned heads, who ruled over many men of war and vassals with wisdom and justice, might and majesty; equitable to his Ryots, liberal to his

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<sup>1</sup> Here begins the Sindibad-námeh, the origin of Dolopathos (thirteenth century by the Trouvère Harbers); of the "Seven Sages" (John Holland in 1575); the

lieges and dearly beloved by the hearts of his subjects. He was wealthy as he was powerful, but he had grown old without being blessed with a son, and this caused him sore affliction. He could only brood over the cutting off of his seed and the oblivion that would bury his name and the passing of his realm into the stranger's hands. So he secluded himself in his palace, never going in and out or rising and taking rest till the lieges lost all tidings of him and were sore perplexed and began to talk about their King. Some said, "He is dead;" others said, "No, he's not;" but all resolved to find a ruler who could reign over them and carry out the customs of government. At last, utterly despairing of male issue, he sought the intercession of the Prophet (whom Allah bless and keep!) with the Most High and implored Him, by the glory of His Prophets and Saints and Martyrs and others of the Faithful who were acceptable to Heaven that he would grant him a son, to be the cooling of his eyes and heir to the kingdom after him. Then he rose forthright and, withdrawing to his sitting-saloon, sent for his wife who was the daughter of his uncle. Now this Queen was of surpassing beauty and loveliness, the fairest of all his wives and the dearest to him as she was the nearest: and to boot a woman of excellent wit and passing judgment. She found the King dejected and sorrowful, tearful-eyed and heavy-hearted; so she kissed ground between his hands and said, "O King, may my life ransom thy life! may Time never prove thy foe, nor the shifts of Fortune prevail over thee; may Allah grant thee every joy and ward off from thee all annoy! How is it I see thee brooding over thy case and tormented by the displeasures of memory?" He replied, "Thou wottest well that I am a man now shotten in years, who hath never been blessed with a son, a sight to cool his eyes; so I know that my kingdom shall pass away to the stranger in blood and my name and memory will be blotted out amongst men. 'Tis this causeth me to grieve with excessive grief." "Allah do away with thy sorrows," quoth she. "God willing!" cried the King. Thereupon she soothed and consoled him, and they took counsel together and prayed till he

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"Seven Wise Masters" and a host of minor romances. The Persian *Sindibád-Námeh* assumed its present shape in A.D. 1375: Professor Falconer printed an abstract of it in the *Orient. Journ.* (xxxv. and xxxvi. 1841), and Mr. W. A. Clouston reissued the "*Book of Sindibad*," with useful notes, in 1884. An abstract of the Persian work is found in all edits. of *The Nights*; but they differ greatly, especially that in the Bresl. Edit. xii. pp. 237-377, from which I borrow the introduction. According to Hamzah Isfahání (ch. xli.) the *Reguli* who succeeded Alexander the Great and preceded King Sapor caused some seventy books to be composed, amongst which were the *Liber Maruc*, *Liber Barsínas*, *Liber Sindibad*, *Liber Shimás*, etc., etc.

forgot his sorrows and he went forth amongst the lieges and sat, as of wont, upon his throne of estate. All rejoiced to see him once more and especially the Lords of his realm. Now in course of time Allah Almighty blessed their prayers, and she bare a male child whose face was as the rondure of the moon on its fourteenth night. The lieges of the realm congratulated one another thereanent and the King commanded an assembly of his Olema and philosophers, astrologers and horoscopists, whom he thus addressed, "I desire you to forecast the fortune of my son and to determine his ascendant<sup>1</sup> and whatever is shown by his nativity." They replied, "'Tis well, in Allah's name, let us do so!" and cast his nativity with all diligence. After ascertaining his ascendant, they pronounced judgment in these words, "We see his lot favourable and his life durable; save that a danger awaiteth his youth." The father was sore concerned at this saying, when they added "But, O King, he shall escape from it nor shall aught of injury accrue to him!" Hereupon the King cast aside all cark and care and robed the wizards and dismissed them with splendid honoraria; and he resigned himself to the will of Heaven and acknowledged that the decrees of Destiny may not be countervailed. He committed his boy to wet nurses and dry nurses, handmaids and eunuchs, leaving him to grow and fill out in the Harim till he reached the age of seven. Then he addressed letters to his Viceroys and Governors in every clime, and by their means gathered together Olema and philosophers and doctors of law and religion, from all countries, to a number of three hundred and three score. He held an especial assembly for them and, when they were in presence, he bade them draw near him and be at their ease while he sent for the food-trays and all ate their sufficiency. And as soon as the banquet ended and the wizards had taken seats in their several degrees, the King asked them, "Wot ye wherefore I have gathered you together?" whereto all answered, "We wot not, O King!" He continued, "It is my wish that you select from amongst you fifty men, and from these fifty ten, and from these ten one, that he may teach my son omnem rem scibilem; for when I see the youth perfect in all science, I will share my dignity with the Prince and make him partner with me in my possessions." "Know, O King," they replied, "that among us none is more learned or more excellent than Al-Sindibad,<sup>2</sup> hight the Sage, who dwelleth in thy capital

<sup>1</sup> Eusebius, *De Præp. Evang.* iii. 4, quotes Prophecy concerning the Egyptian belief in the Lords of the Ascendant, whose names are given *ἐν τοῖς ἀλμενιχιακοῖς*: in these "Almenichiaka" we have the first almanac, as the first newspaper in the Roman "Acta Diurna."

<sup>2</sup> "Al-Mas'ûdi," the "Herodotus of the Arabs," thus notices Sindibad the Sage (in his *Murûj*, etc., written about A.D. 934). "During the reign of Kurûsh



under thy protection. If such be thy design, summon him and bid him do thy will." The King acted upon their advice and the Sage, standing in the presence, expressed his loyal sentiments with his salutation, whereupon his Sovereign bade him draw nigh and thus raised his rank, saying, "I would have thee to know, O Sage, that I summoned this assembly of the learned and bade them choose me out a man to teach my son all knowledge; when they selected thee without dissenting thought or voice. If, then, thou feel capable of what they claimed for thee, come thou to the task and understand that a man's son and heir is the very fruit of his vitals and core of his heart and liver. My desire of thee is thine instruction of him; and to happy issue Allah guideth!" The King presently sent for his son and committed him to Al-Sindibad, conditioning the Sage to finish his education in three years. He did accordingly but, at the end of that time, the young Prince had learned nothing, his mind being wholly occupied with play and disport; and when summoned and examined by his sire, behold, his knowledge was as nil. Thereupon the King turned his attention to the learned oncc more and bade them elect a tutor for his youth; so they asked, "And what hath his governor, Al-Sindibad, been doing?" and when the King answered, "He hath taught my son naught;" the Olema and philosophers and high officers summoned the instructor and said to him, "O Sage, what prevented thee from teaching the King's son during this length of days?" "O wise men," he replied, "the Prince's mind is wholly occupied with disport and play; yet, an the King will make with me three conditions and keep to them, I will teach him in seven months what he would not learn (nor indeed could any other lesson him) within seven years." "I hearken to thee," quoth the King, "and I submit myself to thy conditions;" and quoth Al-Sindibad, "Hear from me, Sire, and bear in mind these three sayings, whereof the first is:—Do not to others what thou wouldest not they do unto thee;<sup>1</sup> and second:—Do naught hastily without consulting the experienced; and thirdly:—Where thou hast power show pity.<sup>2</sup> In teaching this lad I require no more of thee but to

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(Cyrus) lived Al-Sindibad who wrote the Seven Wazirs, etc." Al-Ya'akûbi had also named him circ. A.D. 880. For notes on the name Sindibad, see Sindbad the Seaman, Night dxxxvi. I need not enter into the history of the "Seven Sages," a book as old as, if not older than The Nights in present form; but refer the reader to Mr. Clouston, of whom more in a future page.

<sup>1</sup> Evidently borrowed from the Christians, although the latter borrowed from writers of the most remote antiquity. The saying is the basis of all morality and in few words contains the highest wisdom.

<sup>2</sup> It is curious to compare the dry and business-like tone of the Arab style with the rhetorical luxuriance of the Persian: p. 10 of Mr. Clouston's "Book of Sindibad."

accept these three sayings and adhere thereto." Cried the King, "Bear ye witness against me, O all ye here assembled, that I stand firm by these conditions ;" and caused a writing thereof to be drawn up with his personal security and the testimony of his courtiers. Thereupon the Sage, taking the Prince's hand, led him to his place, and the King sent them all requisites of food and kitchen-batteries, carpets and other furniture. Moreover, the tutor bade build a house whose walls he lined with the whitest stucco painted over with ceruse,<sup>1</sup> and, lastly, he delineated thereon all the objects concerning which he proposed to lecture his pupil. When the place was duly furnished, he took the lad's hand and installed him in the apartment which was amply furnished with provisions ; and, after stablishing him therein, went forth and fastened the door with seven padlocks. Nor did he visit the Prince save every third day when he lessoned him on the knowledge to be extracted from the wall-pictures and renewed his provision of meat and drink, after which he left him again to solitude. So whenever the youth was straitened in breast by the tedium and ennui of loneliness, he applied himself diligently to his object-lessons and mastered all the deductions therefrom. His governor seeing this, turned his mind into other channels and taught him the inner meanings of the external objects ; and in a little time the pupil mastered every requisite. Then the Sage took him from the house and taught him horsemanship and Jerid-play and archery. When the pupil had thoroughly mastered these arts, the tutor sent to the King informing him that the Prince was perfect and complete in all things required to figure favourably amongst his peers. Hereat the King rejoiced ; and, summoning his Wazirs and Lords of estate to be present at the examination, commanded the Sage to send his son into the presence. Thereupon Al-Sindibad consulted his pupil's horoscope and found it barred by an inauspicious conjunction, which would last seven days ; so, in sore affright for the youth's life, he said, "Look into thy nativity-scheme." The Prince did so and, recognising the portent, feared for himself and presently asked the Sage, saying, "What dost thou bid me do?" "I bid thee," he answered, "remain silent and speak not a word during this se'nnight : even though thy sire slay thee with scourging. An thou pass safely through this period, thou shalt win to high rank and succeed to thy sire's reign ; but an things go otherwise, then the behest is with Allah from the beginning to the end thereof." Quoth

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<sup>1</sup> In the text "Isfidáj," the Pers. Isped (or Saféd) áb, lit. = white water, ceruse used for women's faces suggesting our "Age of Bismuth," Blanc Rosati, Crème de l'Impératrice, Perline, Opaline, Milk of Beauty, etc., etc., etc.

the pupil, "Thou art in fault, O preceptor, and thou hast shown undue haste in sending that message to the King before looking into my horoscope. Hadst thou delayed till the week had passed, all had been well." Quoth the tutor, "O my son, what was to be was; and the sole defaulter therein was my delight in thy scholarship. But now be firm in thy resolve: rely upon Allah Almighty and determine not to utter a single word." Thereupon the Prince fared for the presence and was met by the Wazirs who led him to his father. The King accosted him and addressed him but he answered not; and sought speech of him but he spake not. Whereupon the courtiers were astounded and the monarch, sore concerned for his son, summoned Al-Sindibad. But the tutor so hid himself that none could hit upon his trace nor gain tidings of him; and folk said, "He was ashamed to appear before the King's majesty and the courtiers." Under these conditions the Sovereign heard some of those present saying, "Send the lad to the Serraglio where he will talk with the women and soon set aside this bashfulness;" and, approving their counsel, gave orders accordingly. So the Prince was led into the palace, which was compassed about by a running stream whose banks were planted with all manner of fruit-trees and sweet-smelling flowers. Furthermore, in this palace were forty chambers and in every chamber ten slave-girls, each skilled in some instrument of music, so that whenever one of them played, the palace danced to her melodious strains. Here the Prince passed one night; but, on the following morning, the King's favourite concubine happened to cast eyes upon his beauty and loveliness, his symmetrical stature, his brilliancy and his perfect grace, and love gat hold of her heart and she was ravished with his charms. Presently she went up to him and spoke to him, but he made her no response; whereupon, being dazed by his beauty, she cried out to him and told him of her love; then she clasped him to her bosom, kissing him and saying, "O King's son, grant me thy love and I will set thee in thy father's stead; I will give him to drink of poison, so he may die and thou shalt enjoy his realm and wealth." When the Prince heard these words, he was sore enraged against her and said to her by signs, "O accursed one, so it please Almighty Allah, I will assuredly requite thee this thy deed, when I can speak; for I will go forth to my father and will tell him, and he shall kill thee." So signing, he arose in rage, and went out from her chamber; whereat she feared for herself. Thereupon she buffeted her face and rent her raiment and tare her hair and bared her head, then went in to the King and cast herself at his feet, weeping and wailing. When he saw her in this plight, he was sore concerned and asked her, "What aileth thee, O damsel? How is it

with thy lord, my son? Is he not well?" and she answered, "O King, this thy son, whom thy courtiers avouch to be dumb, wooed me and I repelled him, whereupon he did with me as thou seest and would have slain me; so I fled from him, nor will I ever return to him nor to the palace again; no, never again!" When the King heard this, he was wroth with exceeding wrath and, calling his seven Wazirs, bade them put the Prince to death. However, they said one to other, "If we do the King's commandment, he will surely repent of having ordered his son's death, for he is passing dear to him, and this child came not to him save after despair; and he will round upon us and blame us, saying:—Why did ye not contrive to dissuade me from slaying him?" So they took counsel together, to turn him from his purpose, and the chief Wazir said, "I will warrant you from the King's mischief this day." Then he went in to the presence and prostrating himself craved leave to speak. The King gave him permission, and he said, "O King, though thou hadst a thousand sons, yet were it no light matter to thee to put one of them to death on the report of a woman, be she true or be she false; and belike this is a lie and a trick of her against thy son; for indeed, O King, I have heard tell great plenty of stories of the malice, the wiles and the perfidy of women." Quoth the King, "Tell me somewhat of that which hath come to thy knowledge thereof." And the Wazir answered, saying:—Yes; there hath reached me, O King, a tale entituled

### *THE KING AND HIS WAZIR'S WIFE.<sup>1</sup>*

THERE was once a King of the Kings, a potent man and a proud, and one day being in the privacy of his palace, he espied a beautiful woman on the terrace-roof of her house and could not contain himself from falling deeply in love with her.<sup>2</sup> He asked his folk to whom the house and the damsel belonged and they said, "This is the dwelling of the Wazir Such-an-one and she is his wife." So he called the Minister in question and despatched him on an errand to

<sup>1</sup> Another version of this tale is given in the Bresl. Edit. (vol viii. pp. 273-8: Night 675-6). It is the "Story of the King and the Virtuous Wife" in the book of Sindibad. In the versions Arabic and Greek (Syntipas) the King forgets his ring; in the Hebrew Mishlé Sandabar his staff, and his sandals in the old Spanish *Libro de los Engannos et los Asayamientos de las Mugerres*.

<sup>2</sup> One might fancy that this is Biblical, Bathsheba and Uriah. But such episodes must often have occurred in the East, at different times and places, without requiring direct derivation.



a distant part of the kingdom, where he was to collect information and to return; but, as soon as he obeyed and was gone, the King contrived by a trick to gain access to his house and his spouse. When the Wazir's wife saw him, she knew him and springing up, kissed his hands and feet and welcomed him. Then she stood afar off, busying herself in his service, and said to him, "O our lord, what is the cause of thy gracious coming? Such an honour is not for the like of me." Quoth he, "The cause of it is that love of thee has moved me to this." Whereupon she kissed ground before him a second time and said, "By Allah, O our lord, I am not worthy to be the handmaid of one of the King's servants; whence then have I the great good fortune to be in such high honour and favour with thee?" Then the King told her of his love and she said, "O my King, abide with thy handmaid all this day, that she may make ready for thee somewhat to eat and drink." So the King sat down on his Minister's couch and she went in haste and brought him a book wherein he might read, whilst she made ready the food. He took the book and, beginning to read, found therein moral instances and exhortations, such as restrained him from evil and broke his courage to commit sin and crime. After awhile, she returned and set before him some ninety dishes of different kinds and colours, and he ate a mouthful of each and found that, while the number was many, the taste of them was one. At this he marvelled with exceeding marvel and said to her, "O damsel, I see these meats to be manifold and various, but the taste of them is simple and the same." "Allah prosper the King!" replied she, "this is a parable I have set for thee, that thou mayst be admonished thereby." He asked, "And what is its meaning?" and she answered, "Allah amend the case of our lord the King! evil deeds are of various colours, but their sorrow is one." When the King heard this, he was ashamed and rising hastily, went out and returned to his palace; but, in his haste and confusion, he forgot his signet-ring and left it under the cushion where he had been sitting, and albeit he remembered he was ashamed to send for it. Now hardly had he reached home when the Wazir returned and, presenting himself before the King, kissed the ground and made his report to him of the state of the province in question. Then he repaired to his own house and sat down on his couch and, chancing to put his hand under the cushion, behold, he found the King's seal-ring. So he knew it and taking the matter to heart, held aloof in great grief from his wife for a whole year, never speaking to her, whilst she knew not the reason of his anger.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

**Now when it was the Fife Hundred and Seventy-ninth Night,**

She said, It hath reached me, O auspicious King, that the Wazir held aloof from his wife, whilst she knew not the cause of his wrath. At last, being weary of the long neglect, she sent for her sire and told him the case ; whereupon quoth he, " I will complain of him to the King, at some time when he is in the presence." So, one day, he went in to the King and, finding the Wazir and the Kazi of the Army<sup>1</sup> before him, complained thus saying, " Almighty Allah amend the King's case ! I had a fair flower-garden, which I planted with mine own hand and thereon spent my substance till it bear fruit ; when I gave it to this thy Wazir, who kept it awhile, then deserted it and heeded it not, so that its bloom wilted and withered and its sheen departed and its state changed." Then said the Wazir, " O my King, this man saith sooth. I did indeed care for and guard the garden and kept it in good condition and ate thereof, till one day I went thither and I saw the trail of the lion there, wherefore I feared for my life and withdrew from the garden." The King understood him that the trail of the lion meant his own seal-ring which he had forgotten in the woman's house ; so he said, " Return, O Wazir, to thy flower-garden and fear nothing, for the lion came not near it. It hath reached me that he went thither ; but, by the honour of my fathers and forefathers, he offered it no hurt." " Harkening and obedience," answered the Minister and, returning home sent for his wife and made his peace with her and thenceforth put faith in her. This I tell thee, O King (continued the Wazir), for no other purpose save to let thee know how great is their craft and how precipitancy bequeatheth repentance.<sup>2</sup> And I have also heard the following

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<sup>1</sup> The great legal authority of the realm.

<sup>2</sup> In all editions the Wazir here tells the Tale of the Merchant's Wife and the Parrot which, following Lane, I have transferred to vol. i. But not to break the tradition I here introduce the Persian version of the story from the "Book of Sindibad." In addition to the details given in the note to vol. i., I may quote the two talking-birds left to watch over his young wife by Rajah Rasálú (son of Shaliváhana the great Indian monarch circ. A.D. 81), who is to the Punjab what Rustam is to Persia and Antar to Arabia. In the "Seven Wise Masters" the parrot becomes a magpie and Mr. Clouston, in some clever papers on "Popular Tales and Fictions," contributed to the *Glasgow Evening Times* (1884), compares it with the history, in the *Gesta Romanorum*, of the Lady, the Abigail, and the Three Cocks, two of which crowed during the meeting of the lady and her lover. All these evidently belong to the Sindibad cycle.

*STORY OF THE CONFECTIONER, HIS WIFE, AND  
THE PARROT.*

ONCE upon a time there dwelt in Egypt a confectioner who had a wife famed for beauty and loveliness, and a parrot which, as occasion required, did the office of watchman and guard, bell and spy, and flapped her wings did she but hear a fly buzzing about the sugar. This parrot caused abundant trouble to the wife, always telling her husband what took place in his absence. Now one evening, before going out to visit certain friends, the confectioner gave the bird strict injunctions to watch all night and bade his wife make all fast, as he should not return until morning. Hardly had he left the door than the woman went for her old lover, who returned with her and they passed the night together in mirth and merriment, while the parrot observed all. Betimes in the morning the lover fared forth and the husband, returning, was informed by the parrot of what had taken place ; whereupon he hastened to his wife's room and beat her with a painful beating. She thought in herself, "Who could have informed against me ?" and she asked a woman that was in her confidence whether it was she. The woman protested by the worlds visible and invisible that she had not betrayed her mistress ; but informed her that on the morning of his return home, the husband had stood some time before the cage listening to the parrot's talk. When the wife heard this, she resolved to contrive the destruction of the bird. Some days after, the husband was again invited to the house of a friend where he was to pass the night ; and, before departing, he enjoined the parrot with the same injunctions as before ; wherefore his heart was free from care, for he had his spy at home. The wife and her confidante then planned how they might destroy the credit of the parrot with the master. For such purpose they resolved to counterfeit a storm ; and this they did by placing over the parrot's head a hand-mill (which the lover worked by pouring water upon a piece of hide), by waving a fan and by suddenly uncovering a candle hidden under a dish. Thus did they raise such a tempest of rain and lightning, that the parrot was drenched and half-drowned in a deluge. Now rolled the thunder, then flashed the lightning ; that from the noise of the hand-mill, this from the reflection of the candle ; when thought the parrot to herself, "In very sooth the Flood hath come on, such an one as belike Noah himself never witnessed." So saying she buried her head under her wing, a prey to terror. The

husband, on his return, hastened to the parrot to ask what had happened during his absence ; and the bird answered that she found it impossible to describe the deluge and tempest of the last night ; and that years would be required to explain the uproar of the hurricane and storm. When the shopkeeper heard the parrot talk of last night's deluge, he said, "Surely, O bird, thou art gone clean daft ! Where was there, even in a dream, rain or lightning last night ? Thou hast utterly ruined my house and ancient family. My wife is the most virtuous woman of the age and all thine accusations of her are lies." So in his wrath he dashed the cage upon the ground, tore off the parrot's head, and threw it from the window. Presently his friend, coming to call upon him, saw the parrot in this condition with head torn off, and without wings or plumage. Being informed of the circumstances he suspected some trick on the part of the woman, and said to the husband, "When your wife leaves home to go to the Hammam-bath, compel her confidante to disclose the secret." So as soon as his wife went out, the husband entered his Harim and insisted on the woman telling him the truth : she recounted the whole story and the husband now bitterly repented having killed the parrot, of whose innocence he had proof. This I tell thee, O King (continued the Wazir), that thou mayst know how great are the craft and malice of women and that to act in haste leadeth to repent at leisure. So the King turned from slaying his son ; but next day, the favourite came in to him and, kissing the ground before him, said, "O King, why dost thou delay to do me justice ? Indeed, the Kings have heard that thou commandest a thing and thy Wazir countermandeth it. Now the obedience of Kings is in the fulfilment of their commandments, and everyone knoweth thy justice and equity : so do thou justice for me on the Prince. I also have heard tell a tale concerning

### *THE FULLER AND HIS SON.*

THERE was once a man which was a fuller, and he used every day to go forth to the Tigris-bank a-cleaning clothes ; and his son was wont to go with him that he might swim whilst his father was fulling, nor was he forbidden from this. One day, as the boy was swimming,<sup>1</sup>

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<sup>1</sup> In the days of the Caliph Al-Mustakfi bi'llah (A. H. 333 = 944) the youth of Baghdad studied swimming, and it is said that they could swim holding chafing-dishes upon which were cooking-pots and keep afloat till the meat was dressed. The story is that of "The Washerman and his Son who were drowned in the Nile," of the Book of Sindibad.



he was taken with cramp in the forearms and sank, whereupon the fuller plunged into the water and caught hold of him ; but the boy clung about him and pulled him down, and so father and son were both drowned. Thus it is with thee, O King. Except thou prevent thy son and do me justice on him, I fear lest both of you sink together, thou and he."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### *Now when it was the Five Hundred and Eightieth Night,*

She said, It hath reached me, O auspicious King, that when the favourite had told her tale of the Fuller and his son, she ended with, "I fear lest both of you sink together, thou and he. Moreover," continued she, "for an instance of the malice of men, I have heard tell a tale concerning

### *THE MISER AND THE LOAVES OF BREAD.*

THERE was once a merchant, who was a niggard and miserly in his eating and drinking. One day, he went on a journey to a certain town and as he walked into the market-streets, behold, he met an old trot with two scones of bread which looked sound and fair. He asked her, "Are these for sale?" and she answered "Yes." So he beat her down and bought them at the lowest price and took them home to his lodging, where he ate them that day. When morning morrowed, he returned to the same place and, finding the old woman there with other two scones, bought these also, and thus he ceased not during twenty-five days' space when the old wife disappeared. He made enquiry for her, but could hear no tidings of her, till, one day as he was walking about the high streets, he chanced upon her : so he accosted her and, after the usual salutation and with much praise and politeness, asked why she had disappeared from the market and ceased to supply the two cakes of bread? Hearing this, at first she evaded giving him a reply ; but he conjured her to tell him her case ; so she said, "Hear my excuse, O my lord, which is that I was attending upon a man who had a corroding ulcer on his spine, and his doctor bade us knead flour with butter into a plaster and lay it on the place of pain, where it abode all night. In the morning, I used to take that flour and turn it into dough and make it into two scones, which

I cooked and sold to thee or to another ; but presently the man died and I was cut off from making cakes."<sup>1</sup> When the merchant heard this, he repented whenas repentance availed him naught, saying, " Verily, we are Allah's and verily unto Him we are returning ! There is no Majesty and there is no Might save in Him, the Glorious, the Great !"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### *Now when it was the Fife Hundred and Eighty-first Night,*

She said, It hath reached me, O auspicious King, that when the old trot told the merchant the provenance of the scones, he cried, " There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! " And he repeated the saying of the Most High, " Whatever evil falleth to thee it is from thyself ; " <sup>2</sup> and vomited till he fell sick and repented whenas repentance availed him naught. Moreover, O King (continued the second Wazir), I have heard tell, of the malice of women, a tale of

### *THE LADY AND HER THREE LOVERS.*

ONCE upon a time there was a damsel of the common sort, who had three suitors, each unknown to the other. One day, one of them came to her and sat down with her and talked with her. As the two were thus, lo ! the second suitor knocked at the door. So she pushed the first through a trap-door into an underground chamber there and opened the door to the new-comer, who sat and talked with her. Presently, the third knocked at the door and the gallant asked her, " Who is that ? " whereto she answered, " My brother." Quoth he, " How shall I do ? " Quoth she, " Draw thy sword and stand in the vestibule and abuse me and revile me ; and when my brother comes in to thee, do thou go forth and wend thy ways." He did as she bade him ; and, when the third entered, he saw the gallant standing with naked brand in hand, abusing and threatening the girl ; but when the lover saw him, he was ashamed, and sheathing his scymitar, went forth the house. Said the new-comer to the girl,

<sup>1</sup> This nauseous Joe Miller has often been told in the hospitals of London and Paris. It is as old as the Hitopadesa.

<sup>2</sup> Koran iv. 81, " All is from Allah ; " but the evil which befalls mankind, though ordered by Allah, is yet the consequence of their own wickedness.

"What means this?" and she replied, "O man, how blessed is the hour of thy coming! Thou hast saved a True Believer from slaughter, and it happened after this fashion. I was on the house-terrace, spinning,<sup>1</sup> when behold, there came up to me a youth, distracted and panting for fear of death, fleeing from yonder man, who followed upon him as hard as he could with his drawn sword. The young man fell down before me, and kissed my hands and feet, saying, "O Protector, of thy mercy, save me from him who would slay me wrongously!" So I hid him in that underground chamber of ours and presently in came yonder man to me, naked brand in hand, demanding the youth. But I denied him to him, whereupon he fell to abusing and threatening me as thou sawest. And praised be Allah who sent thee to me, for I was distraught and had none to deliver me!" "Well hast thou done, O woman!" answered the man. "Thy reward is with Allah the Almighty, and may He abundantly requite thy good deed!" Then he went to the trap door and called to the first-comer, saying, "Come forth and fear not; no harm shall befall thee." So he came out, trembling for fear, and the man said, "Be of good cheer: none shall hurt thee;" condoling with him on what had befallen him; whilst the first called down blessings on his head. Then they both went forth, nor were any aware of that which the woman had contrived. "This, then, O King," said the Wazir, "is one of the wiles of women; so beware lest thou rely upon their words." The King was persuaded and turned from putting his son to death; but, on the third day, the favourite came in to him and, kissing the ground before him, cried, "O King, do me justice on thy son and be not turned from thy purpose by thy Ministers' prate, for there is no good in wicked Wazirs; and be not as the King of Baghdad, who relied on the word of a certain wicked counsellor of his." Quoth he, "And how was that?" Quoth she:—There hath been told me, O auspicious and well-advised King, a tale of

### *THE KING'S SON AND THE OGRESS.<sup>2</sup>*

A CERTAIN King had a son, whom he loved and favoured with exceeding favour, over all his other children; and this son said to him one day, "O my father, I have a mind to fare a-coursing and

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<sup>1</sup> The Bresl. Edit. (xii. 266) says "bathing."

<sup>2</sup> This tale is much like that told in the Fifth Night (vol. i.). It is the story of the Prince and the Lamia in the Book of Sindibad, wherein it is given with Persian rhetoric and diffuseness.

a-hunting." So the King bade furnish him and commanded one of his Wazirs to bear him company and do all the service he needed during his trip. The Minister accordingly took everything that was necessary for the journey and they set out with a retinue of eunuchs and officers and pages, and rode on, sporting as they went, till they came to a green and well-grassed champaign abounding in pasture and water and game. Here the Prince turned to the Minister and told him that the place pleased him and he purposed to halt there. So they sat down in that site and they loosed the falcons and lynxes and dogs and caught great plenty of game, whereat they rejoiced and abode there some days, in all joyance of life and its delight. Then the King's son gave the signal for departure ; but, as they went along, a beautiful gazelle, as if the sun rose shining from between her horns, that had strayed from her mate, sprang up before the Prince, where-upon his soul longed to make prize of her and he coveted her. So he said to the Wazir, "I have a mind to follow that gazelle ;" and the Minister replied, "Do what seemeth good to thee." Thereupon the Prince rode single-handed after the gazelle, till he lost sight of his companions, and chased her all that day till dusk, when she took refuge in a bit of rocky ground,<sup>1</sup> and darkness closed in upon him. Then he would have turned back, but knew not the way ; whereat he was sore concerned and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great !" He sat his mare all night till morning dawned, in quest of relief, but found none ; and, when the day appeared, he fared on at hazard, fearful, famished, thirsty, and knowing not whither to wend till it was noon and the sun beat down upon him with burning heat. By that time he came in sight of a great city, with massive base and lofty bulwarks ; but it was ruined and desolate, nor was there any live thing therein save owl and raven. As he stood among the buildings, marvelling at their ordinance, lo ! his eyes fell on a damsel, young, beautiful, and lovely, sitting under one of the city walls wailing and weeping copious tears. So he drew nigh to her and asked, "Who art thou and who brought thee hither ?" She answered, "I am called Bint al-Tamímah, daughter of Al-Tiyákh, King of the Gray Country. I went out one day to the bath,<sup>2</sup> when an Ifrit of the Jinn snatched me up and soared with me between heaven and earth ; but as he flew, there

<sup>1</sup> Arab. "Wa'ar" = rocky, hilly, tree-less ground unfit for riding. I have noted that the three Heb. words "Year" *e.g.* Kiryath-Yearim = City of forest), "Choresht" (now Hirsh, a scrub), and "Pardés" (παράδεισος a chase, a hunting-park opposed to κήπος, an orchard) are preserved in Arabic and are intelligible in Palestine (Unexplored Syria, i. 207).

<sup>2</sup> The baths are favourite haunts of the Jinns.



fell on him a shooting-star in the form of a flame of fire and burned him, and I dropped here, where these three days I have hungered and thirsted; but when I saw thee I longed for life."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Five Hundred and Eighty-second Night,**

She said, It hath reached me, O auspicious King, that the Prince, when addressed by the daughter of King Al-Tiyakh who said to him, "When I saw thee I longed for life," was smitten with ruth and grief for her and took her up on his courser's crupper, saying, "Be of good cheer and keep thine eyes cool and clear; for, if Allah (extolled and exalted be He!) restore me to my people and family, I will send thee back to thine own folk." Then he rode on, praying for deliverance, and presently the damsel said to him, "O King's son, set me down, that I may rest under this wall." So he drew bridle and she alighted. He waited for her a long while as she hid herself behind the wall; and she came forth, with the foulest of favours; which when he saw, his hair stood on end and he quaked for fear of her and he turned deadly pale. Then she sprang up on his steed, behind him, wearing the most loathly of aspects, and presently she said to him, "O King's son, what ails thee, that I see thee troubled and thy favour changed?" "I have bethought me of somewhat that troubles me." "Seek aid against it of thy father's troops and his braves." "He whom I fear careth naught for troops, neither can braves affright him." "Aid thyself against him with thy father's monies and treasures." "He whom I fear will not be satisfied with wealth." "Ye hold that ye have in Heaven a God who seeth and is not seen and is Omnipotent and Omniscient." "Yes, we have none but Him." "Then pray thou to Him; haply he will deliver thee from me thine enemy!" So the King's son raised his eyes to heaven and began to pray with his whole heart, saying, "O my God, I implore Thy succour against that which troubleth me." Then he pointed to her with his hand, and she fell to the ground, burnt black as charred coal. Therewith he thanked Allah and praised Him and ceased not to fare forwards; and the Almighty (extolled and exalted be He!) of His grace made the way easy to him and guided him into the right road, so that he reached his own land and came upon his father's capital, after he had despaired of life. Now all this befel by the contrivance of the Wazir, who travelled with him, to the end that he might cause him to perish on the way; but Almighty Allah

succoured him. "And this" (said the damsel) "have I told thee, O King, that thou mayst know that wicked Wazirs deal not honestly by nor counsel with sincere intent their Kings; wherefore be thou wise and ware of them in this matter." The King gave ear to her speech and bade put his son to death; but the third Wazir came in and said to his brother Ministers, "I will warrant you from the King's mischief this day;" and, going in to him, kissed the ground between his hands and said, "O King, I am thy true counsellor and solicitous for thee and for thine estate, and indeed I give thee the best of counsel; it is that thou hasten not to slay thy son, the coolness of thine eyes and the fruit of thy vitals. Haply his sin is but a slight slip, which this damsel hath made great to thee; and indeed I have heard tell that the people of two villages once destroyed one another, because of a drop of honey." Asked the King, "How was that?" and the Wazir answered, saying:—Know, O King, that I have heard this story anent

### *THE DROP OF HONEY.<sup>1</sup>*

A CERTAIN hunter used to chase wild beasts in wold, and one day he came upon a grotto in the mountains, where he found a hollow full of bees' honey. So he took somewhat thereof in a water-skin he had with him and, throwing it over his shoulder, carried it to the city, followed by a hunting dog which was dear to him. He stopped at the shop of an oilman and offered him the honey for sale and he bought it. Then he emptied it out of the skin, that he might see it, and in the act a drop fell to the ground, whereupon the flies flocked to it and a bird swooped down upon the flies. Now the oilman had a cat, which sprang upon the bird, and the hunter's dog, seeing the cat, sprang upon it and slew it; whereupon the oilman sprang upon the dog and slew it, and the hunter in turn sprang upon the oilman and slew him. Now the oilman was of one village and the hunter of another; and when the people of the two places heard what had passed, they took up arms and weapons and rose one on other in wrath and the two lines met; nor did the sword leave to play amongst them, till there died of them much people, none

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<sup>1</sup> Arab history is full of petty wars caused by trifles. In Egypt the clans Sa'ad and Harám and in Syria the Kays and Yaman (which remain to the present day) were as pugnacious as Highland Caterans. The tale bears some likeness to the accumulative nursery rhymes in "The House that Jack Built," and "The Old Woman and the Crooked Sixpence;" which find their indirect original in an allegorical Talmudic hymn. Cf. The "Story of the Braying," in Don Quixote.

knoweth their number save Almighty Allah. And amongst other stories of the malice of women (continued the Wazir) I have heard tell, O King, one concerning

*THE WOMAN WHO MADE HER HUSBAND SIFT  
DUST.<sup>1</sup>*

A MAN once gave his wife a dirham to buy rice ; so she took it and went to the rice-seller, who gave her the rice and began to jest with her and ogle her, for she was dowered with beauty and loveliness, saying, "Rice is not good but with sugar which if thou wilt have, come in and sit with me for an hour." So, saying "Give me sugar," she went in with him into his shop and they talked together, and he said to his slave, "Weigh her out a dirham's worth of sugar." But he made the slave a privy sign, and the boy, taking the napkin, in which was the rice, emptied it out and stored earth and dust in its stead, and for the sugar set stones, after which he again knotted up the napkin and left it by her. His object, in doing this, was that she should come to him a second time ; so, when she went forth of the shop, he gave her the napkin and she took it, thinking to have in it rice and sugar, and went her way ; but when she returned home and, setting it before her husband, went for a cooking-pot, he found in it earth and stones. So, as soon as she came back bringing the pot, he said to her, "Did I tell thee I had aught to build, that thou bringest me earth and stones?" When she saw this, she knew that the rice-seller's slave had tricked her ; so she said to her husband, "O man, in my trouble of mind for what hath befallen me, I went to fetch the sieve and brought the cooking-pot." "What hath troubled thee?" asked he ; and she answered, "O husband, I dropped the dirham thou gavest me in the market-street and was ashamed to search for it before the folk ; yet I grudged to lose the silver, so I gathered up the earth from the place where it fell and brought it away, thinking to sift it at home. Wherefore I went to fetch the sieve, but brought the cooking-pot instead." Then she fetched the sieve and gave it to her husband, saying, "Do thou sift it ; for thine eyes are sharper than mine." Accordingly he sat, sifting the clay, till his face and beard were covered with dust ; and he discovered not her trick, neither knew what had befallen her.

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<sup>1</sup> This is the story of "The Old Man who sent his Young Wife to the Market to buy Rice," told with Persian reflections in the "Book of Sindibad."

"This then, O King," said the Wazir, "is an instance of the malice of women, and consider the saying of Allah Almighty :—Surely the cunning of you (women) is great!<sup>1</sup> And again :—Indeed, the malice of Satan is weak in comparison with the malice of women?"<sup>2</sup> The King gave ear to his Wazir's speech and was persuaded thereby and was satisfied by what he cited to him of the signs of Allah;<sup>3</sup> and the lights of good counsel arose and shone in the firmament of his understanding and he turned from his purpose of slaying his son. But on the fourth day, the favourite came in to him weeping and wailing and, kissing the ground before him, said, "O auspicious King, and lord of good counsel, I have made plainly manifest to thee my grievance and thou hast dealt unjustly by me and hast forborne to avenge me on him who hath wronged me, because he is thy son and the darling of thy heart; but Allah (extolled and exalted be He!) will presently succour me against him, even as He succoured the King's son against his father's Wazir," "And how was that?" asked the King; and she answered :—I have heard tell, O King, a tale of

#### THE ENCHANTED SPRING.<sup>4</sup>

THERE was once in times gone by a King who had one son and none other; and, when the Prince grew up to man's estate, he contracted him in marriage to another King's daughter. Now the damsel was a model of beauty and grace and her uncle's son had sought her in wedlock of her sire, but she would none of him. So, when he knew that she was to be married to another, envy and jealousy gat hold of him and he bethought himself and sent a noble present to the Wazir of the bridegroom's father and much treasure, desiring him to use craft for slaying the Prince or contrive to make him leave his intent of espousing the girl, and adding, "O Wazir, indeed jealousy moveth me to this for she is my cousin."<sup>5</sup> The Wazir accepted the present and sent an answer, saying, "Be of good cheer and of eyes cool and clear, for I will do all that thou wishest."

<sup>1</sup> Koran xii. 28. The words were spoken by Potiphar to Joseph.

<sup>2</sup> Koran iv. 78. A mis-quotation, the words are, "Fight therefore against the friends of Satan, for the craft of Satan shall be weak."

<sup>3</sup> *i.e.* Koranic versets.

<sup>4</sup> In the Book of Sindibad this is the "Story of the Prince who went out to hunt and the stratagem which the Wazir practised on him."

<sup>5</sup> I have noted that it is a dire affront to an Arab if his first cousin marry any save himself without his formal consent.



Presently, the bride's father wrote to the Prince, bidding him to his capital, that he might go woo his daughter; whereupon the King his father gave him leave to wend his way thither, sending with him the bribed Wazir and a thousand horse, besides presents and litters, tents and pavilions. The Minister set out with the Prince, plotting the while in his heart to do him a mischief; and when they came into the desert, he called to mind a certain spring of running water in the mountains there, called *Al-Zahrá*,<sup>1</sup> whereof whosoever drank from a man became a woman. So he called a halt of the troops near the fountain and presently mounting steed again, said to the Prince, "Hast thou a mind to go with me and look upon a spring of water near hand?" The Prince mounted, knowing not what should befall him in the future,<sup>2</sup> and they rode on, unattended by any, and without stopping till they came to the spring. The Prince being thirsty said to the Wazir, "O Minister, I am suffering from drouth," and the other answered, "Get thee down and drink of this spring!" So he alighted and washed his hands and drank, when behold, he straightway became a woman. As soon as he knew what had befallen him, he cried out and wept till he fainted away, and the Wazir came up to him as if to learn what had befallen him and cried, "What aileth thee?" Therewith he told him what had happened, and the Minister feigned to condole with him and weep for his affliction, saying, "Allah Almighty be thy refuge in thine affliction! How came this calamity upon thee and this great misfortune to betide thee, and we carrying thee with joy and gladness, that thou mightest go woo the King's daughter? Verily, now I know not whether we shall go to her or not; but the counsel<sup>3</sup> is thine. What dost thou command me to do?" Quoth the Prince, "Go back to my sire and tell him what hath betided me, for I will not stir hence till this matter be removed from me or I die in my regret." So he wrote a letter to his father, telling him what had happened, and the Wazir took it and set out on his return to the city, leaving what troops he had with the Prince and inwardly exulting for the success of his plot. As soon as he reached the King's capital, he went in to him and, telling him what had passed, delivered the letter. The

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<sup>1</sup> *i.e.* the flowery, the splendid; an epithet of *Fátimah*, the daughter of the Apostle "the bright blooming." *Fátimah* is an old Arab name of good omen, "the weaner:" in Egypt it becomes *Fattúmah* (an incrementative = "great weaner"); and so *Aminah*, *Khadljah* and *Nafisah* on the banks of the Nile are barbarised to *Ammúnah*, *Khaddúgah* and *Naffúsah*.

<sup>2</sup> *i.e.* his coming misfortune, the phrase being euphemistic.

<sup>3</sup> Arab. *Káy*: in theology it means "private judgment" and *Ráyí* (act. partic.) is a Rationalist. The Hanafí School is called "*Asháb al-Ráy*" because it allows more liberty of thought than the other three orthodox.

King mourned for his son with sore mourning and sent for the wise men and masters of esoteric science, that they might discover and explain to him this thing which had befallen his son, but none could give him an answer. Then the Wazir wrote to the lady's cousin, conveying to him the glad news of the Prince's misfortune, and he when he read the letter rejoiced with great joy and thought to marry the Princess and answered the Minister sending him rich presents and great store of treasure and thanking him exceedingly. Meanwhile, the Prince abode by the stream three days and three nights, eating not nor drinking and committing himself, in his strait, unto Allah (extolled and exalted be He !) who disappointeth not whoever relieth on him. On the fourth night, lo ! there came to him a cavalier on a bright-bay steed<sup>1</sup> with a crown on his head, as he were of the sons of the Kings, and said to him, "Who brought thee hither, O youth?" The Prince told him of his mishap, how he was wending to his wedding, and how the Wazir had led him to a spring whereof he drank and incurred what had occurred ; and as he spoke his speech was broken by tears. Having heard him the horseman pitied his case and said, "It was thy father's Wazir who cast thee into this strait, for no man alive save he knoweth of this spring ;" presently adding, "Mount thee behind me and come with me to my dwelling, for thou art my guest this night." "Acquaint me who thou art ere I fare with thee," quoth the Prince ; and quoth the other, "I am a King's son of the Jánn, as thou a King's son of mankind ! so be of good cheer and keep thine eyes clear of tear, for I will surely do away thy cark and care ; and this is a slight thing unto me." So the Prince mounted him behind the stranger, and they rode on, leaving the troops, from the first of the day till midnight, when the King's son of the Jinn asked the Prince, "Knowest thou how many days' march we have covered in this time?" "Not I." "We have come a full year's journey for a diligent horseman." The Prince marvelled at this and said, "How shall I do to return to my people?" "That is not thine affair, but my business. As soon as thou art quit of thy complaint, thou shalt return to thy people in less than the twinkling of an eye ; for that is an easy matter to me." When the Prince heard these words he was ready to fly for excess of joy ; it seemed to him as he were in the imbroglio of a dream and he exclaimed, "Glory be to him who can restore the unhappy to happiness !"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> The angels in Al-Islam ride pie-balds.

*Now when it was the Fife Hundred and Eighty-third Night,*

She said, It hath reached me, O auspicious King, that the Prince of the Jinn said to the Prince of mankind, "When thou art quit of thy complaint, thou shalt return to thy folk in less than the twinkling of an eye;" and the King's son rejoiced. They fared on all that night till the morning morrowed, when lo! they found themselves in a green and smiling country, full of trees spireing and birds quiring and garths fruit-growing and palaces high-showing and waters a-flowing and odoriferous flowers a-blowing. Here the King's son of the Jinn alighted from his steed and, bidding the Prince do the like, took him by the hand and carried him into one of the palaces, where he found a great King and puissant Sultan; and abode with him all that day eating and drinking, till nightfall. Then the King's son of the Jinn mounted his courser and taking the Prince up behind him, fared on swiftly through the murks and glooms until morning, when lo, they found themselves in a dark land and a desert, full of black rocks and stones, as it were a piece of Hell; and the Prince asked the Jinni, "What is the name of this land?" Answered the other, "It is called the Black Country, and belongs to one of the Kings of the Jinn, by name Zú al-Janáhayn, against whom none of the other Kings may prevail, neither may any enter his dominions save by his permit; so tarry thou here, whilst I go ask leave." So saying, he went away and, returning after awhile, they fared on again, till they ended at a spring of water welling forth of a black rock, and the King's son of the Jinn said to the King's son of men, "Alight!" He dismounted and the other cried, "Drink of this water." So he drank of the spring without stay or delay; and, no sooner had he done so than, by grace of Allah, he became a man as before. At this he joyed with exceeding joy and asked the Jinni, "O my brother, how is this spring called?" Answered the other, "It is called the Women's Spring, for that no woman drinketh thereof but she becometh a man: wherefore do thou praise Allah the Most High and thank Him for thy restoration and mount." The Prince prostrated himself in gratitude to the Almighty, after which he mounted again and they fared on diligently all that day, till they returned to the Jinni's home, where the Prince passed the night in all solace of life, They spent the next day in eating and drinking till nightfall, when the King's son of the Jinn asked the Prince, "Hast thou a mind to return to thy people this very night?" "Yes," he answered; "for indeed I long for them." Then the Jinni called one of his father's

slaves, Rájiz<sup>1</sup> hight, and said to him, "Take this young man mounted on thy shoulders, and let not the day dawn ere he be with his father-in-law and his wife." Replied the slave, "Hearkening and obedience, and with love and gladness, and upon my head and eyes!" then, withdrawing awhile, re-appeared in the form of an Ifrit. When the Prince saw this, he lost his senses for affright, but the Jinni said to him, "Fear not; no harm shall befall thee. Mount thy horse and leap him on to the Ifrit's shoulders." "Nay," answered he, "I will leave my horse with thee and bestride his shoulders myself." So he bestrode the Ifrit's shoulders and, when the Jinni cried, "Close thine eyes, O my lord, and be not a craven!" he strengthened his heart and shut his eyes. Thereupon the Ifrit rose with him into the air and ceased not to fly between sky and earth, whilst the Prince was unconscious, nor was the last third of the night come before he lighted down with him on the terrace-roof of his father-in-law's palace. Then said the Ifrit, "Dismount and open thine eyes; for this is the palace of thy father-in-law and his daughter." So he came down and the Ifrit flew away and left him on the roof of the palace. When the day broke and the Prince recovered from his troubles, he descended into the palace and as his father-in-law caught sight of him, he came to meet him and marvelled to see him descend from the roof of the palace, saying, "We see folk enter by the doors; but thou comest from the skies." Quoth the Prince, "Whatso Allah (may He be extolled and exalted!) willeth, that cometh to pass." And he told him all that had befallen him, from first to last, whereat the king marvelled and rejoiced in his safety; and, as soon as the sun rose, bade his Wazir make ready splendid bride-feasts. So did he and they held the marriage festival: after which the Prince abode with his bride two months, then departed with her for his father's capital. As for the damsel's cousin, he died forthright of envy and jealousy. When the Prince and his bride drew near his father's city, the King came out to meet them with his troops and Wazirs, and so Allah (blessed and exalted be He!) enabled the Prince to prevail against his bride's cousin and his father's Minister. "And I pray the Almighty" (added the damsel) "to aid thee against thy Wazirs, O King, and I beseech thee to do me justice on thy son!" When the King heard this, he bade put his son to death.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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<sup>1</sup> In the Bresl. Edit. "*Zájir*" (xii. 286).



**Now when it was the Five Hundred and Eighty-fourth Night,**

She said, It hath reached me, O auspicious King, that when the favourite had told her tale to the King she said, "I beseech thee to do me justice by putting thy son to death." Now this was the fourth day, so the fourth Wazir entered and, kissing the ground before him, said, "Allah stablsh and protect the King! O King, be deliberate in doing this thou art resolved upon, for the wise man doth naught till he hath considered the issue thereof, and the proverb saith:—Whoso looketh not to his actions' end, hath not the world to friend; and whoso acteth without consideration, evil befalleth him. "Moreover, O King" (continued the Wazir), "there hath reached me another story of the malice of women." "What is that?" asked the King, and the Wazir said:—Know, O King, that it is anent

#### *THE WIFE'S DEVICE TO CHEAT HER HUSBAND.*

THERE was once a woman who had no equal in her day for beauty and loveliness and grace and perfection; and a certain youth setting eyes on her, fell in love with her and loved her with exceeding love, but she was good and would not hearken to him. It chanced one day that her husband went on a journey to a certain town, whereupon the young man fell to sending to her many times a day; but she made him no reply. At last, he resorted to an old woman, who dwelt hard by, and after saluting her he sat down and complained to her of his love. Quoth she, "I will warrant thee this; no harm shall befall thee, for I will surely bring thee to meet her, Inshallah,—an it please Allah the Most High!" At these words he gave her a dinar and went his way. When the morning morrowed she appeared before the woman and, renewing an old acquaintance with her, fell to visiting her daily, eating the undertime with her and the evening meal and carrying away food for her children. Moreover she used to sport and jest with her, till the wife could not endure an hour without her company. Now she was wont, when she left the lady's house, to take bread and fat wherewith she mixed a little pepper to feed a dog, that was in that quarter; and thus she did day by day, till the dog became fond of her and followed her wherever she went. One day she took a cake of dough and, putting therein an overdose of pepper, gave it to the dog to eat, whereupon the beast's eyes began to shed tears, for the

heat of the pepper, and she followed the old woman, weeping. When the lady saw this, she was amazed and asked the ancient, "O my mother, what ails this dog to weep?" Answered she, "Learn, O my heart's love, that hers is a strange story. Know that she was once a close friend of mine, a lovely and accomplished young lady, a model of comeliness and perfect grace. A young Nazarene of the quarter fell in love with her and his affection and pining increased on him, till he took to his pillow, and he sent to her times manifold, begging her to have compassion on him and show him mercy, but she refused, albeit I gave her good counsel, saying :—O my daughter, have pity on him. She gave no heed to my advice, until, the young man's patience failing him, he complained at last to one of his friends, who cast an enchantment on her and changed her human shape into canine form. When she saw what transformation had befallen her and that there was none to pity her case save myself, she came to my house and began to fawn on me and kiss my hands and feet and whine and shed tears, till I recognised her and said to her :—How often did I not warn thee? but my advice profited thee naught."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Five Hundred and Eighty-fifth Night,**

She said, It hath reached me, O auspicious King, that the old trot related to the young lady the tale of the dog and recounted the case in her cunning and deceit, with the view to gain her consent and said to her, "When the enchanted beast came to me and wept I reminded her :—How often did I not warn thee ; but my advice profited thee naught. However, O my daughter, seeing her misery, I had compassion on her case and kept her by me ; and as often as she bethinketh herself of her former estate, she weepeth thus, in pity for herself." When the lady heard this, she was taken with great alarm and said, "O my mother, by Allah, thou affrightest me with this thy story." "Why so?" asked the old woman. Answered the lady, "Because a certain handsome young man fell in love with me and hath sent many times to me, but hitherto I have repelled him ; and now I fear lest there befall me the like of what befel this dog." "O my daughter," rejoined the old woman, "look thou to what I counsel thee and beware of crossing me, for I am in great fear for thee. If thou know not his abiding-place, describe his semblance to me, that I may fetch him to thee, and let not anyone's heart be angered against thee." So the lady described him to her,

and she feigned not to know him and said, "When I go out, I will ask after him." But when she left the lady, she went straight to the young man and said to him, "Be of good cheer, for I have played with the girl's wits ; so to-morrow at noon wait thou at the head of the street, till I come and carry thee to her house, where thou shalt meet with her." At this the young man rejoiced with exceeding joy and gave her two dinars, saying, "When I have won speech of her, I will give thee ten gold pieces." Then she returned to the lady and said to her, "I have seen him and spoken with him on this matter. I found him exceeding wroth with thee and minded to do thee a harm, but I plied him with fair words till he agreed to come to-morrow at the time of the call to noon-prayer." When the lady heard this she rejoiced exceedingly and said, "O my mother, if he keep his promise, I will give thee ten dinars." Quoth the old woman, "Look to his coming from none but from me." When the next morn morrowed she said to the lady, "Make ready the early meal and forget not the wine and adorn thyself and don thy richest dress and decoration, whilst I go and fetch him to thee." So she clad herself in her finest finery and prepared food, whilst the old woman went out to look for the young man, who came not. So she went around searching for him, but could come by no news of him, and she said to herself, "What is to be done? Shall the food and drink she hath gotten ready be wasted and I lose the gold pieces she promised me? Indeed, I will not allow my cunning contrivance to come to naught, but will look her out another man and carry him to her." So she walked about the highways till her eyes fell on a pretty fellow, young and distinguished-looking, to whom the folk bowed and who bore in his face the traces of travel. She went up to him and saluting him asked, "Hast thou a mind to meat and drink in a fair house?" Answered he, "Where is this to be had?" "At home, in my house," rejoined she and carrying him to his own house, knocked at the door. The lady opened to them and ran in again, to make an end of her dressing and perfuming ; whilst the wicked old woman brought the man, who was the husband and house-master, into the saloon and made him sit down, congratulating herself on her cunning contrivance. Presently in walked the lady, who no sooner set eyes on her husband sitting by the old trot than she knew him and guessed how the case stood ; nevertheless, she was not taken aback and without stay or delay bethought her of a device to hoodwink him. So she pulled off her outer boot and cried at her husband, "Is this how thou keepest the contract between us? How canst thou betray me and deal thus with me? Know that, when I heard of thy coming, I sent this old woman to try thee

and she hath made thee fall into that against which I warned thee : so now I am certified of thine affair and that thou hast broken faith with me. I thought thee virtuous till I saw thee with my own eyes in this old woman's company." So saying, she fell to beating him with her slipper about the head, and crying out, "Divorce me ! Divorce me !" whilst he excused himself and swore to her, by Allah the Most High, that he had never in his life been untrue to her nor done aught whereof she suspected him. But she stinted not to weep and scream and bash him, crying out, "Come to my help, O Moslems !" till he lay hold of her mouth with his hand and she bit it. Moreover, he humbled himself to her and kissed her hands and feet, whilst she would not be appeased and continued to cuff him. At last, she winked at the old woman to come and hold her hand from him. So she came up to her and kissed her hands and feet, till she made peace between them and they sat down together : whereupon the husband began to kiss her hands, saying, "Allah Almighty requite thee with all good, for that thou hast delivered me from her !" And the old woman marvelled at the wife's cunning and ready wit. "This, then, O King" (said the Wazir) "is one of many instances of the craft and malice and perfidy of women." When the King heard this story, he was persuaded by it and turned from his purpose to slay his son ;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Five Hundred and Eighty-sixth Night,**

She said, It hath reached me, O auspicious King, that when the fourth Wazir had told his tale, the King turned from his purpose to slay his son ; but, on the fifth day, the damsel came in to him holding a bowl of poison in hand, calling on Heaven for help and buffeting her cheeks and face, and said to him, "O King, either thou shalt do me justice and avenge me on thy son, or I will drink up this poison-cup and die, and the sin of my blood shall be on thy head at the Day of Doom. These thy Ministers accuse me of malice and perfidy, but there be none in the world more perfidious than men. Hast thou not heard the story of the Goldsmith and the Cashmere<sup>1</sup> singing-girl?" "What befel the

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<sup>1</sup> The Kashmîr people have a very bad name in Eastern tales for treachery. A Persian distich says ;

If folk be scarce as food in dearth ne'er let three lots come near ye :  
First Sindi, second Jat, and third a rascally Kashmeeree.



twain, O damsel?" asked the King; and she answered, saying:—There hath come to my knowledge, O august King, a tale of the

*GOLDSMITH AND THE CASHMERE SINGING-GIRL.*

THERE lived once, in a city of Persia, a goldsmith who delighted in singing-girls and in drinking wine. One day, being in the house of one of his intimates, he saw painted on the wall the figure of a lutanist, a beautiful damsel, beholder never beheld a fairer or a more pleasant. He looked at the picture again and again, marvelling at its beauty, and fell so desperately in love with it, that he sickened for love and came near to die. It chanced that one of his friends came to visit him and sitting down by his side, asked him how he did and what ailed him, whereto the goldsmith answered, "O my brother, that which ails me is love, and it befel me on this wise. I saw the figure of a woman painted on the house-wall of my brother Such-an-one and became enamoured of it." Hereupon the other fell to blaming him and said, "This was of thy lack of wit; how couldst thou fall in love with a painted figure on a wall, that can neither harm nor profit, that seeth not neither heareth, that neither taketh nor withholdeth." Said the sick man, "He who painted yonder picture never could have limned it save after the likeness of some beautiful woman." "Haply," rejoined his friend, "he painted it from imagination." "In any case," replied the goldsmith, "here am I dying for love of the picture, and if there live the original thereof in the world, I pray Allah Most High to protect my life till I see her." When those who were present went out, they asked for the painter of the picture and, finding that he had travelled to another town, wrote him a letter, complaining of their comrade's case and enquiring whether he had drawn the figure of his own inventive talents or copied it from a living model; to which he replied, "I painted it after a certain singing-girl belonging to one of the Wazirs in the city of Cashmere in the land of Hind. When the goldsmith heard this, he left Persia for Cashmere-city, where he arrived after much travail. He tarried awhile there till one day he went and clapped up an acquaintance with a certain of the citizens who was a druggist, a fellow of a sharp wit, keen, crafty; and, being one even-tide in company with him, asked him of their King and his polity; to which the other answered, saying, "Well, our King is just and righteous in his governance, equitable to his lieges and beneficent to his commons and abhorreth nothing in the world save sorcerers ;

but, whenever a sorcerer or sorceress falls into his hands, he casteth them into a pit without the city and there leaveth them in hunger to die." Then he questioned him of the King's Wazirs, and the druggist told him of each Minister, his fashion and condition, till the talk came round to the singing-girl and he told him, "She belongeth to such a Wazir." The goldsmith took note of the Minister's abiding-place and waited some days, till he had devised a device to his desire; and one night of rain and thunder and stormy winds, he provided himself with thieves' tackle and repaired to the house of the Wazir who owned the damsel. Here he hanged a rope-ladder with grappling-irons to the battlements and climbed up to the terrace-roof of the palace. Thence he descended to the inner court and making his way into the Harem, found all the slave-girls lying asleep, each on her own couch; and amongst them reclining on a couch of alabaster and covered with a coverlet of cloth-of-gold a damsel, as she were the moon rising on a fourteenth night. At her head stood a candle of ambergris, and at her feet another, each in a candlestick of glittering gold, her brilliancy dimming them both; and under her pillow lay a casket of silver, wherein were her jewels. He raised the coverlet and drawing near her, considered her straitly, and behold, it was the lutanist, of whom he was come in quest. So he took out a knife and wounded her in the arm, a palpable outer wound, whereupon she awoke in terror; but, when she saw him, she was afraid to cry out, thinking he came to steal her goods. So she said to him, "Take the box and what is therein, but slay me not, for I am in thy protection and under thy safeguard<sup>1</sup> and my death will profit thee nothing." Accordingly, he took the box and went away.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Five Hundred and Eighty-seventh Night,**

She said, It hath reached me, O auspicious King, that when the goldsmith had entered the Wazir's palace he wounded the damsel slightly in the arm and, taking the box which contained her jewels, wended his way. And when morning morrowed he donned clothes after the fashion of men of learning and doctors of the law and, taking the jewel-case, went, in therewith to the King of the city, before whom he kissed the ground and said to him, "O King, I am

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<sup>1</sup> By these words she appealed to his honour.

a devout man ; withal a loyal well-wisher to thee and come hither a pilgrim to thy court from the land of Khorasan, attracted by the report of thy just governance and righteous dealing with thy subjects and minded to be under thy standard. I reached this city at the last of the day and finding the gate locked and barred, threw me down to sleep without the walls ; but, as I lay betwixt sleep and wake, behold, I saw four women come up ; one riding on a broomstick, another on a wine-jar, a third on an oven-peel and a fourth on a black hound,<sup>1</sup> and I knew that they were witches making for thy city. One of them came up to me and kicked me with her foot and beat me with a fox's tail she had in her hand, hurting me grievously, whereat I was wroth and smote her with a knife I had with me, wounding her in the arm, as she turned to flee from me. When she felt the wound, she fled before me and in her flight let drop this casket, which I picked up and opening, found these costly jewels therein. So do thou take it, for I have no need thereof, being a wanderer on the mountains,<sup>2</sup> who hath rejected the world from my heart and renounced it and all that is in it, seeking only the face of Allah the Most High." Then he set the casket before the King and fared forth. The King opened the box and emptying out all the trinkets it contained, fell to turning them over with his hand, till he chanced upon a necklace whereof he had made gift to the Wazir to whom the girl belonged. Seeing this, he called the Minister in question and said to him, "This is the necklace I gave thee ?" He knew it at first sight and answered, "It is ; and I gave it to a singing-girl of mine." Quoth the King, "Fetch that girl to me forthwith." So he fetched her to him, and he said, "Uncover her arm and see if there be a wound therein or no." The Wazir accordingly bared her arm and finding a knife-wound there, said, "Yes, O my lord, there is a wound." Then said the King, "This is the witch of whom the devotee told me, and there can be no doubt of it," and bade cast her into the witches' well. So they carried her thither at once. As soon as it was night and the goldsmith knew that his plot had succeeded, he repaired to the pit, taking with him a purse of a thousand dinars, and, entering into converse with the warder, sat talking with him till a third part of the night was passed, when he broached the matter to him, saying, "Know, O my brother, that this girl is innocent of that they lay to her charge and that it was I brought this calamity upon her." Then

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<sup>1</sup> These vehicles suggest derivation from European witchery. In the Bresl. Edit. (xii. 304) one of the women rides a "Miknasah" or broom.

<sup>2</sup> *i.e.* a recluse who avoids society.

he told him the whole story, first and last, adding, "Take, O my brother, this purse of a thousand dinars and give me the damsel, that I may carry her to my own land, for these gold pieces will profit thee more than keeping her in prison ; moreover Allah will requite thee for us, and we too will both offer up prayers for thy prosperity and safety." When the warder heard this story, he marvelled with exceeding marvel at that device and its success ; then taking the money, he delivered the girl to the goldsmith, conditioning that he should not abide one hour with her in the city. Thereupon the goldsmith took the girl and fared on with her, without ceasing, till he reached his own country and so he won his wish. "See, then, O King" (said the damsel), "the malice of men and their wiles." Now thy Wazirs hinder thee from doing me justice on thy son ; but to-morrow we shall stand, both thou and I, before the Just Judge and He shall do me justice on thee, O King." When the King heard this, he commanded to put his son to death ; but the fifth Wazir came in to him and kissing the ground before him, said, "O mighty King, delay and hasten not to slay thy son : speed will oftentimes repentance breed ; and I fear for thee lest thou repent, even as did the man who never laughed for the rest of his days." "And how was that, O Wazir?" asked the King. Quoth he :—I have heard tell, O King, this tale concerning

*THE MAN WHO NEVER LAUGHED DURING THE  
REST OF HIS DAYS.*

THERE was once a man who was rich in lands and houses and monies and goods, eunuchs and slaves, and he died and went to the mercy of Allah the Most High ; leaving a young son, who, when he grew up, gave himself to feasting and carousing and hearing music and singing and the loud laughter of parasites ; and he wasted his substance in gifts and prodigality till he had squandered all the money his father left him——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

*Now when it was the Five Hundred and Eighty-eighth Night,*

She said, It hath reached me, O auspicious King, that the young man, when he had squandered all the money his father had left him and naught thereof remained to him, betook himself to selling his



slaves and handmaids, lands and houses, and spent the proceeds on like wise, till he was reduced to beggary and must needs labour for his living. He abode thus a year's space, at the end of which time he was sitting one day under a wall, awaiting who should hire him, when, behold, there came up to him an old man of comely aspect and apparel and saluted him. The young man asked, "O uncle, hast thou known me aforetime?" and the other answered, "Not so, O my son, I know thee not at all, at all; but I see the trace of gentle breeding on thee despite thy present case." "O uncle," rejoined the poor man, "needs must Fate and Fortune be accomplished; but, O uncle, O bright of face, hast thou any occasion wherein thou wouldst employ me?" Said the other, "I wish, O my son, to employ thee in a slight matter." "What is it?" quoth the young man, and quoth the stranger, "We are eleven old men in one house, but we have none to serve us; so if thou wilt stay and take service with us, thou shalt have food and clothing to thy heart's content, besides what cometh to thee of coin and other good; and haply Allah will restore thee thy fortune by our means." Replied the youth, "Hearkening and obedience!" "But I have a condition to impose on thee." "What is that?" "O my son, it is that thou keep our secret in what thou seest us do and, if thou see us weep, that thou question us not of the cause of our weeping." "It is well, O uncle." "Come with me, O my son, with the blessing of Allah Almighty." So he followed him to the bath, where the old man caused cleanse his body of the crusted dirt, after which he sent one to fetch a handsome garment of linen and clad him therewith. Then he carried him to his company which was in his domicile, and the youth found a house lofty and spacious and strongly builded, wherein were sitting-chambers facing one another; and saloons, in each one a fountain of water with the birds warbling over it, and windows on every side, giving upon a fair garden within the house. The old man brought him into one of the parlours, which was variegated with many-coloured marbles, the ceiling thereof being decorated with ultramarine and glowing gold; and the floor bespread with silken carpets. Here he found ten Shaykhs in mourning apparel, seated one opposite other, weeping and wailing. He marvelled at their case and purposed to ask the reason, when he remembered the condition and held his peace. Then he who had brought him delivered to him a chest containing thirty thousand dinars and said to him, "O my son, spend freely from this chest what is fitting for our entertainment and thine own; and be thou faithful and remember that where-with I charged thee." "I hear and I obey," answered he and served them days and nights, till one of them died, whereupon his fellows

washed him and shrouded him and buried him in a garden behind the house ;<sup>1</sup> nor did death cease to take them, one after other, till there remained but the Shaykh who had hired the youth for service. Then the two men, old and young, dwelt together in that house alone for years and years, nor was there with them a third save Allah the Most High, till the elder fell sick ; and when the younger despaired of his life, he went up to him and condoling with him, said, "O uncle mine, I have waited upon you twelve years and have not failed of my duties a single hour, but have been loyal and faithful to you and served you with my might and main." "Yes, O my son," answered the old man, "thou hast served us well until all my comrades are gone to the mercy of Allah (to whom belong honour and glory !) and needs must I die also." "O my lord," said the other, "thou art in danger of death and I would fain have thee acquaint me with the cause of your weeping and wailing and of your ceaseless mourning and lamentation and regrets." "O my son," answered the old man, "it concerns thee not to know this, so importune me not of what I may not do ; for I have vowed to Almighty Allah that I would acquaint none of His creatures with this, lest he be afflicted with what befel me and my comrades. If, then, thou desire to be delivered from that into which we fell, look thou open not yonder door,"<sup>2</sup> and pointed to a certain part of the house ; "but, if thou have a mind to suffer what we have suffered, then open it and thou shalt learn the cause of that thou hast seen us do ; and whenas thou knowest it, thou shalt repent what time repentance will avail thee not."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Five Hundred and Eighty-ninth Night,**

She said, It hath reached me, O auspicious King, that the surviving Shaykh of the ten said to the youth, "Beware how thou open yonder door or thou shalt repent what time repentance will avail thee not." Then his sickness grew on him and he accomplished his term and departed life to the presence of his Lord ; and the young man washed him with his own hands and shrouded him and buried him by the side of his comrades ; after which he

<sup>1</sup> "Consecrated ground" is unknown to Moslems.

<sup>2</sup> This incident occurs in the "Third Kalandar's Tale." The story is used in modern verse in Mr. William Morris's "Earthly Paradise."

abode alone in the place and took possession of whatsoever was therein. Withal he was uneasy and troubled concerning the case of the old men, till, one day, as he sat pondering the words of his dead master and his injunction not to open the door, he suddenly bethought himself to go and look for it. So he rose up and repaired to the part whither the dead man had pointed and sought till, in a dark unfrequented corner, he found a little door, over which the spider had spun her webs and which was fastened with four padlocks of steel. Seeing this he recalled the old man's warning and restrained himself and went away; and he held aloof from it seven days, whilst all the time his heart prompted him to open it. On the eighth day his curiosity got the better of him and he said, "Come what ever will, needs must I open the door and see what shall happen to me therefrom. Nothing can avert what is fated and fore-ordained of Allah the Most High; nor doth aught befall but by His will." So saying, he rose and broke the padlocks and opening the door saw a narrow passage, which he followed for some three hours when lo! he came out on the shore of a vast ocean<sup>1</sup> and fared on along the beach, marvelling at this main, whereof he had no knowledge and turning right and left. Presently, a great eagle swooped down upon him from the lift and seizing him in its talons, flew away with him betwixt heaven and earth till it came to an island in the midst of the sea, where it cast him down and flew away. The youth was dazed and knew not whither he should wend, but after a few days, as he sat pondering his case, he caught sight of the sails of a ship in the middlemost of the main, as it were a star in the sky; and his heart clave to it, so haply his deliverance might be therein. He continued gazing at the ship until it drew nigh, when he saw that it was a foyst builded all of ivory and ebony, inlaid with glistening gold made fast by nails of steel, with oars of sandal and lign-aloes. In it were ten damsels, high-bosomed maids, as they were moons; and when they saw him, they came ashore to him and kissed his hands, saying, "Thou art the King, the Bridegroom!" Then there accosted him a young lady, as she were the sun shining in sky serene, bearing in hand a silken napkin, wherein were a royal robe and a crown of gold set with all manner rubies and pearls. She threw the robe over him and set the crown upon his head, after which the damsels bore him on their arms to the foyst, where he found all kinds of silken carpets and hangings of various colours. Then they spread the sails and stretched out into mid-ocean. Quoth the young man:—Indeed,

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<sup>1</sup> The Mac. Edit. has "Nahr" = river.

when they put to sea with me, meseemed it was a dream and I knew not whither they were wending with me. Presently, we drew near to land, and I saw the shore full of troops, none knoweth their number save Allah (extolled and exalted be He!) and all were magnificently arrayed and clad in complete steel. As soon as the vessel had made fast to the land, they brought me five marked<sup>1</sup> horses of noble breeds, housed and saddled with gold, inlaid with all manner pearls and high-priced bezel-stones. I chose out one of them and mounted it, whilst they led the four others before me. Then they raised the banners and the standards over my head, whilst the troops ranged themselves right and left, and we set out, with drums beating and cymbals clashing, and rode on; whilst I debated in myself whether I were in sleep or on wake; and we never ceased faring, I believing not in that my estate, but taking all this for the imbroglio of a dream, till we drew near to the green mead, full of palaces and gardens and trees and streams and blooms and birds chanting the praises of Allah the One, the Victorious. Hereupon, behold, an army sallied out from amid the palaces and gardens, as it were the torrent when it poureth down,<sup>2</sup> and the host overflowed the mead. These troops halted at a little distance from me, and presently there rode forth from amongst them a King, preceded by some of his chief officers on foot. When he came up to the young man (saith the tale-teller) he dismounted also, and the two saluted each other after the goodliest fashion. Then said the King, "Come with us, for thou art my guest." So they took horse again and rode on, stirrup touching stirrup, in great and stately procession, conversing as they went, till they came to the royal palace, where they alighted together.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Fife Hundred and Ninetieth Night,**

She said, It hath reached me, O auspicious King, that the two rode together in stately procession till they entered the palace, when the

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<sup>1</sup> *i.e.* marked with the Wasm or tribal sign to show their blood. The subject of Wasm is extensive and highly interesting, for many of these brands date doubtless from prehistoric ages. For instance, some of the great Anazah nation (not tribe) uses a circlet, the initial of their name (an Ayn-letter), which thus shows the eye from which it was formed. I have given some specimens of Wasm in *The Land of Midian* (i. 320), where, as amongst the "Sinaitic" Badawin, various kinds of crosses are preserved.

<sup>2</sup> *i.e.* from the heights. The "Sayl" is a dangerous feature in Arabia as in Southern India, where many officers have lost their lives by trying to swim it.



King taking the young man by the hand, led him into a domed room, followed by his suite, and making him sit down on a throne of gold, seated himself beside him. Then he unbound the swathe from his lower face ; and behold, the King was a young lady, like the splendid sun shining in the sheeny sky, perfect in beauty and loveliness, brilliancy and grace, arrogance<sup>1</sup> and all perfection. The youth looked upon this singular blessing and embodied boon and was lost in wonder at her charms and comeliness and seemlihead and at the splendour and affluence he saw about him, when she said, " Know, O King, that I am the Queen of this land and that all the troops thou hast seen, whether horse or foot, are women : there is no man amongst them ; for in this our state the men delve and sow and ear and occupy themselves with the tillage of the ground and the building of towns and other mechanical crafts and useful arts, whilst the women govern and fill the great offices of state and bear arms." At this the youth marvelled with exceeding marvel and, as they were in discourse, behold, in came the Wazir who was a tall gray-haired old woman of venerable semblance and majestic aspect, and it was told him that this was the Minister. Quoth the Queen to her, " Bring us the Kazi and witnesses." So she went out to do this, and the Queen, turning to him, conversed with him in friendly fashion, and enforced herself to reassure his awe of her and do away his shame with speech blander than the zephyr, saying, " Art thou content to be to me husband and I to thee wife ? " Thereupon he arose and would have kissed ground between her hands, but she forbade him and he replied, saying, " O my lady, I am the least of thy slaves who serve thee." " Seest thou all these servants and soldiers and riches and hoards and treasures ? " asked she, and he answered, " Yes ! " Quoth she, " All these are at thy commandment to dispose of them and give and bestow as seemeth good to thee." Then she pointed to a closed door and said, " All these things are at thy disposal, save yonder door ; that shalt thou not open, and if thou open it thou shalt repent when repentance will avail thee naught. So beware ! and again I say, beware ! " Hardly had she made an end of speaking when the Waziress entered, followed by the Kazi and witnesses, all old women, with their hair streaming over their shoulders and of reverend and majestic presence ; and the Queen bade them draw up the contract of marriage between herself and the young man. Accordingly, they performed the marriage-ceremony and the Queen made a great bride-feast, to which she bade all the

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<sup>1</sup> Arab. "'Ujb." I use arrogance in the Spanish sense of " arrogante," gay and gallant.

troops. He abode with her seven years in all joyance and solace and delight of life, till, one day of the days, he bethought himself of the forbidden door and said in himself, "Except there were therein treasures greater and grander than any I have seen, she had not forbidden me therefrom." So he rose and opened the door, when, lo ! behind it was the very bird which had brought him from the sea-shore to the island, and it said to him, "No welcome to a face that shall never prosper !" When he saw it and heard what it said, he fled from it ; but it followed him and seizing him in its talons, flew with him an hour's journey betwixt heaven and earth, till it set him down in the place whence it had first carried him off and flew away. When he came to his senses, he remembered his late estate, great, grand and glorious, and the troops which rode before him and his lordly rule and all the honour and fair fortune he had lost, and fell to weeping and wailing.<sup>1</sup> He abode two months on the sea-shore, where the bird had set him down, hoping yet to return to his wife, till, as he sat one night wakeful, mourning and musing, behold, he heard one speaking, albeit he saw no one, and saying, "How great were the delights ! Alas, far from thee is the return of that which is past !" When he heard this, he redoubled in his regrets and despaired of recovering his wife and his fair estate that was ; so he returned, weary and broken-hearted, to the house where he had dwelt with the old men and knew that they had fared even as he, and that this was the cause of their shedding tears and lamenting their lot ; wherefore he ever after held them excused. Then, being overcome with chagrin and concern, he took to his chamber and gave himself up to mourning and lamentation ; and he ceased not crying and complaining and left eating and drinking and pleasant scents and merriment ; nor did he laugh once till the day of his death, when they buried him beside the Shaykhs. "See, then, O King," continued the Wazir, "what cometh of precipitance ; verily, it is unpraiseworthy and bequeatheth repentance : and in this I give thee true advice and loyal counsel." When the King heard this story, he turned from slaying his son ;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Fife Hundred and Ninety-first Night,**

She said, It hath reached me, O auspicious King, that when the King heard this story he turned from slaying his son ; but, on the

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<sup>1</sup> In this rechauffé Paul Pry escapes without losing an eye.

sixth day the favourite came in to him holding a naked knife in hand, and said to him, "Know, O my lord, that except thou hearken to my complaint and protect thy right and thine honour against these thy Ministers, who are banded together against me to do me wrong, I will kill myself with this knife, and my blood shall testify against thee on the Day of Doom. Indeed, they pretend that women are full of tricks and malice and perfidy; and they design thereby to defeat me of my due and hinder the King from doing me justice; but, behold, I will prove to thee that men are more perfidious than women by the story of a King among the Kings and how he gained access to the wife of a certain merchant." "And what passed between them," asked the King, and she answered:—I have heard tell, O august King, a tale of

### *THE KING'S SON AND THE MERCHANT'S WIFE.*

A CERTAIN merchant, who was addicted to jealousy, had a wife that was a model of beauty and loveliness; and of the excess of his fear and jealousy of her, he would not abide with her in any town, but built her a pavilion without the city, apart from all other buildings. And he raised its height and strengthened its doors and provided them with curious locks; and when he had occasion to go into the city, he locked the doors and hung the keys about his neck.<sup>1</sup> One day, when the merchant was abroad, the King's son of that city came forth, to take his pleasure and solace in the open country without the walls, and seeing the solitary pavilion, stood still to examine it for a long while. At last he caught sight of a charming lady looking and leaning out of one of the windows,<sup>2</sup> and being smitten with amazement at her grace and charms, cast about for a means of getting to her, but could find none. So he called up one of his pages, who brought him ink-case<sup>3</sup> and paper and wrote her a letter, setting forth his condition for love of her. Then he set it on the pile-point of an arrow and shot it at the pavilion, and it fell in the garden, where the lady was then walking with her maidens. She said to one of the

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<sup>1</sup> Eastern tale-tellers always harp upon this theme, the cunning precautions taken by mankind and their utter confusion by "Fate and Fortune."

<sup>2</sup> As favourite an occupation in Oriental lands as in Southern Europe and the Brazil, where the Quinta or country villa must be built by the road-side to please the mistress.

<sup>3</sup> The ink-case would contain the pens; hence called in India Kalamdán = reed (pen) box. I have advised travellers to prefer the strong Egyptian article of brass to the Persian, which is of wood or papier-mâché, prettily varnished; but not to wear it in the waist-belt, as this is a sign of being a scribe (Pilgrimage i. 353).

girls, "Hasten and bring me yon letter," for she could read writing;<sup>1</sup> and, when she had read it and understood what he said in it of his love and passion, yearning and longing, she wrote him a merciful reply, to the effect that she was smitten with love for him; and then threw the letter down to him from one of the windows of the pavilion. When he saw her, he picked up the reply and, after reading it, came under the window and said to her, "Let me down a thread, that I may send thee this key; which do thou take and keep by thee." So she let down a thread and he tied the key to it.<sup>2</sup> Then he went away and repairing to one of his father's Wazirs, complained to him of his passion for the lady and that he could not live without her; and the Minister said, "And how dost thou bid me contrive?" Quoth the Prince, "I would have thee set me in a chest<sup>3</sup> and commit it to the merchant, feigning to him that it is thine and desiring him to keep it for thee in his country house some days, that I may have my will of her; then do thou demand it back from him." The Wazir answered, "With love and gladness." So the Prince returned to his palace and fixing the padlock, the key whereof he had given the lady, on a chest he had by him, entered therein. Then the Wazir locked it upon him and setting it on a mule, carried it to the pavilion of the merchant, who, seeing the Minister, came forth to him and kissed his hands, saying, "Belike our lord the Wazir hath some need or business which we may have the pleasure and honour of accomplishing for him?" Quoth the Minister, "I would have thee set this chest in the safest and best place within thy house and keep it till I seek it of thee." So the merchant made the porters carry it inside and set it down in one of his store-closets, after which he went out on business. As soon as he was gone, his wife arose and went up to the chest and unlocked it with the key the King's son had given her, whereupon there came forth a youth like the moon. When she saw him, she donned her richest raiment and carried him to her sitting-saloon, where they abode seven days, eating and drinking and making merry: and as often

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<sup>1</sup> The vulgar Eastern idea is that women are quite knowing enough without learning to read and write: and at all events they should not be taught anything beyond reading the Koran, or some clearly-written book. The contrast with modern Europe is great; greater still in Anglo-America of our day, and greatest with the new sects which propose "biunes" and "bisexuals" and "women robed with the sun."

<sup>2</sup> In the Bresl. Edit. the Prince ties a key to a second arrow and shoots it into the pavilion.

<sup>3</sup> The "box-trick" has often been played with success, by Lord Byron amongst a host of others. The readiness with which the Wazir enters into the scheme is characteristic of Oriental servility: an honest Moslem should at least put in a remonstrance.



as her husband came home, she put the Prince back into the chest and locked it upon him. One day the King asked for his son and the Wazir hurried off to the merchant's place of business and sought of him the chest.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Fife Hundred and Ninety-second Night**

She said, It hath reached me, O auspicious King, that when the Wazir reached the merchant's counting-house he asked for the box. The man accordingly repaired in haste to the pavilion, contrary to his custom and knocked at the door. When his wife was ware of him, she hurried the Prince back into the chest, but, in her confusion, forgot to lock it. The merchant bade the porters take it up and carry it to his house in the town. So they took up the box by the lid, whereupon it flew open, and lo ! the Prince was lying within. When the merchant saw him and knew him for the King's son, he went out to the Wazir and said to him, "Go in, thou, and take the King's son ; for none of us may lay hands on him." So the Minister went in and taking the Prince, went away with him. As soon as they were gone, the merchant put away his wife and swore that he would never marry again. And, continued the damsel, I have heard tell, also, O King, a tale of

### *THE PAGE WHO FEIGNED TO KNOW THE SPEECH OF BIRDS.<sup>1</sup>*

A CERTAIN man of rank once entered the slave-market and saw a page being cried for sale : so he bought him and carrying him home, said to his wife, "Take good care of him." The lad abode there for a while till, one day, the man said to his wife, "Go forth to-morrow to the garden and take thy solace therein and amuse thyself and enjoy thyself." And she replied, "With love and gladness !" Now when the page heard this, he made ready in secret meat and drink and fruits and dessert, and sallied forth with them privily that night to the garden, where he laid the meat under one tree, the wine

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<sup>1</sup> This story appears familiar, but I have not found it easy to trace. In "The Book of Sindibad" (p. 83) it is apparently represented by a lacuna. In the Squire's Tale of Chaucer, Canace's ring enables the wearer to understand bird-language, not merely to pretend as does the slave-boy in the text.

under another and the fruit and conserves under a third, in the way his mistress must pass. When morning morrowed the husband bade him accompany the lady to that garden carrying with him all the provisions required for the day ; so she took horse, and riding thither with him, dismounted and entered. Presently, as they were walking about, a crow croaked,<sup>1</sup> and the page said, "Thou sayst sooth ;" whereupon his mistress asked him, "Dost thou know what the crow said ?" and he answered, "Yes, O my lady, he said, Under yonder tree is meat ; go and eat it." So she said, "I see thou really dost understand them ;" then she went up to the tree and, finding a dish of meat ready dressed, was assured that the youth told the truth and marvelled with exceeding marvel. They ate of the meat and walked about awhile, taking their pleasure in the garden, till the crow croaked a second time, and the page again replied, "Thou sayst sooth." "What said he ?" quoth the lady, and quoth the page, "O my lady, he saith that under such a tree are a gugglet of water flavoured with musk and a pitcher of old wine." So she went up with him to the tree and, finding the wine and water there, redoubled in wonderment and the page was magnified in her eyes. They sat down and drank, then arose and walked in another part of the garden. Presently the crow croaked again and the page said, "Thou sayst sooth." Said the lady, "What saith he now ?" and the page replied, "He saith that under yonder tree are fruits, fresh and dried." So they went thither and found all as he said and sat down and ate. Then they walked about again till the crow croaked a fourth time, whereupon the page took up a stone and threw it at him. Quoth she, "What said he, that thou shouldst stone him ?" "O my lady," answered he, "he said what I cannot tell thee." "Say on," rejoined she, "and be not abashed in my presence, for there is naught between me and thee." But he ceased not to say, "No," and she to press him to speak, till at last she conjured him to tell her, and he answered, "The crow said to me :—Ask thy lady for a kiss." When she heard his words she laughed till she fell backward and said, "This is a light matter, and I may not gainsay thee therein." So saying, she went up to a tree and, spreading the carpet under it, sat down, and called to him to come and sit by her, when, lo ! her husband, who had followed them unawares and saw

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<sup>1</sup> The crow is an ill-omened bird in Al-Islam and in Eastern Christendom. "The crow of cursed life and foul odour," says the Book of Kalilah and Dimna (p. 44). The Hindus are its only protectors, and in this matter they follow suit with the Guebres. I may note that the word belongs to the days before "Aryan" and "Semitic" speech had parted ; we find it in Heb. Oreb. ; Arab. Ghuráb ; Lat. Corvus ; Engl. Crow, etc.

this, called out to the page, saying, "Harkye, boy! What ails thy mistress to lie there, weeping?" Answered the page, "O my lord, she fell off the tree and was killed;<sup>1</sup> and none but Allah (be He extolled and exalted!) restored her to thee. Wherefore she lay down awhile to recover herself by rest." When the lady saw her husband standing by her head, she rose and made a show of weakness and pain, saying, "O my back! O my sides! Come to my help, O my friends! I shall never survive this." So her husband was deceived and said to the page, "Fetch thy mistress's horse and set her thereon." Then he carried her home, the boy holding one stirrup and the man the other and saying, "Allah vouchsafe thee ease and recovery!" "These then, O King," (said the damsel) "are some instances of the craft of men and their perfidy; wherefore let not thy Wazirs turn thee from succouring me and doing me justice." Then she wept, and when the King saw her weeping (for she was the dearest to him of all his slave-girls) he once more commanded to put his son to death; but the sixth Minister entered and kissing ground before him, said, "May the Almighty advance the King! Verily I am a loyal counsellor to thee, in that I counsel thee to deal deliberately in the matter of thy son;"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Five Hundred and Ninety-third Night,**

She said, It hath reached me, O auspicious King, that the sixth Wazir said, "O King, deal deliberately in the matter of thy son; for falsehood is as smoke and fact is built on base which shall not be broken; yea, and the light of sooth dispelleth the night of untruth. Know that the perfidy of women is great, even as saith Allah the Most High in His Holy Book, "Verily, the malice of you is much."<sup>2</sup> And indeed a tale hath reached me that a certain woman befooled the Chiefs of the State on such wise as never did any before her." Asked the King, "And how was that?" And the Wazir answered:—I have heard tell a tale, O King, as follows concerning

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<sup>1</sup> Again in the Hibernian sense of being "kilt."

<sup>2</sup> Quoted in Night dlxxxii.; said by Kitfir or Itfir (Potiphar) when his wife (Ráil or Zulaykha) accused Joseph (Koran, chapt. xii.).

*THE LADY AND HER FIVE SUITORS.<sup>1</sup>*

A WOMAN of the daughters of the merchants was married to a man who was a great traveller. It chanced once that he set out for a far country and was absent so long that his wife, believing him to be dead, fell in love with a handsome young man of the sons of the merchants, and they loved each other with exceeding love. One day, the youth quarrelled with another man, who lodged a complaint against him with the Chief of Police, and he cast him into prison. When the news came to the merchant's wife, she well-nigh lost her wits; then she arose and donning her richest clothes repaired to the house of the Chief of Police. She saluted him and presented a written petition to this purport:—"He thou hast clapped in jail is my brother, Such-and-such, who fell out with Such-an-one: and those who testified against him bore false witness. He hath been wrongfully imprisoned, and I have none other to protect me nor to provide for my support; therefore I beseech thee of thy grace to release him." When the magistrate had read the paper, he cast his eyes on her and fell in love with her forthright; so he said to her, "Go into the house, till I bring him before me; then I will send for thee and thou shalt take him." "O my lord," replied she, "I have none to defend me save Almighty Allah! I am a stranger and may

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<sup>1</sup> This witty tale has over-wandered the world. First we find it in the *Kathá* (S.S.) where Upakoshá, the merry wife of Vararuchi, disrobes her suitors, a family priest, a commander of the guard and the prince's tutor, under plea of the bath, and stows them away in baskets which suggest Falstaff's "buck-basket." In Miss Stokes' "Indian Fairy Tales" the fair wife of an absent merchant plays a similar notable prank upon the Kotwal, the Wazir, the Kazi and the King; and akin to this is the exploit of Temal Rámákistnan, the Madrasi Tyl Eulenspiegel and Scogin, who by means of a lady saves his life from the Rajah and the High Priest. Mr. G. H. Damant (pp. 357-360 of the "Indian Antiquary" of 1873) relates the "Tale of the Touchstone," a legend of Dinahpur, wherein a woman "sells" her four admirers. In the Persian Tales ascribed to the Dervish "Mokles" (Mukhlis) of Isfahan, the lady Aruyá tricks and exposes a Kazi, a doctor and a governor. Boccaccio (viii. 1) has the story of a lady who shut up her gallant in a chest with her husband's sanction; and a similar tale (ix. 1) of Rinuccio and Alexander with the corpse of Scannadeo (Throttle-god). Hence Lydgate (circ. A.D. 1430) derived the plot of his metrical tale of the "Lady Prioresse and her Three Sisters"; which was modified in the Netherlandish version by the introduction of the Long Wapper, a Flemish Robin Goodfellow. Followed in English the metrical tale of "The Wright's Chaste Wife," by Adam of Cobham (edited by Mr. Furnivall from a MS. of circ. A.D. 1460) where the victims are a lord, a steward and a proctor. See also "The Master-Maid" in Dr. (now Sir George) Dasent's "Popular Tales from the Norse." Mr. Clouston, who gives these details more fully, mentions a similar Scottish story concerning a monk and the wife of a miller.



not enter any man's abode. If thou must needs speak with me thou must needs come to my lodging and sit and sleep the siesta and rest the whole day there." "And where is thy abode?" asked he; and she answered, "In such a place," and appointed him for such a time. Then she went out from him, leaving his heart taken with love of her, and she repaired to the Kazi of the city, to whom she said, "O our lord the Kazi!" He exclaimed, "Yes!" and she continued, "Look into my case, and thy reward be with Allah the Most High!" Quoth he, "Who hath wronged thee?" and quoth she, "O my lord, I have a brother and I have none but that one, and it is on his account that I come to thee; because the Wali hath imprisoned him for a criminal and men have borne false witness against him that he is a wrong-doer; and I beseech thee to intercede for him with the Chief of Police." When the Kazi looked on her, he fell in love with her forthright and implored her love; and she bade him come to her house as she had the other. Asked the Kazi, "And where is thy house?" and she answered "In such a place," and appointed him for the same day and time as the Chief of Police. Then she went out from him to the Wazir, to whom she preferred her petition for the release from prison of her brother who was absolutely necessary to her; but he also made love, and to him also she returned the same reply. Asked he, "Where is thy house?" "In such a place," answered she and appointed him for the same time as the two others. Then she went out from him to the King of the city and told him her story and sought of him her brother's release. "Who imprisoned him?" enquired he; and she replied, "'Twas thy Chief of Police." When the King heard her speech it transpierced his heart with the arrows of love and he bade her abide in the palace that he might send to the Kazi and release her brother. Quoth she, "O King, if the King will but come to my house, he will do me the more honour by setting step therein, even as saith the poet:—

O my friends, have ye seen or have ye heard \* Of his visit whose virtues I hold  
so high?"

Quoth the King, "We will not cross thee in this." So she appointed him for the same time as the three others, and told him where her house was.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

**Now when it was the Five Hundred and Ninety-fourth Night,**

She said, It hath reached me, O auspicious King, that the woman told the King where her house was and appointed him for the same time as the Wali, the Kazi, and the Wazir. Then she left him and betaking herself to a man who was a carpenter, said to him, "I would have thee make me a cabinet with four compartments, one above other, each with its door for locking up. Let me know thy hire and I will give it thee." Replied he, "My price will be four dinars ; but, O noble lady and well-protected, if thou wilt grant me thy love, I will ask nothing of thee." Rejoined she, "An there be no help but that thou have it so, then make thou five compartments with their padlocks ;" and she appointed him to bring it exactly on the day required. Said he, "It is well ; sit down, O my lady, and I will make it for thee forthright, and after I will come to thee at my leisure." So she sat down by him, whilst he fell to work on the cabinet, and when he had made an end of it she chose to see it at once carried home and set up in the sitting-chamber. Then she took four gowns and carried them to the dyer, who dyed them each of a different colour ; after which she applied herself to making ready meat and drink ; fruits, flowers, and perfumes. Now when the appointed trysting-day came, she donned her costliest dress and adorned herself and scented herself, then spread the sitting-room with various kinds of rich carpets and sat down to await who should come. And behold, the Kazi was the first to appear, before the rest, and when she saw him, she rose to her feet and kissed the ground before him ; then, taking him by the hand, made him sit down by her on the couch and she said, "O my lord, doff thy clothes and turband and assume this yellow cassock and this head-kerchief,<sup>1</sup> whilst I bring thee meat and drink." So saying, she took his clothes and turband and clad him in the cassock and the kerchief ; but hardly had she done this, when lo ! there came a knocking at the door. Asked he, "Who is that rapping at the door ?" and she answered, "My husband." Quoth the Kazi, "What is to be done and where shall I go ?" Quoth she, "Fear nothing, I will hide thee in this cabinet ;" and he, "Do as seemeth good to thee." So

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<sup>1</sup> When Easterns sit down to a drinking bout, which means to get drunk as speedily and pleasantly as possible, they put off dresses of dull colours and robe themselves in clothes supplied by the host, of the brightest he may have, especially yellow, green and red of different shades. So the lady's proceeding was not likely to breed suspicion.

she took him by the hand and pushing him into the lowest compartment, locked the door upon him. Then she went to the house-door, where she found the Wali ; so she kissed ground before him and, taking his hand, brought him into the saloon, where she made him sit down and said to him, " O my lord, this house is thy house ; this place is thy place, and I am thy handmaid : thou shalt pass all this day with me ; wherefore do thou doff thy robe and don this red gown." So she took away his clothes and made him assume the red gown and set on his head an old patched rag she had by her ; after which she said to him, " O our lord, this day is thy day and none shall share in it with thee ; but first, of thy favour and benevolence, write me an order for my brother's release from gaol that my heart may be at ease." Quoth he, " Harkening and obedience : on my head and eyes be it ! " and wrote a letter to his treasurer, saying :— " As soon as this communication shall reach thee, do thou set Such-an-one free, without stay or delay ; neither answer the bearer a word." Then he sealed it and she took it from him, when, behold, someone knocked at the door. He asked, " Who is that ? " and she answered, " My husband." " What shall I do ? " said he, and she, " Enter this cabinet, till I send him away and return to thee." So she clapped him into the second compartment from the bottom and padlocked the door on him ; and meanwhile the Kazi heard all they said. Then she went to the house-door and opened it, where-upon lo ! the Wazir entered. She kissed the ground before him and received him with all honour and worship, saying, " O my lord, thou exaltest us by thy coming to our house ; Allah never deprive us of the light of thy countenance ! " Then she seated him on the divan and said to him, " O my lord, doff thy heavy dress and turband and don these lighter vestments." So he put off his robe and turband and she clad him in a blue cassock and a tall red bonnet, and said to him, " Erst thy garb was that of the Wazirate ; so leave it to its own time and don this light gown, which is better fitted for carousing and making merry." As they were talking there came a knocking at the door, and the Wazir asked her, " Who is that ! " to which she answered, " My husband." Quoth he, " What is to be done ? " Quoth she, " Enter this cabinet till I get rid of him and come back to thee, and fear thou nothing." So she put him in the third compartment and locked the door on him, after which she went out and opened the house-door when lo and behold ! in came the King. As soon as she saw him she kissed ground before him, and taking him by the hand, led him into the saloon and seated him on the divan at the upper end. Then said she to him, " Verily, O King, thou dost us high honour, and if we brought thee to gift the world and all

that therein is, 'twould not be worth a single one of thy steps towards us."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Fife Hundred and Ninety-fifth Night,**

She said, It hath reached me, O auspicious King, that when the King entered the lady's house she said to him, "Had we brought thee to gift the world and all which is therein, 'twould not be worth a single one of thy steps towards us." And when he had taken his seat upon the divan she said, "Give me leave to speak one word." "Say what thou wilt," answered he; and she said, "O my lord, take thine ease and doff thy robe and turband." Now his robe was worth a thousand dinars; and when he put it off she clad him in a patched gown, worth at the very most ten dirhams, and fell to talking and jesting with him; all this while the folk in the cabinet hearing everything that passed, but not daring to say a word. Now, as they were speaking, someone knocked at the door and he asked her, "Who is that?" "My husband," answered she, and he, "Make him go away of his own good will, or I will fare forth to him and send him away perforce." Replied she, "Nay, O my lord, have patience till I send him away by my skilful contrivance." "And I, how shall I do?" enquired the King; whereupon she took him by the hand and making him enter the fourth compartment of the cabinet, locked it upon him. Then she went out and opened the house door when behold, the carpenter entered and saluted her. Quoth she, "What manner of thing is this cabinet thou hast made me?" "What aileth it, O my lady?" asked he, and she answered, "The top compartment is too strait." Rejoined he, "Not so;" and she, "Go in thyself and see; it is not wide enough for thee." Quoth he, "It is wide enough for four," and entered the fifth compartment, whereupon she locked the door on him. Then she took the letter of the Chief of Police and carried it to the Treasurer who, having read and understood it, kissed it and delivered her lover to her. She told him all she had done and he said, "And how shall we act now?" She answered, "We will remove hence to another city, for after this work there is no tarrying for us here." So the twain packed up what goods they had and, loading them on camels, set out forthright for another city. Meanwhile, the five abode each in his compartment of the cabinet without eating or drinking three whole days, until at last the Judge cried out and said, "What sorrow is this?" The Chief of Police recognised



the Kazi's voice and answered, saying aloud, "Allah increase thy reward, O Kazi!" And when the Kazi heard him, he knew him for the Wali. Then the Chief of Police lifted up his voice and said, "What means this sorrow?" and the Wazir answered, saying, "Allah increase thy reward, O Wali!" whereupon he knew him to be the Minister. Then the Wazir lifted up his voice and said, "What means this sorrow?" But when the King heard and recognised his Minister's voice, he held his peace and concealed his affair. Then said the Wazir, "Curse<sup>1</sup> this woman for her dealing with us! She hath brought hither all the Chief Officers of the state, except the King." Quoth the King, "Hold your peace, for I was the first to fall into the toils of this wretch." Whereat cried the carpenter, "And I, what have I done? I made her a cabinet for four gold pieces, and when I came to seek my hire, she tricked me into entering this compartment and locked the door on me." And they fell to talking with one another, diverting the King and doing away his chagrin. Presently the neighbours came up to the house and, seeing it deserted, said one to other, "But yesterday our neighbour, the wife of Such-an-one, was in it; but now no sound is to be heard therein nor is soul to be seen. Let us break open the doors and see how the case stands, lest it come to the ears of the Wali or the King and we be cast into prison and regret not doing this thing before." So they broke open the doors and entered the saloon, where they saw a large wooden cabinet and heard men within groaning for hunger and thirst. Then said one of them, "Is there a Jinni in this cabinet?" and his fellow, "Let us heap fuel about it and burn it with fire." When the Kazi heard this, he bawled out to them, "Do it not!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Five Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that when the neighbours proposed to heap fuel about the cabinet and to burn it the Kazi bawled out to them, "Do it not!" And they said to one another, "Verily the Jinn make believe to be mortals and speak with men's voices." Thereupon the Kazi repeated somewhat of the Sublime Koran and said to the neighbours, "Draw near to the

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<sup>1</sup> Here the word "la'an" is used which most Moslems express by some euphemism. The vulgar Egyptian says "Na'al" (*Sapré* and *Sapristi* for *Sacré* and *Sacristie*); the Hindostani express it "I send him the three letters"—lám, ayn and nún.

cabinet wherein we are." So they drew near and he said, "I am So-and-so the Kazi, and ye are Such-an-one and Such-an-one, and we are here a company." Quoth the neighbours, "Who brought you here?" And he told them the whole case from beginning to end. Then they fetched a carpenter who opened the five doors and let out Kazi, Wazir, Wali, King and carpenter in their queer disguises; and each, when he saw how the others were accoutred, fell a-laughing at them. Now she had taken away all their clothes; so every one of them sent to his people for fresh clothes and put them on and went out, covering himself therewith from the sight of the folk. Consider, therefore, O our lord the King (said the Wazir) what a trick this woman played off upon the folk! And I have heard tell also a tale of

### *THE THREE WISHES, OR THE MAN WHO LONGED TO SEE THE NIGHT OF POWER.*

A CERTAIN man had longed all his life to look upon the Night of Power,<sup>1</sup> and one night it befel that he gazed at the sky and saw the angels, and Heaven's gates thrown open; and he beheld all things prostrating themselves before their Lord, each in its several stead. So he said to his wife, "Harkye, Such-an-one, verily Allah hath shown me the Night of Power, and it hath been proclaimed to me, from the invisible world, that three prayers will be granted unto me;

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<sup>1</sup> Arab. "Laylat al-Kadr" = Night of Power or of Divine Decrees. It is "better than a thousand months" (Koran xcvi. 3), but unhappily the exact time is not known although all agree that it is one of the last ten in Ramazan. The latter when named by Kilâb ibn Murrah, ancestor of Mohammed, about two centuries before Al-Islam, corresponded with July-August and took its name from "Ramzá" or intense heat. But the Prophet, in the tenth Hijrah year, most unwisely forbid "Nasy" = triennial intercalation (Koran ix. 36) and thus the lunar month went round all the seasons. On the Night of Power the Koran was sent down from the Preserved Tablet by Allah's throne, to the first or lunar Heaven whence Gabriel brought it for opportunist revelation to the Apostle (Koran xcvi.). Also during this night all Divine Decrees for the ensuing year are taken from the Tablet and are given to the angels for execution whilst, the gates of Heaven being open, prayer (as in the text) is sure of success. This mass of absurdity has engendered a host of superstitions everywhere varying. Lane (Mod. Egypt, chapt. xxv.) describes how some of the Faithful keep tasting a cup of salt water which should become sweet in the Night of Nights. In (Moslem) India not only the sea becomes sweet, but all the vegetable creation bows down before Allah. The exact time is known only to Prophets; but the pious sit through the Night of Ramazan 27th (our 26th) praying and burning incense-stillies. In Stambul this is officially held to be the Night of Power. So in mediæval Europe on Christmas Eve the cattle worshipped God in their stalls and I have met peasants in France and Italy who firmly believed that brute beasts on that night not only speak but predict the events of the coming year.

so I consult thee for counsel as to what shall I ask." Quoth she, "O man, the perfection of man and the sign of his nobility is his nose; therefore do thou pray Allah to heighten thy nose and magnify it." So he lifted up his hands to heaven and said, "O Allah, heighten my nose and magnify it." Hardly had he spoken when his nose became as long as a column and he could neither sit nor stand nor move about nor even stir from his stead. So he said to his wife, "O accursed woman, what is to be done? This is thy list, by reason of thy bad counsel." She replied, "No, by Allah, I did not ask for this length and huge bulk of nose, for which the gate of a street were too strait. Pray heaven to make it less." So he raised his eyes to Heaven and said, "O Allah, rid me of this thing and deliver me therefrom." And immediately his nose disappeared altogether and his face became clean smooth. When his wife saw this, she said, "I have no occasion for thee, now thou art become noseless as a baboon;" and he answered her saying, "All this cometh of thine ill-omened counsel and thine imbecile judgment. I had three prayers accepted of Allah, wherewith I might have gotten me my good, both in this world and in the next, and now two wishes are gone in pure waste, by thy ill will, and there remaineth but one." Quoth she, "Pray Allah the Most High to restore thee thy nose as it was." So he prayed to his Lord and his face was restored to its first estate. Thus the man lost his three wishes by the ill counsel and lack of wit in the woman; "And this, O King" (said the Wazir) "have I told thee that thou mightest be certified of the thoughtlessness of women and their inconsequence and silliness and see what cometh of hearkening to their counsel. Wherefore be not persuaded by them to slay thy son, thy heart's core, who shall cause thy remembrance to survive thee." The King gave ear to his Minister's words and forebore to put his son to death; but, on the seventh day, the damsel came in, shrieking, and after lighting a great fire in the King's presence, made as she would cast herself therein; whereupon they laid hands on her and brought her before him. He asked her, "Why hast thou done this?" and she answered, "Except thou do me justice on thy son, I will cast myself into this very fire and accuse thee of this on the Day of Resurrection, for I am a-weary of my life, and before coming into thy presence I wrote my last will and testament and gave alms of my goods and resolved upon death. And thou wilt repent with all repentance, even as did the King, of having punished the pious woman who kept the Hammam." Quoth the King, "How was that?" and quoth she:—I have heard tell, O King, this tale concerning

*THE STOLEN NECKLACE.*

THERE was once a devotee, a recluse, a woman who had devoted herself to religion. Now she used to resort to a certain King's palace,<sup>1</sup> whose dwellers were blessed by her presence and she was held of them in high honour. One day she entered that palace according to her custom and sat down beside the King's wife. Presently the Queen gave her a necklace worth a thousand dinars, saying, "Keep this for me, O woman, whilst I go to the Hammam." So she entered the bath, which was in the palace, and the pious woman remaining in the place where the Queen was and awaiting her return laid the necklace on the prayer-carpet and stood up to pray. As she was thus engaged, there came a magpie<sup>2</sup> which snatched up the necklace while she was not looking, and carrying it off, hid it inside a crevice in a corner of the palace-walls. When the Queen came out of the bath, she sought the necklace of the recluse, who also searched for it, but found it not nor could light on any trace of it; so she said to the King's wife, "By Allah, O my daughter, none hath been with me. When thou gavest me the necklace, I laid it on the prayer-carpet, and I know not if one of the servants saw it and took it without my heed, whilst I was engaged in prayer. Almighty Allah only knoweth what is come of it!" When the King heard what had happened, he bade his Queen put the bath-woman to the question by fire and grievous blows,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

*Now when it was the Fife Hundred and Ninety-seventh Night*

She said, It hath reached me, O auspicious King, that when the King bade his Queen question the bath-woman with fire and grievous blows, they tortured her with all manner tortures, but could not

<sup>1</sup> Hence the misfortune befel her: the pious especially avoid temporal palaces.

<sup>2</sup> This is our tale of "The Maid and the Magpie;" the Mac. Edit. does not specify the "Tayr" (any bird), but the Bresl. Edit. has Ak'ak, a pie. The true Magpie (*C. Fica*) called Buzarâi (?) and Zaghzaghân Abû Massâh (= the Sweeper, from its tail) is found on the Libanus and Anti-Libanus (Unexplored Syria ii. 77-143) but I never saw it in other parts of Syria or in Arabia. It is completely ignored by the Reverend Mr. Tristram in his painfully superficial book "The Natural History of the Bible," published by the Society for Promoting Christian Knowledge, London, 1873.



bring her to confess or to accuse any. Then he commanded to cast her into prison and manacle and fetter her; and they did as he bade. One day, after this, as the King sat in the inner court of his palace, with the Queen by his side and water flowing around him, he saw the pie fly into a crevice in a corner of the wall and pull out the necklace, whereupon he cried out to a damsel who was with him, and she caught the bird and took the necklace from it. By this the King knew that the pious bath-woman had been wronged and repented of that he had done with her. So he sent for her to the presence and fell to kissing her head and with many tears sought pardon of her. Moreover, he commanded much treasure to be given to her, but she refused and would none of it. However, she forgave him and went away, swearing never again to enter anyone's house. So she betook herself to wandering in the mountains and valleys and worshipped God until she died, and Almighty Allah have mercy upon her! And for an instance of the malice of the male sex (continued the damsel) I have heard, O King, tell this tale of

### *THE TWO PIGEONS.<sup>1</sup>*

A PAIR of pigeons once stored up wheat and barley in their nest during the winter, and when the summer came, the grain shrivelled and became less; so the male pigeon said to his wife, "Thou hast eaten of this grain." Replied she, "No, by Allah, I have never touched it!" But he believed not her words and beat her with his wings and pecked her with his bill, till he killed her. When the cold season returned, the corn swelled out and became as before, whereupon he knew that he had slain his wife wrongously and wickedly, and he repented when repentance availed him naught. Then he lay down by her side, mourning over her and weeping for grief, and left meat and drink, till he fell sick and died. "But" (added the damsel) "I know a story of the malice of men more extraordinary than either of these." Quoth the King, "Let us hear what thou hast to tell;" and quoth she:—I have heard tell, O King, this

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<sup>1</sup> This is "The Story of the Two Partridges," told at great length in the Book of Sindibad. See De Sacy's text in the *Kalilah wa Damnah*, quoted in the "Book of Kalilah and Damnah" (p. 306).

*STORY OF PRINCE BEHRAM AND THE PRINCESS  
AL-DATMA.*

THERE was once a King's daughter, who had no equal in her time for beauty and loveliness and symmetrical stature and grace, brilliancy and the art of ravishing the wits of the masculine race and her name was Al-Datma. She used to boast, "Indeed there is none like me in this age." Nor was there one more accomplished than she in horsemanship and martial exercises and all that behoveth a cavalier. So all the Kings' sons sought her to wife ; but she would take none of them, saying, "No man shall marry me except he overcome me at lunge of lance and stroke of sword in fair field and patent plain. If any can do this, I will willingly wed him ; but, if I overcome him, I will take his horse and clothes and arms and write with fire upon his forehead :—This is the freedman of Al-Datma." Now the sons of the Kings flocked to her from every quarter far and near, and she overcame them and put them to shame, stripping them of their arms and branding them with fire. Presently the son of a King of the Kings of the Persians, by name Behram ibn Táji, heard of her and journeyed from afar to her father's court, bringing with him men and horses and great store of wealth and royal treasures. When he drew near the city, he sent her parent a rich present and the King came out to meet him and honoured him with the utmost honour. Then the King's son sent a message to him by his Wazir, demanding his daughter's hand in marriage ; but the King answered, saying, "O my son, as regards my daughter Al-Datma, I have no power over her, for she hath sworn by her soul to marry none except he overcome her in the listed field. Quoth the Prince, I journeyed hither from my father's court with no other object but this ; I came here to woo and for thine alliance to sue ;" and quoth the King, "Thou shalt meet her to-morrow." So next day he sent to bid his daughter who, making ready for battle, donned her harness of war, and the folk, hearing of the coming joust, flocked from all sides to the field. Presently the Princess rode into the lists, armed cap-à-pie and belted and with vizor down, and the Persian King's son came out single-handed to meet her, equipped at all points after the fairest of fashions. Then they drove at each other and fought a great while, wheeling and falsing, advancing and retreating, till the Princess, finding in him such courage and skill as she had seen in none else, began to fear for herself lest he put her to shame before the bystanders and knew that he would assuredly over

come her. So she resolved to trick him and, raising her vizor, lo ! her face appeared more brilliant than the full moon, which when he saw, he was confounded by her beauty and his strength failed and his spirit faltered. When she perceived this, she fell upon him at unawares in his moment of weakness, and tare him from his saddle, and he became in her hands as he were a sparrow in the clutches of an eagle, knowing not what was done with him for amazement and confusion. So she took his steed and clothes and armour and, branding him with fire, let him wend his ways. When he recovered from his stupor, he abode several days without meat or drink or sleep for despite and love of the girl which had taken hold upon his heart. Then he sent a letter by certain of his slaves to his father, advising him that he could not return home till he had won the Princess or died for want of her. When his sire got the letter, he was sore concerned for his son and would have succoured him by sending troops and soldiers ; but his Wazirs dissuaded him from this and exhorted him to patience ; so he committed his affair to Almighty Allah. Meanwhile, the Prince cast about for a means of coming to his desire ; and presently, disguising himself as a decrepit old man, with a white beard over his own black beard, repaired to a garden of the Princess wherein she used to walk most of her days. Here he sought out the gardener and said to him, "I am a stranger from a far country and from my youth upwards I have been a gardener, and in the grafting of trees and the culture of fruits and flowers and care of the vine none is more skilled than I." When the gardener heard this, he rejoiced in him with exceeding joy and carried him into the garden, where he commended him to his underlings, and the Prince betook himself to the service of the garden and the tending of the trees and the bettering of their fruits and improving the Persian water-wheels and disposing the irrigation-channels. One day, as he was thus employed, lo ! he saw some slaves enter the garden, leading mules laden with carpets and vessels, and asked them the meaning of this, to which they answered, "The Princess is minded to take her pleasure." When he heard these words he hastened to his lodging and, fetching some of the jewels and ornaments he had brought with him from home, sat down in the garden and spread somewhat of them out before him, shaking and making a show of extreme old age—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

**Now when it was the Five Hundred and Ninety-eighth Night,**

She said, It hath reached me, O auspicious King, that the son of the Persian King, after disguising himself as an old man shotten in years and taking a seat in the garden, spread out somewhat of the jewels and ornaments before him and made a show of shaking and trembling as if for decrepitude and the weakness of extreme senility. After an hour or so a company of damsels and eunuchs entered with the Princess in their midst, as she were the moon among the stars, and dispersed about the garden, plucking the fruits and diverting themselves. Presently they espied a man sitting under one of the trees; and, making towards him (who was the Prince), found him a very old man, whose hands and feet trembled for decrepitude, and before him store of precious jewels and royal ornaments. So they marvelled at his case and asked him what he did there with the jewels; when he answered, "With these trinkets I would fain buy me to wife one of you." They laughed together at him and said, "If one of us marry thee, what wilt thou do with her?" Said he, "I will give her one kiss and divorce her." Then quoth the Princess, "I give this damsel to wife." So he rose and coming up to her, leaning on a staff and shivering and staggering, kissed her and gave her the jewels and ornaments; whereat she rejoiced and they, laughing at him, went their way. Next day, they came again to the garden, and finding him seated in the same place, with more jewels and ornaments than before spread in front of him, asked him, "O Shaykh, what wilt thou do with this jewellery?" and he answered, saying, "I wish therewith to take one of you to wife even as yesterday." So the Princess said, "I marry thee to this damsel;" and he came up to her and kissed her and gave her the jewels, and they all went their ways. But, seeing such generosity to her handmaids, the Princess said in herself, "I have more right to all these fine things, than these baggages, and no harm can betide me." So when morning morrowed she went down from her chamber singly into the garden, in the habit of one of her damsels, and presenting herself privily before the Prince, said to him, "O Shaykh, the King's daughter hath sent me to thee, that thou mayst marry me." He looked at her and knew her; so he answered, "With love and gladness," and gave her jewels and ornaments of the finest and costliest. Then he rose to kiss her, but, when he came up to her, he pulled the beard from his face and said to her, "Dost thou not know me?" Asked she, "Who art thou?" and he answered, "I am Behram, the King's son of Persia, who have changed my favour and



am become a stranger to my people and estate for thy sake and have lavished my treasures for thy love." Then love for him entered her heart, wherefore she promised to wed him, and she gathered together her monies and treasures and sent to him, acquainting him therewith, to the intent that he also might equip himself with his wealth and needs ; and they agreed upon a night on which to depart. So, at the appointed time, they mounted race-horses and set out under cover of the gloom, nor did morning morrow till they had traversed a great distance ; and they ceased not faring forwards till they drew near his father's capital in the land of the Persians. When the King heard of his son's coming, he rode out to meet him with his troops and rejoiced in him with exceeding joy. Then, after a few days, he sent the Princess's father a splendid present, and a letter to the effect that his daughter was with him and demanding her wedding equipage. Al-Datma's father came out to meet the messengers with the greatest gladness (for that he had deemed his daughter lost and had grieved sore for her loss) ; after which he made bride-feasts and, summoning the Kazi and the witnesses, let draw up the marriage-contract between his daughter and the Prince of Persia. He invested the envoys with robes of honour, then he made ready her equipage and despatched it to her ; and Prince Behram abode with her till death sundered their union. See therefore, O King (continued the favourite), the malice of men in their dealing with women. As for me, I will not go back from my due till I die. So the King once more commanded to put his son to death ; but the seventh Wazir came in to him and kissing the ground before him, said, "O King, have patience with me whilst I speak these words of good counsel to thee ; how many patient and slow-moving men unto their hope attain, and how many who are precipitate fall into shameful state ! Now I have seen how this damsel hath profligately excited the King by lies to horrible and unnatural cruelties ; but I his Mameluke, whom he hath overwhelmed with his favours and bounties, do proffer him true and loyal counsel ; for that I, O King, know of the malice of women that which none knoweth save myself ; and in particular there hath reached me, on this subject, the story of the old woman and the son of the merchant with its warning instances." Asked the King, "And what fell out between them, O Wazir ?" and the seventh Wazir answered :—I have heard tell, O King, the tale of

*THE HOUSE WITH THE BELVEDERE.<sup>1</sup>*

A WEALTHY merchant had a son who was very dear to him and who said to him one day, "O my father, I have a boon to beg of thee." Quoth the merchant, "O my son, what is it, that I may give it thee and bring thee to thy desire, though it were the light of mine eyes." Quoth the youth, "Give me money, that I may journey with the merchants to the city of Baghdad and see its sights and sail on the Tigris and look upon the palace of the Caliphs<sup>2</sup>; for the sons of the merchants have described these things to me and I long to see them for myself." Said the father, "O my child, O my little son, how can I endure to part from thee?" But the youth replied, "I have said my say and there is no help for it but I journey to Baghdad, with thy consent or e'en without it: such a longing for its sight hath fallen upon me as can only be assuaged by the going thither."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

*Now when it was the Five Hundred and Ninety-ninth Night,*

She said, It hath reached me, O auspicious King, that the merchant's son said to his sire, "There is no help for it but that I journey to Baghdad." Now when the father saw that there was no help for it, he provided his son with goods to the value of thirty thousand gold pieces and sent with him certain merchants in whom he trusted, committing him to their charge. Then he took leave of the youth, who journeyed with his friends the merchants till they reached Baghdad, the House of Peace, where he entered the market and hired him a house, so handsome and delectable and spacious and elegant that on seeing it he well-nigh lost his wits for admiration: for therein were pavilions facing one another, with floors of coloured marbles and ceilings inlaid with gold and lapis lazuli, and its gardens were full of warbling birds. So he asked the door-keeper<sup>3</sup> what was its monthly rent, and he replied, "Ten dinars."

<sup>1</sup> The Story of the Hidden Robe, in the Book of Sindibad; where it is told with all manner of Persian embellishments.

<sup>2</sup> Now turned into Government offices for local administration; a "Tribunal of Commerce," etc.

<sup>3</sup> Arab. "Bawwáb," a personage as important as the old French concierge and a man of trust who has charge of the keys and with letting vacant rooms. In

Quoth the young man, "Speakest thou soothly or dost thou but jest with me?" Quoth the porter, "By Allah, I speak naught but the truth, for none who taketh up his abode in this house lodgeth in it more than a week<sup>1</sup> or two." "And how is that?" quoth the youth; and quoth the porter, "O my son, whoever dwelleth in this house cometh not forth of it, except sick or dead, wherefore it is known amongst all the folk of Baghdad, so that none offereth to inhabit it, and thus cometh it that its rent is fallen so low." Hearing this the young merchant marvelled with exceeding marvel and said, "Needs must there be some reason for this sickening and perishing." However, after considering awhile and seeking refuge with Allah from Satan the Stoned, he rented the house and took up his abode there. Then he put away apprehension from his thought and busied himself with selling and buying; and some days passed by without any such ill case befalling him in the house as the door-keeper had mentioned. One day as he sat upon the bench before his door, there came up a grizzled crone, as she were a snake speckled white and black, calling aloud on the name of Allah, magnifying Him inordinately and, at the same time, putting away the stones and other obstacles from the path.<sup>2</sup> Seeing the youth sitting there, she looked at him and marvelled at his case; whereupon quoth he to her, "O woman, dost thou know me or am I like any thou knowest?" When she heard him speak, she toddled up to him and saluting him with the salam, asked, "How long hast dwelt in this house?" Answered he, "Two months, O my mother;" and she said, "It was hereat I marvelled; for I, O my son, know thee not,

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Egypt the Berber from the Upper Nile is the favourite Suisse; being held more honest or rather less rascally than the usual Egyptian. These Berbers, however, are true barbarians, overfond of Búzah (the beer of Osiris) and not unfrequently dangerous. They are supposed by Moslems to descend from the old Syrians expelled by Joshua. For the favourite chaff against them, eating the dog (not the puppy-pie), see Pilgrimage i. 93. They are the "Paddies" of Egypt, to whom all kinds of bulls and blunders are attributed.

<sup>1</sup> Arab. "Juma'ah," which means either Friday or a week. In pre-Moslem times it was called Al-Arúbah (the other week-days being Shiyár or Saturday, Bawal, Bahan, Jabar, Dabar and Fámunis or Thursday). Juma'ah, literally = "Meeting" or Congregation (-day), was made to represent the Jewish Sabbath and the Christian Sunday because on that day Allah ended the work of creation; it was also the date of Mohammed's entering Al-Medinah. According to Al-Bayzáwí, it was called Assembly-day because Ka'ab ibn Lowa, one of the Prophet's ancestors, used to gather the people before him on Fridays. Moslems are not forbidden to do secular work after the congregational prayers at the hour when they must "hasten to the commemoration of Allah and leave merchandising" (Koran, chapt. lxii. 9).

<sup>2</sup> This is done only by the very pious: if they see a bit of bread they kiss it, place it upon their heads and deposit it upon a wall or some other place where it will not be trodden on. She also removed the stones lest haply they prove stumbling-blocks to some Moslem foot.

neither dost thou know me, nor yet art thou like unto anyone I know ; but I marvelled for that none other than thou hath taken up his abode in this house but hath gone forth from it, dead or dying, saving thee alone. Doubtless, O my son, thou hast perilled thy young years ; but I suppose thou hast not gone up to the upper story neither looked out from the Belvedere there." So saying, she went her way and he fell a-pondering her words and said to himself, "I have not gone up to the top of the house ; nor did I know that there was a Belvedere there." Then he arose forthright and going in, searched the by-ways of the house till he espied, in a wall-corner, a narrow door, between whose posts<sup>1</sup> the spider had woven her webs, and said in himself, "Haply the spider hath not webbed over the door, but because death and doom is within." However, he heartened himself with the saying of God the Most High, "Say, nothing shall befall us but what Allah hath written for us ;"<sup>2</sup> and opening the door, ascended a narrow flight of stairs, till he came to the terrace-roof, where he found a Belvedere, in which he sat down to rest and solace himself with the view. Presently, he caught sight of a fine house and a well cared for, hard by, surmounted by a lofty Belvedere, overlooking the whole of Baghdad, in which sat a damsel fair as a Houri. Her beauty took possession of his whole heart and made away with his reason, bequeathing to him the pains and patience of Job and the grief and weeping of Jacob. And as he looked at her and considered her curiously, an object to enamour an ascetic and make a devotee lovesick, fire was lighted in his heart and he cried, "Folk say that whoever taketh up his abode in this house dieth or sickeneth. An this be so, yon damsel is assuredly the cause. Would Heaven I knew how I shall win free of this affair, for my wits are clean gone !" Then he descended from the terrace, pondering his case, and sat down in the house, but being unable to rest, he went out and took his seat at the door, absorbed in melancholy thought when, behold, up came the old woman a-foot, praising and magnifying Allah as she went. When he saw her, he rose and, accosting her with a courteous salam and wishes for her life being prolonged, said to her, "O my mother, I was healthy and hearty till thou madest mention to me of the door leading to the Belvedere ; so I opened it and ascending to the top of the house, saw thence what stole away my senses ; and now methinks I am a

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<sup>1</sup> Arab. "Ashjâr," which may mean either the door-posts or the wooden bolts. Lane (iii. 174) translates it "among the trees"—in a room !

<sup>2</sup> Koran (ix. 51), where Mohammed reproaches the unbelievers for not accompanying him to victory or martyrdom.



lost man, and I know no physician for me but thyself." When she heard this, she laughed and said, "No harm shall befall thee, Inshallah—so Allah please!" Whereupon he rose and went into the house and coming back with an hundred dinars in his sleeve said to her, "Take this, O my mother, and deal with me the dealing of lords with slaves and succour me quickly for, if I die, a claim for my blood will meet thee on the Day of Doom." Answered she, "With love and gladness; but, O my son, I expect thou lend me thine aid in some small matter, whereby hangs the winning of thy wish." Quoth he, "What wouldst thou have me do, O my mother?" Quoth she, "Go to the silk-market and enquire for the shop of Abú al-Fath bin Kaydám. Sit thee down on his counter and salute him and say to him, "Give me the face-veil<sup>1</sup> thou hast by thee adorned with gold:" for he hath none handsomer in his shop. Then buy it of him, O my son, at his own price, however high, and keep it till I come to thee to-morrow, Allah Almighty willing." So saying, she went away and he passed the night upon live coals of the Ghazá-wood.<sup>2</sup> Next morning he took a thousand ducats in his pocket and repairing to the silk-market, sought out the shop of Abu al-Fath, to whom he was directed by one of the merchants. He found him a man of dignified aspect, surrounded by pages, eunuchs and attendants; for he was a merchant of great wealth and consideration, befriended by the Caliph; and of the blessings which Allah the Most High had bestowed upon him was the damsel who had ravished the young man's heart. She was his wife and had not her match for beauty, nor was her like to be found with any of the sons of the Kings. The young man saluted him and Abu al-Fath returned his salam and bade him be seated. So he sat down by him and said to him, "O merchant, I wish to look at such a face-veil." Accordingly he bade his slave bring him a bundle of silk from the inner shop and, opening it, brought out a number of veils, whose beauty amazed the youth. Among them was the veil he sought; so he bought it for fifty gold pieces and bore it home well pleased.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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<sup>1</sup> Arab. "Kiná'," a true veil, not the "Burka'" or "nose bag" with the peep-holes. It is opposed to the "Tarkah" or "head-veil." Europeans inveigh against the veil which represents the *loup* of Louis Quatorze's day: it is on the contrary the most coquettish of contrivances, hiding coarse skins, fleshy noses, wide mouths and vanishing chins; and showing only lustrous and liquid black eyes. Moreover a pretty woman, when she wishes, will always let you see something under the veil. (Pilgrimage i. 337).

<sup>2</sup> A yellow-flowered artemisia or absinthe whose wood burns like holm-oak. (Unexplored Syria ii. 43).

**Now when it was the Six Hundredth Night,**

She said, It hath reached me, O auspicious King, that the youth after buying the veil of the merchant bore it home ; but hardly had he reached the house when lo ! up came the old woman. He rose to her and gave her his purchase when she bade him bring a live coal, with which she burnt one of the corners of the veil, then folded it up as before and, repairing to Abu al-Fath's house knocked at the door. Asked the damsel, "Who is there?" and she answered, "I, Such-an-one." Now the damsel knew her for a friend of her mother, so, when she heard her voice, she came out and opening the door to her, said, "What brought thee here, O my mother? My mamma hath left me and gone to her own house." Replied the old woman, "O my daughter, I know thy mother is not with thee, for I have been with her in her home, and I come not to thee, but because I fear to pass the hour of prayer; wherefore I desire to make my Wuzu-ablution with thee, for I know thou art clean and thy house pure."<sup>1</sup> The damsel admitted the old trot who saluted her and called down blessings upon her. Then she took the ewer and went into the wash-house, where she made her ablutions and prayed in a place there. Presently, she came out again and said to the damsel, "O my daughter, show me another place where I may pray, for the prayer I have prayed I account null and void." Thereupon the damsel took her by the hand and said to her, "O my mother, come and pray on my carpet, where my husband sits. So she stood there and prayed and worshipped, bowed and prostrated; and presently, she took the damsel unawares and made shift to slip the veil under the cushion, unseen of her. Then she blessed her and went her ways. Now as the day was closing Abu al-Fath came home and sat down upon the carpet, whilst his wife brought him food and he ate of it his sufficiency and washed his hands; after which he leant back upon the cushion. Presently, he caught sight of a corner of the veil protruding from under the cushion; so he pulled it out and considered it straitly, when, knowing it for that he had sold to the young man, he at once called his wife and said, "Whence hadst thou this veil?" And she swore an oath to him, saying, "None hath come to me but thou." The merchant was silent for fear of scandal, and said to himself, "If I open up this chapter, I shall be put to shame before all Baghdad;" for he was one of the intimates

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<sup>1</sup> The Farz or obligatory prayers, I have noted, must be recited (if necessary) in the most impure place; not so the other orisons. Hence the use of the "Saj-jadah," or prayer-rug, an article too well known to require description.

of the Caliph, and so he could do nothing save hold his peace. So he asked no questions, but said to his wife, whose name was Mah-zíyah, "It hath reached me that thy mother lieth ill of heart-ache<sup>1</sup> and all the women are with her, weeping over her; wherefore I order thee to go to her." Accordingly, she repaired to her mother's house and found her in the best of health: and she asked her daughter, "What brings thee here at this hour?" So she told her what her husband had said and sat with her awhile; when behold, up came porters, who brought her clothes from her husband's house, and transporting all her paraphernalia and what not else belonged to her of goods and vessels, deposited them in her mother's lodging. When the mother saw this, she knew that her daughter was divorced and she said to her daughter, "Tell me what hath passed between thee and thy husband, to bring about this." But she swore to her that she knew not the cause thereof and that there had befallen nothing between them to call for this conduct. Quoth her mother, "Needs must there be a cause for this." And she answered, saying, "I know of none, and after this, with Almighty Allah be it to make provision!" Whereupon her mother fell a-weeping and lamented her daughter's separation from the like of this man, by reason of his sufficiency and fortune and the greatness of his rank and dignity. On this wise things abode some days, after which the curst, ill-omened old woman, whose name was Miryam the Koranist,<sup>2</sup> paid a visit to Mahziyah in her mother's house and saluted her cordially, saying, "What ails thee, O my daughter, O my darling? Indeed, thou hast troubled my mind." Then she went in to her mother and said to her, "O my sister, what is this business about thy daughter and her husband? It hath reached me that he hath divorced her! What hath she done to call for this?" Quoth the mother, "Belike her husband will return to her by the blessed influence of thy prayers, O Háfizah; so do thou pray for her, O my sister, for thou art a day-faster and a night-prayer." Then the three fell to talking together and the old woman said to the damsel, "O my daughter, grieve not for, if Allah

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<sup>1</sup> *Anglicè* a stomach-ache, a colic.

<sup>2</sup> Arab. "Al-Háfizah" which has two meanings. Properly it signifies the third order of Traditionists out of a total of five, or those who know 300,000 traditions and their ascriptions. Popularly "one who can recite the Koran by rote." There are six great Traditionists whose words are held to be prime authorities; (1) Al-Bokhári; (2) Muslim; and these are entitled Al-Sahíhayn, The (two true) authorities. After them (3) Al-Tirmidi; and (4) Abu Dáud; these four being the authors of the "Four Sunan;" the others are (5) Al-Nasái and (6) Ibn Májah (see Jarrett's *Al-Siyuti* pp. 2, 6; and, for modern Arab studies, *Pilgrimage* i. 154 *et seq.*).

please, I will make peace between thee and thy husband before many days." Then she left them and going to the young merchant, said to him, "Get ready a handsome entertainment for us, for I will bring her to thee this very night." So he sprang up and went forth and provided all that was fitting of meat and drink and so forth, then sat down to await the twain; whilst the old woman returned to the girl's mother and said to her, "O my sister, we have a splendid bride-feast to-night; so let thy daughter go with me, that she may divert herself and make merry with us and throw off her cark and care, and forget the ruin of her home. I will bring her back to thee even as I took her away." The mother dressed her daughter in her finest dress and costliest jewels and accompanied her to the door, where she commended her to the old woman's charge, saying, "'Ware lest thou let any of Almighty Allah's creatures look upon her, for thou knowest her husband's rank with the Caliph; and do not tarry, but bring her back to me as soon as possible." The old woman carried the girl to the young man's house which she entered, thinking it the place where the wedding was to be held: but as soon as she came into the sitting-saloon, ——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and First Night,**

She said, It hath reached me, O auspicious King, that as soon as the damsel entered the sitting-saloon, the youth sprang up to her and flung his arms round her neck and kissed her hands and feet. She was confounded at his loveliness, as well as at the beauty of the place and the profusion of meat and drink, flowers and perfumes that she saw therein, and deemed all was a dream. When the old woman saw her amazement, she said to her, "The name of Allah be upon thee, O my daughter! Fear not; I am here sitting with thee and will not leave thee for a moment. Thou art worthy of him and he is worthy of thee." So the damsel sat down shamefast and in great confusion; but the young man jested with her and entertained her with laughable stories and loving verses, till her breast broadened and she became at her ease. Then she ate and drank, and growing warm with wine, took the lute and sang these couplets:—

My friend who went hath returned once more; \* Oh, the welcome light that  
such beauty shows!

And, but for the fear of those arrowy eyes, \* From his lovely cheek I had culled  
the rose.



And when the youth saw that she to his beauty did incline he waxt drunken without wine and his life was a light matter to him compared with his love. Then the girl promised to wed the youth, and when sufficient time had elapsed after her divorce she did so; but after a while he divorced her, and she went back to her mother. Then Miryam the old Koranist came in to the youth and saluted him, saying, "Come, let us restore this girl to her husband, for we have been the cause of their separation and it is unrighteous." Asked he, "How shall I do?" and she answered, "Go to Abu al-Fath's shop and salute him and sit down by him till thou seest me pass by, when do thou rise in haste and catch hold of my dress and abuse me and threaten me, demanding of me the veil. And then do thou say to the merchant:—Thou knowest, O my lord, the face-veil I bought of thee for fifty dinars? It so chanced that my hand-maid put it on and burnt a corner of it by accident; so she gave it to this old woman, who took it, promising to get it fine-drawn<sup>1</sup> and return it, and went away, nor have I seen her from that day to this day." "With joy and good will," replied the young man, and rising forthright, walked to the shop of the silk merchant, with whom he sat awhile till behold, the old woman passed telling her beads on a rosary she held in hand; whereupon he sprang up and laying hold of her dress began to revile and to rail at her, whilst she answered him with fair words, saying, "Indeed, my son, thou art excusable." So the people of the bazar flocked round the two, crying, "What may be the matter?" and he replied, "O folk, I bought of this merchant a veil for fifty dinars and gave it to my slave-girl, who wore it awhile, then sat down to fumigate it with perfume. Presently a spark flew out of the censer and, lighting on the edge of the veil, burnt a hole in it. So we committed it to this pestilent old woman, that she might give it to who should fine-draw it and return it to us; but from that time we have never set eyes on her again till this time." Answered the old woman, "This young man speaks sooth. I had the veil from him, but I took it with me into one of the houses where I am wont to visit and forgot it there, nor do I know where I left it; and, being a poor woman, I feared its owner and dared not face him." Now the girl's husband was listening to all they said,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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<sup>1</sup> Arab. "Rafw": the "Rafu-gar" or fine-drawer in India, who does this artistic style of darning, is famed for skill.

**Now when it was the Six Hundred and Second Night,**

She said, It hath reached me, O auspicious King, that when the young man seized the old woman and spoke to her of the veil as she had primed him, the girl's husband was listening to all they said, from beginning to end, and when he heard the tale which the crafty old woman had contrived with the young man, he rose to his feet and cried, "Allah Almighty ! I crave pardon of the Omnipotent One for my sins and for what my heart suspected !" And he praised the Lord who had discovered to him the truth. Then he accosted the old woman and said to her, "Dost thou use to visit us?"<sup>1</sup> Replied she, "O my son, I visit you and other than you, for the sake of alms ; but from that day to this day, none hath given me news of the veil." Asked the merchant, "Hast thou enquired at my house?" and she answered, "O my lord, I did indeed go to thy house and ask ; but they told me that the person of the house<sup>2</sup> had been divorced by the merchant ; so I went away and asked no farther ; nor have I enquired of anybody else until this day." Hereupon the merchant turned to the young man and said, "Let the old woman go her way ; for the veil is with me." So saying, he brought it out from the shop and gave it to the fine-drawer before all present. Then he betook himself to her who had been his wife and, giving her somewhat of money, wedded her again, after making abundance of excuses to her and asking pardon of Allah, because he knew not what the old woman had done. (Said the Wazir), This then, O King, is an instance of the malice of women, and for another to the same purport, I have heard tell the following tale anent

**THE KING'S SON AND THE IFRIT'S MISTRESS.<sup>3</sup>**

A CERTAIN King's son was once walking alone for his pleasure, when he came to a green meadow, abounding in trees laden with fruit and birds singing on the boughs, and a river running athwart it. The place pleased him : so he sat down there and taking out some dried

<sup>1</sup> The question sounds strange to Europeans, but in the Moslem East a man knows nothing, except by hearsay, of the women who visit his wife.

<sup>2</sup> Arab. "Ahl al-bayt," so as not rudely to say "wife."

<sup>3</sup> This is a mere abstract of the tale told in the Introduction. Here, however, the rings are about eighty ; there the number varies from ninety to five hundred and seventy. A similar story is to be found in the Epic Songs of Russia.

fruits he had brought with him, began to eat, when lo ! he espied a great smoke rising up to heaven and, taking fright, he climbed up into a tree and hid himself among the branches. Thence he saw an Ifrit rise out of the midst of the stream bearing on his head a chest of marble, secured by a padlock. He set down the chest on the meadow-sward and opened it and there came forth a damsel of mortal race like the sun shining in the sheeny sky. After seating her he solaced himself by gazing on her awhile, then laid his head upon her lap and fell asleep, whereat she lifted up his head and laying it upon the chest, rose and walked about. Presently, she chanced to raise her eyes to the tree wherein was the Prince, and seeing him, signed to him to come down. He refused, but she swore to him, saying, "Except thou come down and do as I bid thee, I will wake the Ifrit and point thee out to him, when he will straightway slay thee." The King's son, fearing she would do as she said, came down, whereupon she kissed his hands and feet and said to him, "Give me this seal-ring I see on thy finger." So he gave her his signet and she set it in a silken kerchief she had with her, wherein were more than fourscore others. When the Prince saw this, he asked her, "What dost thou with all these rings?" and she answered, "In very sooth this Ifrit carried me off from my father's palace and shut me in this box, which he beareth about on his head wherever he goeth, with the keys about him ; and he hardly leaveth me one moment alone of the excess of his jealousy over me. When I saw this, I swore that I would defeat his watchfulness, and these rings thou seest are after the tale of the men who have spoken with me ; for I took from each a seal-ring and laid it in this kerchief." Then she added, "And now go thy ways, that I may look for another than thyself, for the Ifrit will not awake yet awhile." Hardly crediting what he had heard, the Prince returned to his father's palace, but the King knew naught of the damsel's malice (for she feared not this and took no count thereof), and seeing that his son had lost his ring, he bade put him to death. Then he rose from his place and entered his palace ; but his Wazirs came in to him and prevailed with him to abandon his purpose. The same night, the King sent for all of them and thanked them for having dissuaded him from slaying his son ; and the Prince also thanked them, saying, "It was well done of you to counsel my father to let me live and, Inshallah ! I will soon requite you abundantly." Then he related to them how he had lost the ring, and they offered up prayers for his long life and advancement and withdrew. "See then, O King" (said the Wazir), "the malice of women and what they do unto men." The King hearkened to the Minister's counsel and again countermanded his order to slay his

son. Next morning, it being the eighth day, as the King sat in his audience-chamber in the midst of his Grandees and Emirs and Wazirs and Olema, the Prince entered, with his hand in that of his governor, Al-Sindibad, and praised his father and his Ministers and lords and divines in the most eloquent words and thanked them for having saved his life; so that all who were present wondered at his eloquence and fluency of speech. His father rejoiced in him with exceeding, all-surpassing joy, and calling him to him, kissed him between the eyes. Then he summoned his preceptor, Al-Sindibad, and asked him why his son had kept silence these seven days, to which he replied, "O our lord, the truth is, 'twas I who enjoined him to this, in my fear for him of death: I knew this from the day of his birth; and, when I took his nativity, I found it written in the stars that, if he should speak during this period, he would surely die; but now the danger is over, by the King's fortune." At this the King was glad and said to his Wazirs, "If I had killed my son, would the fault have fallen on me or the damsel or on the preceptor, Al-Sindibad?" But all present refrained from replying, and Al-Sindibad said to the Prince, "Answer thou, O my son."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### Now when it was the Six Hundred and Third Night,

She said, It hath reached me, O auspicious King, that when Al-Sindibad said, "Answer thou, O my son," the Prince replied, "I have heard tell that a merchant at whose house certain guests once alighted sent his slave-girl to the market to buy a jar of clotted milk.<sup>1</sup> So she bought it and set out on her return home; but on the way there passed over her a kite, holding and squeezing a serpent in its claws, and a drop of the serpent's venom fell into the milk-jar, unknown of the girl. So, when she came back, the merchant

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<sup>1</sup> Arab. and Heb. "Laban" (opp. to "Laban-halib," or simply "Halib" = fresh milk), milk artificially soured, the Dahin of India, the Kisalina of the Slavs and our Corstophine cream. But in The Nights, contrary to modern popular usage, "Laban" is also applied to fresh milk. The soured form is universally in the East eaten with rice and enters into the Salátah or cucumber-salad. I have noted elsewhere that all the Galactophagi, the nomades who live on milk, use it in the soured never in the fresh form. The Badawi have curious prejudices about it: it is a disgrace to sell it (though not to exchange it), and "Labbán," or "milk-vendor," is an insult. The Bráhui and Beloch nomades have the same pundonor, possibly learnt from the Arabs (Pilgrimage i. 363). For 'Igt (Akit), Mahir, Saribah, Jamidah and other lacteal preparations, see *ibid.* i. 362.



took the milk from her and drank of it, he and his guests; but hardly had it settled in their stomachs when they all died.<sup>1</sup> Now consider, O King, whose was the fault in this matter?" Thereupon some present said, "It was the fault of the company who drank the milk without examining it;" and other some, "That of the girl, who left the jar without cover." But Al-Sindibad asked the Prince, "What sayest thou, O my son?" Answered he, "I say that the folk err; it was neither the fault of the damsel nor of the company, for their appointed hour was come, their divinely decreed provision was exhausted and Allah had fore-ordained them to die thus."<sup>2</sup> When the courtiers heard this, they marvelled greatly and lifted up their voices, blessing the King's son, and saying, "O our lord, thou hast made a reply *sans peur*, and thou art the sagest man of thine age *sans reproche*." "Indeed, I am no sage," answered the Prince; "the blind Shaykh and the son of three years and the son of five years were wiser than I." Said the bystanders, "O youth, tell us the stories of these three who were wiser than thou art, O youth." Answered he:—With all my heart. I have heard tell this tale concerning

### THE SANDAL-WOOD MERCHANT AND THE SHARPERS.<sup>3</sup>

THERE once lived an exceeding rich merchant, who was a great traveller and who visited all manner of places. One day, being minded to journey to a certain city, he asked those who came thence, saying, "What kind of goods brought most profit there?" and they answered, "Chanders-wood; for it selleth at a high price." So he laid out all his money in sandal and set out for that city; and, arriving there at close of day, behold, he met an old woman driving her sheep. Quoth she to him, "Who art thou, O man?" and quoth

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<sup>1</sup> I need hardly say that the poison would have been utterly harmless, unless there had been an abrasion of the skin. The slave-girl is blamed for carrying the jar uncovered because thus it would attract the evil eye. In the Book of Sindibad the tale appears as the Story of the Poisoned Guests; and the bird is a stork.

<sup>2</sup> The Prince expresses the pure and still popular Moslem feeling; and yet the learned and experienced Mr. Redhouse would confuse this absolute Predestination with Providence.

<sup>3</sup> In the Book of Sindibad this is the Story of the Sandal-wood Merchant and the Advice of the Blind Old Man. Mr. Clouston (p. 163) quotes a Talmudic joke which is akin to the Shaykh's advice and a reply of Tyl Eulenspiegel, the arch-rogue, which has also a family resemblance.

he, "I am a stranger, a merchant." "Beware of the townsfolk," said she, "for they are cheats, rascals, robbers who love nothing more than imposing on the foreigner that they may get the better of him and devour his substance. Indeed I give thee good counsel." Then she left him and on the morrow there met him one of the citizens who saluted him and asked him, "O my lord, whence comest thou?" Answered the merchant, "From such a place." "And what merchandise hast thou brought with thee?" enquired the other; and replied he, "Chanders-wood, for it is high of price with you." Quoth the townsman, "He blundered who told thee that; for we burn nothing under our cooking-pots save sandal-wood, whose worth with us is but that of fuel." When the merchant heard this he sighed and repented and stood balanced between belief and unbelief. Then he alighted at one of the Khans of the city; and, when it was night, he saw a merchant make fire of chanders-wood under his cooking-pot. Now this was the man who had spoken with him and this proceeding was a trick of his. When the townsman saw the merchant looking at him, he asked, "Wilt thou sell me thy sandal-wood for a measure<sup>1</sup> of whatever thy soul shall desire?" "I sell it to thee," answered the merchant; and the buyer transported all the wood to his own house and stored it up there; whilst the seller purposed to take an equal quantity of gold for it. Next morning the merchant, who was a blue-eyed man, went out to walk in the city but, as he went along, one of the townsfolk, who was blue-eyed and one-eyed to boot, caught hold of him, saying, "Thou art he who stole my eye and I will never let thee go."<sup>2</sup> The merchant denied this, saying, "I never stole it: the thing is impossible." Whereupon the folk collected round them and besought the one-eyed man to grant him till the morrow, that he might give him the price of his eye. So the merchant procured one to be surety for him, and they let him go. Now his sandal had been rent in the struggle with the one-eyed man; so he stopped at a cobbler's stall and gave it to him, saying, "Mend it and thou shalt have of me what shall content thee." Then he went on, till he came to some people sitting at play of forfeits and sat down with them, to divert his cark and care. They invited him to play with them and he did so; but they prac-

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<sup>1</sup> Arab. "Sá'a," a measure of corn, etc., to be given in alms. The Kámus makes it = four mudds (each being  $\frac{1}{3}$  lbs.); the people understand by it four times the measure of a man's two open hands.

<sup>2</sup> *i.e.* till thou restore my eye to me. This style of prothesis without apodosis is very common in Arabic and should be preserved in translation, as it adds a naïveté to the style. We find it in Genesis iii. 2, "And now lest he put forth his hand," etc.

tised on him and overcoming him, offered him his choice<sup>1</sup> either to drink up the sea or disburse all the money he had. "Have patience with me till to-morrow," said he, and they granted him the delay he sought; whereupon he went away, sore concerned for what had betided him and not knowing how he should do, and sat down in a solitary place heart-heavy, careful, thought-oppress. And behold, the old woman passed by and seeing him thus, said to him, "Peradventure the townsfolk have gotten the better of thee, for I see thee troubled at that which hath befallen thee: recount to me what aileth thee." So he told her all that had passed from first to last, and she said, "As for him who diddled thee in the matter of the chanders-wood, thou must know that with us it is worth ten gold pieces a pound. But I will give thee a counsel, whereby I trust thou shalt deliver thyself; and it is this. Go to such and such a gate whereby lives a blind Shaykh, a cripple, who is knowing, wise as a wizard and experienced; and all repair to him and ask him what they require, when he counsels them what will be for their advantage; for he is versed in craft<sup>2</sup> and magic and trickery. Now he is a sharper and the sharpers resort to him by night; therefore, I repeat, go thou to his lodging and hide thyself from thine adversaries, so thou mayst hear what they say, unseen of them; for he telleth them which party got the better and which got the worse; and haply thou shalt learn from them some plan which may avail to deliver thee from them."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Six Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that the old woman said to the merchant, "Go this night to that expert who is frequented by the townsfolk and hide thine identity: haply shalt thou hear from him some plan which shall deliver thee from thine adversaries." So he went to the place she mentioned and hid himself albeit he took seat near the blind man. Before long, up came the Shaykh's company who were wont to choose him for their judge: they saluted the oldster and one another and sat down round him,

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<sup>1</sup> They were playing at Muráhanah, like children amongst us. It is also called "Hukm wa Rízá"= order and consent. The penalty is usually something ridiculous, but here it was villainous.

<sup>2</sup> Every Moslem capital has a "Shaykh of the thieves," who holds regular levées and who will return stolen articles for a consideration; and this has lasted since the days of Diodorus Siculus (Pilgrimage i. 91).

whereupon the merchant recognised his four adversaries. The Chief set somewhat of food before them and they ate; then each began to tell what had befallen him during his day, and amongst the rest came forward he of the chanders-wood and told the Shaykh how he had bought of one man sandal below its price, and had agreed to pay for it a Sá'a or measure of whatever the seller should desire. Quoth the old man, "Thine opponent hath the better of thee." Asked the other, "How can that be?" and the Shaykh answered, "What if he say, I will take the measure full of gold or silver, wilt thou give it to him?" "Yes," replied the other, "I will give it to him and still be the gainer." And the Shaykh answered, "But if he say, I will take the measure full of fleas,<sup>1</sup> half male and half female, what wilt thou do?" So the sharper knew that he was worsted. Then came forward the one-eyed man and said, "O Shaykh, I met to-day a blue-eyed man, a stranger to the town; so I picked a quarrel with him and caught hold of him, saying:—'Twas thou robbedst me of my eye; nor did I let him go till some became surety for him that he should return to me to-morrow and satisfy me for my eye." Quoth the oldster, "If he will he may have the better of thee and thou the worse." "How so?" said the sharper; and the Chief said, "He may say to thee, Pluck out thine eye, and I will pluck out one of mine; then we will weigh them both, and if thine eye be of the same weight as mine, thou sayest sooth in what thou avouchest. So wilt thou owe him the legal price of his eye and be stone blind, whilst he will still see with his other eye." So the sharper knew that the merchant might baffle him with such plea. Then came the cobbler; and said, "O Shaykh, a man brought me his sandal-shoe to-day, saying, Mend this; and I asked him, What wage wilt thou give me? when he answered, Thou shalt have of me what will content thee. Now nothing will content me but all the wealth he hath." Quoth the oldster, "An he will, he may take his sandal from thee and give thee nothing." "How so?" quoth the cobbler; and quoth the Shaykh, "He has but to say to thee, The Sultan's

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<sup>1</sup> The idea would readily occur in Egypt where the pulex is still a plague, and where the young traveller who lodges in the Fellah's huts is strongly advised to use night-garments which keep out the vermin. Yet the Sultan is said to hold his court at Tiberias. "Male and female," says the rogue, otherwise it would be easy to fill a bushel with fleas. The insect was unknown to older India according to some and was introduced by strangers. This immigration is quite possible. In 1863 the jigger or chigoe (*P. penetrans*) was not found in Western Africa; when I returned there in 1882 it had passed over from the Brazil and had become naturalised along the Congo and on the equatorial African seaboard. The Arabs call shrimps and prawns "sea-fleas" (bargúth-al-bahr) showing an inland race. (See Pilgrimage i. 322.)



enemies are put to the rout ; his foes are waxed weak and his children and helpers are multiplied. Art thou content or no ? If thou say, I am content,<sup>1</sup> he will take his sandal and go away ; and if thou say, I am not content, he will take his sandal and beat thee therewith over the face and neck." So the cobbler owned himself worsted. Then came forward the gamester and said, " O Shaykh, I played at forfeits with a man to-day and beat him, and quoth I to him :— If thou drink the sea I will give thee all my wealth ; and if not I will take all that is thine." Replied the Chief, " If he will he may worst thee." " How so ? " asked the sharper, and the Shaykh answered, " He hath but to say, Hold for me the mouth of the sea in thine hand and give it me and I will drink it. But thou wilt not be able to do this ; so he will baffle thee with such plea. When the merchant heard this, he knew how it behoved him to deal with his adversaries. Then the sharpeners left the Shaykh and the merchant returned to his lodging. Now when morning morrowed, the gamester came to him and summoned him to drink the sea ; so he said to him, " Hold for me its mouth and I will drink it up." Whereupon he confessed himself beaten and redeemed his forfeit by paying an hundred gold pieces. Then came the cobbler and sought of him what should content him. Quoth the merchant, " Our Lord the Sultan hath overcome his foes and destroyed his enemies and his children are multiplied. Art thou content or no ? " " I am content," quoth the cobbler and, giving up the shoe<sup>2</sup> without wage, went away. Next came the one-eyed man and demanded the legal price of his eye. Said the merchant, " Pluck out thine eye, and I will pluck out mine : then we will weigh them, and if they are equal in weight, I will acknowledge thy truth, and pay thee the price of thine eye ; but, if they differ, thou liest and I will sue thee for the price of mine eye." Quoth the one-eyed man, " Grant me time ; " but the merchant answered, saying, " I am a stranger and grant time to none, nor will I part from thee till thou pay." So the sharper ransomed his eye by paying him an hundred ducats and went away. Last of all came the buyer of the chanders-wood and said, " Take the price of

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<sup>1</sup> Submission to the Sultan and the tidings of his well-being should content every Eastern subject. But, as Oriental history shows, the form of government is a Despotism tempered by assassination. And under no rule is man socially freer, and his condition contrasts strangely with the grinding social tyranny which characterises every mode of democracy or constitutionalism, *i.e.* political equality.

<sup>2</sup> Here the text has " Markúb " = a shoe ; elsewhere " Na'al " = a sandal, especially with wooden sole. In classical Arabia, however, " Na'al " may be a shoe, a horse shoe (iron-plate, not rim of iron like ours). The Bresl. Edit. has " Watá," any foot gear.

thy ware." Asked the merchant, "What wilt thou give me?" and the other answered, "We agreed for a Sá'a-measure of whatever thou shouldst desire; so, if thou wilt, take it full of gold and silver." "Not I," rejoined the merchant, "not I! Nothing shall serve me but I must have it full of fleas, half male and half female." Said the sharper, "I can do nothing of the kind;" and, confessing himself beaten, returned him his sandal-wood and redeemed himself from him with an hundred sequins, to be off his bargain. Then the merchant sold the chanders-wood at his own price and, quitting that city of sharpeners, returned to his own land.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Fifth Night,**

She said, It hath reached me, O auspicious King, that when the merchant had sold his chanders-wood and had taken the money he quitted that city and returned to his own land. Then the Prince continued, "But this is not more wondrous than the tale of the three-year-old child." "What may that be?" asked the King, and the Prince answered:—I have heard tell this tale of

### *THE DEBAUCHEE AND THE THREE-YEAR-OLD CHILD.*

KNOW, O King that a certain profligate man, once heard of a beautiful and lovely woman who dwelt in a city other than his own. So he journeyed thither, taking with him a present, and wrote her a note, setting forth all that he suffered for her and how his passion for her had driven him to forsake his native land and come to her; and he ended by praying for an assignation. She gave him leave to visit her and, as he entered her abode, she stood up and received him with all honour and worship, kissing his hands and entertaining him with the best entertainment of meat and drink. Now she had a little son, but three years old, whom she left and busied herself in cooking rice.<sup>1</sup> Presently the man began to woo her, but she replied, "My son is sitting hearing us." Quoth the man, "He is a little child, understanding not neither knowing how to speak." Quoth

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<sup>1</sup> Water-melons (batáyikh) says the Mac. Edit., a misprint for Aruz or rice. Water-melons are served up raw cut into square mouthfuls, to be eaten with rice and meat! they serve excellently well to keep the palate clean and cool.

the woman, "Thou wouldst not say thus if thou knew his intelligence." When the boy saw that the rice was done he wept with bitter weeping and his mother said to him, "What makes thee weep, O my son?" "Ladle me out some rice," answered he, "and put clarified butter into it." So she ladled him out somewhat of rice and put butter therein; and the child ate a little, then began to weep again. Quoth she, "What ails thee now, O my son?" and quoth he, "O mother mine, I want some sugar with my rice." At this said the man, who was an-angered, "Thou art none other than a curst child." "Curst thyself, by Allah," answered the boy, "seeing thou weariest thyself in riot, and journeyest from city to city. As for me, I wept because I had somewhat in my eye, and my tears brought it out; and now I have eaten rice with butter and sugar and am content; so which is the curst of us twain?" The man was confounded at this rebuke from a little child and forthright grace entered him and he was reclaimed; wherefore he went out and returned to his own country, where he lived a contrite life till he died. As for the story of the five-year-old child (continued the Prince), I have heard tell, O King, the following anent

### *THE STOLEN PURSE.*

FOUR merchants once owned in common a thousand gold pieces; so they laid them mingled together in one purse and set out to buy merchandise therewith. They happened, as they wended their way, on a beautiful garden; so they left the purse with a woman who had care of the garden, saying to her, "Mind thee, thou shalt not give it back save when all four of us in person demand it of thee." She agreed to this and they entered and strolled awhile about the garden-walks and ate and drank and made merry, after which one of them said to the others, "I have with me scented fuller's-earth; come, let us wash our heads therewith in this running water." Quoth another, "We lack a comb;" and a third, "Let us ask the keeper; belike she hath a comb." Thereupon one of them arose and accosting the care-taker, said to her, "Give me the purse." Said she, "Not until ye be all present or thy fellows bid me give it thee." Then he called to his companions (who could see him but not hear him) saying, "She will not give it me;" and they said to her, "Give it him," thinking he meant the comb. So she gave him the purse and he took it and made off as fast as he could. When the three others were weary of waiting, they went to the keeper and asked her, "Why wilt thou not give him the comb?" Answered she, "He demanded

naught of me save the purse, and I gave not that same but with your consent, and he went his way with it." When they heard her words they buffeted their faces and, laying hands upon her, said, "We authorized thee only to give him the comb;" and she rejoined, "He named not a comb to me." Then they seized her and haled her before the Kazi, to whom they related their claim and he condemned her to make good the purse and bound over sundry of her debtors to answer for her.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Sixth Night,**

She said, It hath reached me, O auspicious King, that the Kazi condemned the care-taker to make good the purse and bound over sundry of her debtors to answer for her. So she went forth, confounded and knowing not her way out of the difficulty. Presently she met a five-year-old boy who, seeing her troubled, said to her, "What ails thee, O my mother?" But she gave him no answer, contemning him because of his tender age, and he repeated his question a second time and a third time till, at last, she told him all that had passed,<sup>1</sup> not forgetting the condition that she was to keep the purse until all four had demanded it of her. Said the boy, "Give me a dirham to buy sweetmeats withal and I will tell thee how thou mayst acquit thyself." So she gave him a silver and said to him, "What hast thou to say?" Quoth he, "Return to the Kazi, and say to him, It was agreed between myself and them that I should not give them the purse, except all four of them were present. Let them all four come and I will give them the purse, as was agreed." So she went back to the Kazi and said to him as the boy had counselled; and he asked the merchants, "Was it thus agreed between you and this woman?" and they answered, "Yes." Quoth the Kazi, "Then bring me your comrade and take the purse." So they went in quest of their fellow, whilst the keeper came off scot-free and went her way without let or hindrance. And Allah is Omniscient!<sup>2</sup>

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<sup>1</sup> The text recounts the whole story over again—more than European patience can bear.

<sup>2</sup> The usual formula when telling an improbable tale. But here it is hardly called for: the same story is told (on weak authority) of the Alewife, the Three Graziers and Attorney-General Noy (temp. James II. 1577-1634) when five years old (Journ. Asiat. Soc. N.S. xxx. 280). The same feat had been credited to Thomas Egerton, Lord Chancellor in A.D. 1540-1617 (Chalmers, Biographical Dictionary xxiii. 267-68). But the story had already found its way into the



When the King and his Wazir and those present in the assembly heard the Prince's words they said to his father, "O our lord the liege, in very sooth thy son is the most accomplished man of his time;" and they called down blessings upon the King and the Prince. Then the King strained his son to his bosom and kissed him between the eyes and questioned him of what had passed between the favourite and himself; and the Prince swore to him, by Almighty Allah and by His Holy Prophet that it was she who had required him of love which he refused, adding, "Moreover, she promised me that she would give thee poison to drink and kill thee, so should the kingship be mine; whereupon I waxed wroth and signed to her:—O accursed one, whenas I can speak I will requite thee! Accordingly she feared me and did what she did." The King believed his words and sending for the favourite said to those present, "How shall we put this damsel to death?" Some counselled him to cut out her tongue and other some to burn it with fire; but, when she came before the King, she said to him, "My case with thee is like unto naught save the tale of the fox and the folk." "How so?" asked he; and she said:—I have heard, O King, tell a

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popular jest-books such as "Tales and Quick Answers, very Mery and Pleasant to Rede" (1530); "Jacke of Dover's Quest of Inquirie for the Foole of all Fooles" (1604) under the title "The Foole of Westchester"; and in "Witty and Entertaining Exploits of George Buchanan, commonly called the King's Fool." The banker-bard Rogers (in Italy) was told a similar story concerning a widow of the Lambertini house (xiv<sup>th</sup> century). Thomas Wright (Introduction to the Seven Sages) says he had met the tale in Latin (xiii<sup>th</sup>-xiv<sup>th</sup> centuries) and a variant in the "Nouveaux Contes à rire" (Amsterdam 1737), under the title "Jugement Subtil du Duc d'Ossone contre Deux Marchands." Its origin is evidently the old Sindibád-nameh translated from Syriac into Greek ("Syntipas," xi<sup>th</sup> century); into Hebrew (Mishlé Sandabar, xii<sup>th</sup> century), and from the Arabian version into old Castilian, "Libro de los Engannos et los Asayamientos de las Mugeres" (A.D. 1255), whereof a translation is appended to Professor Comparetti's "Ricerche intorno al Libro di Sindibad," translated by Mr. H. C. Coote for the Folk-Lore Society. The Persian metrical form (an elaboration of one much older) dates from 1375; and gave rise to a host of imitations such as the Turkish Tales of the Forty Wazirs (?) and the Canarese "Kathá Manjari," where four persons contend about a purse. See also Gladwin's "Persian Moonshee," No. vi. of "Pleasing Stories;" and Mr. Clouston's paper, "The Lost Purse," in the *Glasgow Evening Times*. All are the Eastern form of Gavarni's "Enfants terribles," showing the portentous precocity for which some children (infant phenomena, calculating boys, etc. etc.) have been famous.

*STORY OF THE FOX AND THE FOLK.<sup>1</sup>*

A Fox once made his way into a city by the wall and, entering a currier's store-house, played havoc with all therein and spoiled the skins for the owner. One day, the currier set a trap for him and taking him, beat him with the hides, till he fell down senseless, whereupon the man deeming him to be dead, cast him out into the road by the city-gate. Presently, an old woman who was walking by, seeing the fox said, "This is a fox whose eye, hung about a child's neck, is salutary against weeping." So she plucked out his right eye and went away. Then passed a boy, who said, "What does this tail on this fox?" and cut off his brush. After a while, up came a man and saying, "This is a fox whose gall cleareth away film and dimness from the eyes, if they be anointed therewith like kohl," took out his knife to slit up the fox's paunch. But Reynard said in himself, "We bore with the plucking out of the eye and the cutting off of the tail; but as for the slitting of the paunch, there is no putting up with that!" So saying, he sprang up and made off through the gate of the city, hardly believing in his escape. Quoth the King, "I excuse her, and in my son's hands be her doom. If he will, let him torture her, and if he will, let him kill her." Quoth the Prince, "Pardon is better than vengeance and mercy is of the quality of the noble;" and the King repeated, "'Tis for thee to decide, O my son." So the Prince set her free, saying, "Depart from our neighbourhood and Allah pardon what is past!" Therewith the King rose from his throne of estate and seating his son thereon, crowned him with his crown and bade the Grandees of his realm swear fealty and commanded them do homage to him. And he said, "O folk, indeed, I am stricken in years and desire to withdraw apart and devote myself only to the service of my Lord; and I call you to witness that I divest myself of the kingly dignity, even as I have divested myself of my crown and set it on my son's head." So the troops and officers swore fealty to the Prince, and his father gave himself up to the worship of his Lord, nor stinted from this, whilst his son abode in his kingship, doing justice and righteousness; and his power was magnified and his sultanate strengthened and he abode in all delight and solace of life, till there came to him The Certainty.

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<sup>1</sup> From the Bresl. Edit. xii. 381. The Sa'lab or Abu Hosayn (Father of the Fortlet) is the fox, in Marocco Akkáb: Talib Yúsuf and Wa'wi being the jackal. Arabs have not preserved "Jakal" from the Heb. Shu'al and Persian Sahghál (not Shagul) as the Rev. Mr. Tristram misinforms his readers (Nat. Hist. p. 85).

*JUDAR<sup>1</sup> AND HIS BRETHERN.*

THERE was once a man and a merchant named Omar and he had for issue three sons, the eldest called Sálím, the youngest Júdar, and the cadet Salm. He reared them all till they came to man's estate, but the youngest he loved more than his brothers, who, seeing this, waxed jealous of Judar and hated him. Now when their father, who was a man stricken in years, saw that his two eldest sons hated their brother, he feared lest after his death trouble should befall him from them. So he assembled a company of his kinsfolk, together with divers men of learning and property-distributors of the Kazi's court, and bidding men bring all his coins and cloth, said to them, "O folk, divide ye this money and stuff into four portions according to the law." They did so, and he gave one part to each of his sons and kept the fourth himself, saying, "This was my good and I have divided it among them in my lifetime; and this that I have kept shall be for my wife, their mother, wherewithal to provide for her subsistence when she shall be a widow."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

*Now when it was the Six Hundred and Sebeventh Night,*

She said, It hath reached me, O auspicious King, that when the merchant had divided his money and stuff into four portions, he said, "This share shall be for my wife, their mother, wherewithal to provide for her subsistence when she shall be a widow." A little while after this he died, and neither of the two elder brothers was content with his share,<sup>2</sup> but sought more of Judar, saying, "Our father's wealth is in thy hands." So he appealed to the judges; and the Moslems who had been present at the partition came and bore witness of that which they knew, wherefore the judge forbade them from one another; but Judar and his brothers wasted much money in bribes to him. After this, the twain left him awhile; presently, however, they began again to plot against him and he appealed a second time to the magistrate, who once

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<sup>1</sup> The name is old and classical Arabic: in *Antar* the young Amazon Jaydá was called Judar in public (Story of Jaydá and Khálid). It is also, as will be seen, the name of a quarter in Cairo, and men are often called after such places, *e.g.* Al-Jubní from the Súk al-Jubn in Damascus. The story is exceedingly Egyptian and the style abounds in Cairene vulgarisms, especially in the Bresl. Edit. ix. 311.

<sup>2</sup> Had the merchant left his property to be divided after his death and not made a will, the widow would have had only one-eighth instead of a fourth.

more decided in his favour ; but all three lost much money which went to the judges. Nevertheless Sálím and Salím forbore not to seek his hurt and to carry the case from court to court,<sup>1</sup> he and they losing till they had given all their good for food to the oppressors and they became poor, all three. Then the two elder brothers went to their mother and flouted her and beat her, and seizing her money drave her away. So she betook herself to her son Judar and told him how his brothers had dealt with her and fell to cursing the twain. Said he, "O my mother, do not curse them, for Allah will requite each of them according to his deed. But, O mother mine, see, I am become poor, and so are my brethren, for strife occasioneth loss ruin-rife, and we have striven amain, and fought, I and they, before the judges, and it hath profited us naught : nay, we have wasted all our father left us and are disgraced among the folk by reason of our testimony one against other. Shall I then contend with them anew on thine account and shall we appeal to the judges? This may not be ! Rather do thou take up thine abode with me, and the scone I eat I will share with thee. Do thou pray for me and Allah will give me the means of thine alimony. Leave them to receive of the Almighty the recompense of their deed, and console thyself with the saying of the poet who said :—

If a fool oppress thee bear patiently : \* And from Time expect thy revenge to see ;

Shun tyranny ; for if hill oppressed \* A hill, 'twould be shattered by tyranny."

And he soothed and comforted her till she consented and took up her dwelling with him. Then he gat him a net and went a-fishing every day in the river or the banks about Bulák and old Cairo or some other place in which there was water ; and one day he would earn ten coppers,<sup>2</sup> another twenty and another thirty, which he spent upon his mother and himself, and they ate well and drank well. But, as for his brothers, they plied no craft and neither sold nor bought ; misery and ruin and overwhelming calamity entered their houses and they wasted that which they had taken from their mother and became of the wretched naked beggars. So at times

<sup>1</sup> Lit. "from tyrant to tyrant," i.e. from official to official, Al-Zalamah, the "tyranny" of popular parlance.

<sup>2</sup> The coin is omitted in the text but it is evidently the "Nusf" or half-dirham. Lane (iii. 235), noting that the dinar is worth 170 "nusfs" in this tale, thinks that it was written (or copied?) after the Osmanli Conquest of Egypt. Unfortunately he cannot tell the precise period when the value of the small change fell so low.



they would come to their mother, humbling themselves before her exceedingly and complaining to her of hunger ; and she (a mother's heart being pitiful) would give them some mouldy, sour-smelling bread or, if there were any meat cooked the day before, she would say to them "Eat it quick and go ere your brother come ; for 'twould be grievous to him and he would harden his heart against me, and ye would disgrace me with him." So they would eat in haste and go. One day of the days they came in to their mother, and she set cooked meat and bread before them ; and as they were eating, behold, in came their brother Judar, at whose sight the parent was put to shame and confusion, fearing lest he should be wroth with her ; and she bowed her face earthwards abashed before her son. But he smiled in their faces, saying, "Welcome, O my brothers ! A blessed day !"<sup>1</sup> How comes it that ye visit me this blessed day ?" Then he embraced them both and entreated them lovingly, saying to them, "I thought not that ye would have left me desolate by your absence nor that ye would have forborne to come and visit me and your mother." Said they, "By Allah, O our brother, we longed sore for thee and naught withheld us but abashment because of what befel between us and thee ; but indeed we have repented much. 'Twas Satan's doing, the curse of Allah the Most High be upon him ! And now we have no blessing but thyself and our mother."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Eighth Night,**

She said, It hath reached me, O auspicious King, that when Judar entered his place and saw his brothers, he welcomed them both, saying, "And I have no blessing but you twain." And his mother exclaimed, "Allah whiten thy face, and increase thy prosperity, for thou art the most generous of us all, O my son !" Then he said, "Welcome to you both ! Abide with me ; for the Lord is bountiful and good aboundeth with me." So he made peace with them, and they supped and nighted with him ; and next morning, after they had broken their fast, Judar shouldered his net and fared out, trusting in The Opener,<sup>2</sup> whilst the two others also went forth and were absent till mid-day, when they returned and their mother set the

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<sup>1</sup> Arab. "Yaum mubárák !" still a popular exclamation.

<sup>2</sup> *i.e.* of the door of daily bread.

noon-meal before them. At nightfall Judar came home, bearing meat and greens; and they abode on this wise a month's space, Judar catching fish and selling it and spending the price on his mother and his brothers, and these eating and frolicking till, one day, it chanced he went down to the river-bank and throwing his net, brought it up empty. He cast it a second time, but again it came up empty and he said in himself, "No fish in this place!" So he removed to another and threw the net there, but without avail. And he ceased not to remove from place to place till nightfall, but caught not a single sprat <sup>1</sup> and said to himself, "Wonderful! Hath the fish fled the river or what?" Then he shouldered the net and made for home, chagrined, concerned, feeling for his mother and brothers and knowing not how he should feed them that night. Presently, he came to a baker's oven and saw the folk crowding for bread, with silver in their hands, whilst the baker took no note of them. So he stood there sighing, and the baker said to him, "Welcome to thee, O Judar! Dost thou want bread?" But he was silent and the baker continued, "An thou have no dirhams, take thy sufficiency and thou shalt get credit." Thereat Judar said, "Give me ten coppers' worth of bread and take this net in pledge." Rejoined the baker, "Nay, my poor fellow, the net is thy gate of earning thy livelihood, and if I take it from thee, I shall close up against thee the door of thy subsistence. Take thee ten Nusfs' worth of bread and take these other ten, and to-morrow bring me fish for the twenty." "On my head and eyes be it!" quoth Judar, and took the bread and money saying, "To-morrow the Lord will dispel the trouble of my case and will provide me the means of acquittance." Then he bought meat and vegetables and carried them home to his mother, who cooked them and they supped and went to bed. Next morning he arose at day-break and took the net, and his mother said to him, "Sit down and break thy fast." But he said, "Do thou and my brothers breakfast," and went down to the river about Bulak, where he ceased not to cast once, twice, thrice; and to shift about all day, without aught falling to him, till the hour of mid-afternoon prayer, when he shouldered his net and went away sore dejected. His way led him perforce by the booth of the baker who, when he saw him, counted out to him the loaves and the money, saying, "Come, take it and go; if it be not to-day, 'twill be to-morrow." Judar would have excused himself, but the baker said to him, "Go! There needeth no

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<sup>1</sup> Arab. "Sirah," a small fish differently described (De Sacy, "Relation de l'Egypte par Abd-allatif," pp. 278-288: Lane, Nights iii. 234). It is not found in Sonnini's list.

excuse ; hadst thou netted aught, it would be with thee ; so seeing thee empty-handed, I knew thou hast gotten naught ; and if to-morrow thou have no better luck, come and take bread and be not abashed, for I will give thee credit." Accordingly Judar took the bread and money and went home. On the third day also he sallied forth and fished from tank to tank until the time of afternoon-prayer, but caught nothing ; so he went to the baker and took the bread and silver as usual. On this wise he did seven days running, till he became disheartened and said in himself, "To-day I go to the Lake Kárún."<sup>1</sup> So he went thither and was about to cast his net, when there came up to him unawares a Maghrabí, a Moor, clad in splendid attire and riding a she-mule with a pair of gold-embroidered saddle-bags on her back and all her trappings also adorned. The Moor alighted and said to him, "Peace be upon thee, O Judar, O son of Omar !" "And on thee likewise be peace, O my lord the pilgrim !" replied the fisherman. Quoth the Maghrabi, "O Judar, I have need of thee and, given thou obey me, thou shalt get great good and shalt be my companion and manage my affairs for me." Quoth Judar, "O my lord, tell me what is in thy mind and I will obey thee without demur." Said the Moor, "Repeat the Fatihah, the Opening Chapter of the Koran."<sup>2</sup> So he recited it with him and the Moor, bringing out a silken cord, said to Judar, "Pinion my elbows behind me with this cord as fast as fast can be, and cast me into the lake ; then wait a little while ; and, if thou see me put forth my hands above the water, raising them high ere my body show, cast thy net over me and drag me out in haste ; but if thou see me come up feet foremost, then know that I am dead ; in which case do thou leave me and take the mule and saddle-bags and carry them to the merchants' bazar, where thou wilt find a Jew by name Shamáyah. Give him the mule and he will give thee an hundred dinars, which do thou take and go thy ways and keep the matter secret with all secrecy." So Judar tied his arms tightly behind his back and he kept saying, "Tie tighter." Then said he, "Push me till I fall into the lake : " so he pushed him in and he sank. Judar stood waiting some time till, behold, the Moor's feet appeared above the water, whereupon he knew that he was dead. So he drove the mule to the bazar, where, seated on a stool at the door of his storehouse, he saw the Jew who, spying the mule, cried, "In very sooth the man

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<sup>1</sup> A tank or lakelet in the southern parts of Cairo, long ago filled up ; Von Hammer believes it inherited the name of the old Charon's Lake of Memphis, over which corpses were ferried.

<sup>2</sup> Thus making the agreement a kind of religious covenant, as Catholics would recite a Pater or an Ave Maria.

hath perished," adding, "and naught undid him but covetousness." Then he took the mule from Judar and gave him an hundred dinars, charging him to keep the matter secret." So Judar went and bought what bread he needed, saying to the baker, "Take this gold piece!" and the man summed up what was due to him and said, "I still owe thee two days' bread,"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Ninth Night,**

She continued, It hath reached me, O auspicious King, that Judar, when the baker after summing up what was due to him, said, "I still owe thee two days' bread," replied, "Good," and went on to the butcher, to whom he gave a gold piece and took meat, saying, "Keep the rest of the dinar on account." Then he bought vegetables and going home, found his brothers importuning their mother for victual, whilst she cried, "Have patience till your brother come home, for I have naught." So he went in to them and said, "Take and eat;" and they fell on the food like cannibals. Then he gave his mother the rest of his gold saying, "If my brothers come to thee, give them wherewithal to buy food and eat in my absence." He slept well that night and next morning he took his net and going down to Lake Karun stood there and was about to cast his net, when behold, there came up to him a second Maghribi, riding on a she-mule more handsomely accoutred than he of the day before and having with him a pair of saddle-bags of which each pocket contained a casket. "Peace be with thee, O Judar!" said the Moor: "And with thee be peace, O my lord the pilgrim!" replied Judar. Asked the Moor, "Did there come to thee yesterday a Moor riding on a mule like this of mine?" Hereat Judar was alarmed and answered, "I saw none," fearing lest the other say, "Whither went he?" and if he replied, "He was drowned in the lake," that haply he should charge him with having drowned him; wherefore he could not but deny. Rejoined the Moor, "Harkye, O unhappy!<sup>1</sup> this was my brother, who is gone before me." Judar persisted, "I know naught of him." Then the Moor enquired, "Didst thou not bind his arms behind him and throw him into the lake, and did he not say to thee:—If my hands appear above the water first, cast thy net over me and drag me out in

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<sup>1</sup> Arab. "Yá miskín" = O poor devil; mesquin, meschino, words evidently derived from the East.



haste ; but if my feet show first, know that I am dead and carry the mule to the Jew Shamayah, who shall give thee an hundred dinars." Quoth Judar, "Since thou knowest all this why and wherefore dost thou question me?" and quoth the Moor, "I would have thee do with me as thou didst with my brother." Then he gave him a silken cord, saying, "Bind my hands behind me and throw me in, and if I fare as did my brother, take the mule to the Jew and he will give thee other hundred dinars." Said Judar, "Come on ;" so he came and he bound him and pushed him into the lake, where he sank. Then Judar sat watching and after awhile, his feet appeared above the water and the fisher said, "He is dead ! Inshallah, may Maghribis come to me every day, and I will pinion them and push them in and they shall die ; and I will content me with an hundred dinars for each dead man." Then he took the mule to the Jew, who seeing him asked, "The other is dead?" Answered Judar, "May thy head live !" and the Jew said, "This is the reward of the covetous !" Then he took the mule and gave Judar an hundred dinars, with which he returned to his mother." "O my son," said she, "whence hast thou this?" So he told her, and she said, "Go not again to Lake Karun, indeed I fear for thee from the Moors." Said he, "O my mother, I do but cast them in by their own wish, and what am I to do? This craft bringeth me an hundred dinars a day and I return speedily ; wherefore, by Allah, I will not leave going to Lake Karun, till the trace of the Maghárribah<sup>1</sup> is cut off and not one of them is left." So on the morrow, which was the third day, he went down to the lake and stood there, till there came up a third Moor, riding on a mule with saddle-bags and still more richly accoutred than the first two, who said to him "Peace be with thee, O Judar, O son of Omar !" And the fisherman saying in himself, "How comes it that they all know me?" returned his salute. Asked the Maghribi, "Have any Moors passed by here?" "Two," answered Judar. "Whither went they?" enquired the Moor, and Judar replied, "I pinioned their hands behind them and cast them into the lake, where they were drowned, and the same fate is in store for thee." The Moor laughed and rejoined, saying, "O unhappy ! every life hath its term

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<sup>1</sup> Plur. of Maghribí, a Western man, a Moor. I have already derived the word through the Lat. "Maurus" from Maghribiyún. Europeans being unable to pronounce the Ghayn or gh (like the modern Cairenes) would turn it into "Ma'ariyún." They are mostly of the Maliki school (for which see Sale) and are famous as magicians and treasure-finders. Amongst the suite of the late Amir Abd al-Kadir, who lived many years and died in Damascus, we found several men profoundly versed in Eastern spiritualism and occultism.

appointed." Then he alighted and gave the fisherman the silken cord, saying, "Do with me, O Judar, as thou didst with them." Said Judar, "Put thy hands behind thy back, that I may pinion thee, for I am in haste, and time flies." So he put his hands behind him and Judar tied him up and cast him in. Then he waited awhile; presently the Moor thrust both hands forth of the water and called out to him, saying, "Ho, good fellow, cast out thy net!" So Judar threw the net over him and drew him ashore, and lo! in each hand he held a fish as red as coral. Quoth the Moor, "Bring me the two caskets that are in the saddle-bags." So Judar brought them and opened them to him, and he laid in each casket a fish and shut them up. Then he pressed Judar to his bosom and kissed him on the right cheek and the left, saying, "Allah save thee from all stress! By the Almighty, hadst thou not cast the net over me and pulled me out, I should have kept hold of these two fishes till I sank and was drowned, for I could not get ashore of myself." Quoth Judar, "O my lord the pilgrim, Allah upon thee, tell me the true history of the two drowned men and the truth anent these two fishes and the Jew."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Tenth Night,**

She continued, It hath reached me, O auspicious King, that when Judar asked the Maghribi, saying, "Prithee tell me first of the drowned men," the Maghribi answered:—Know, O Judar, that these drowned men were my two brothers, by name Abd al-Salám and Abd al-Ahad. My own name is Abd al-Samad, and the Jew also is our brother; his name is Abd al-Rahím and he is no Jew, but a true believer of the Maliki school. Our father, whose name was Abd al-Wadúd,<sup>1</sup> taught us magic and the art of solving mysteries and bringing hoards to light, and we applied ourselves thereto, till we compelled the Ifrits and Marids of the Jinn to do us service. By-and-by, our sire died and left us much wealth, and we divided amongst us his treasures and talismans, till we came to the books, when we fell out over a volume called "The Fables of the Ancients," whose like is not in the world, nor can its price be paid of any, nor is its value to be evened with gold and jewels; for in it are particulars of all the hidden hoards of the earth and the solution of

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<sup>1</sup> The names are respectively, Slave of the Salvation; of the One (God); of the Eternal; of the Compassionate; and of the Loving.

every secret. Our father was wont to make use of this book, of which we had some small matter by heart, and each of us desired to possess it, that he might acquaint himself with what was therein. Now when we fell out there was in our company an old man by name Cohen Al-Abtan,<sup>1</sup> who had reared our sire and taught him divination and gramarye, and he said to us, "Bring me the book." So we gave it to him and he continued :—Ye are my son's sons, and it may not be that I should wrong any of you. So whoever is minded to have the volume, let him address himself to achieve the treasure of Al-Shamardal<sup>2</sup> and bring me the celestial planisphere and the Kohl-phial and the seal-ring and the sword. For the ring hath a Marid that serveth it called Al-Ra'ad al-Kásif;<sup>3</sup> and whoso hath possession thereof, neither King nor Sultan may prevail against him; and if he will, he may therewith make himself master of the earth, in all the length and breadth thereof. As for the brand, if its bearer draw it and brandish it against an army, the army will be put to the rout: and if he say the while, "Slay yonder host," there will come forth of that sword lightning and fire, that will kill the whole many. As for the planisphere, its possessor hath only to turn its face toward any country, east or west, with whose sight he hath a mind to solace himself, and therein he will see that country and its people, as they were between his hands and he sitting in his place; and if he be wroth with a city and hath a mind to burn it, he hath but to face the planisphere towards the sun's disc, saying, "Let such a city be burnt," and that city will be consumed with fire. As for the Kohl-phial, whoever pencilleth his eyes therefrom, he shall espy all the treasures of the earth. And I make this condition with you, which is that whoever faileth to hit upon the hoards shall forfeit his right; and that none save he who shall achieve the treasure and bring me the four precious things which be therein shall have any claim to take this book. So we all agreed to this condition, and he continued, "O my sons, know that the treasure of Al-Shamardal is under the commandment of the sons of the Red King, and your father told me that he had himself essayed to open the treasure, but could not; for the sons of the Red King fled from him into the land of Egypt and took refuge in a lake there, called Lake Karun, whither he pursued them, but could not prevail over them, by reason of their stealing into that lake, which was guarded

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<sup>1</sup> *i.e.* "the most profound"; the root is that of "Bátiní," a gnostic, a reprobate.

<sup>2</sup> *i.e.* the Tall One.

<sup>3</sup> The Thunder loud-pealing or (ear-) breaking.

by a spell."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### Now when it was the Six Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that when the Cohen Al-Abtan had told the youths this much, he continued his tale as follows, "So your father returned empty-handed and unable to win to his wish; and after failing he complained to me of his ill-success, whereupon I drew him an astrological figure and found that the treasure could be achieved only by means of a young fisherman of Cairo, hight Judar bin Omar, the place of fore-gathering with whom was at Lake Karun, for that he should be the means of capturing the sons of the Red King and that the charm would not be dissolved, save he should bind the hands of the treasure-seeker behind him and cast him into the lake, there to do battle with the sons of the Red King. And he whose lot it was to succeed would lay hands upon them; but, if it were not destined to him he should perish and his feet appear above water. As for him who was successful, his hands would show first, whereupon it behoved that Judar should cast the net over him and draw him ashore." Now quoth my brothers Abd al-Salam and Abd al-Ahad, "We will wend and make trial, although we perish;" and quoth I, "And I also will go;" but my brother Abd al-Rahím (he whom thou sawest in the habit of a Jew) said, "I have no mind to this." Thereupon we agreed with him that he should repair to Cairo in the disguise of a Jewish merchant, so that, if one of us perished in the lake, he might take his mule and saddle-bags and give the bearer an hundred dinars. The first that came to thee the sons of the Red King slew, and so did they with my second brother; but against me they could not prevail and I laid hands on them. Cried Judar, "And where is thy catch?" Asked the Moor, "Didst thou not see me shut them in the caskets?" "Those were fishes," said Judar. "Nay," answered the Maghribi, "they are Ifrits in the guise of fish. But, O Judar," continued he, "thou must know that the treasure can be opened only by means of thee: so say, wilt thou do my bidding and go with me to the city Fez and Mequinez<sup>1</sup> where we will open the treasure?

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<sup>1</sup> Arab. "Fás and Miknás," which the writer evidently regards as one city. "Fás" means a hatchet from the tradition of one having been found, says Ibn Sa'id, when digging the base under the founder Idrís bin Idrís (A.D. 808). His sword was placed on the pinnacle of the minaret built by the Imám Abu Ahmad



and after I will give thee what thou wilt and thou shalt ever be my brother in the bond of Allah and return to thy family with a joyful heart." Said Judar, "O my lord the pilgrim, I have on my neck a mother and two brothers,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Twelfth Night,**

She continued, It hath reached me, O auspicious King, that Judar said to the Maghribi, "I have on my neck a mother and two brothers, whose provider I am; and if I go with thee, who shall give them bread to eat?" Replied the Moor, "This is an idle excuse! if it be but a matter of expenditure, I will give thee a thousand ducats for thy mother, wherewith she may provide herself till thou come back; and indeed thou shalt return before the end of four months." So when Judar heard mention of the thousand dinars, he said, "Here with them, O Pilgrim, and I am thy man;" and the Moor, pulling out the money, gave it to him, whereupon he carried it to his mother and told her what had passed between them, saying, "Take these thousand dinars and expend of them upon thyself and my brothers, whilst I journey to Marocco with the Moor, for I shall be absent four months, and great good will betide me; so bless me, O my mother!" Answered she, "O my son, thou desolatest me and I fear for thee." "O my mother," rejoined he, "no harm can befall him who is in Allah's keeping, and the Maghribi is a man of worth;" and he went on to praise his condition to her. Quoth she, "Allah incline his heart to thee! Go with him, O my son; peradventure, he will give thee somewhat." So he took leave of his mother and rejoined the Moor Abd al-Samad, who asked him, "Hast thou consulted thy mother?" "Yes," answered Judar; "and she blessed me." "Then mount behind me," said the Maghribi. So Judar mounted the mule's crupper and they rode on from noon till the time of mid-afternoon prayer, when the fisherman was an-hungered; but seeing no victual with the Moor, said to him, "O my lord the pilgrim, belike thou hast forgotten to bring us aught to eat by the way?" Asked the Moor, "Art thou hungry?" and Judar answered, "Yes." So Abd al-Samad alighted and made Judar alight and take

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bin Abi Bakr enclosed in a golden étui studded with pearls and precious stones. From the local pronunciation "Fes" is derived the red cap of the nearer Moslem East (see Ibn Batutah, p. 230).

down the saddle-bags;<sup>1</sup> then he said to him, "What wilt thou have, O my brother?" "Anything." "Allah upon thee, tell me what thou hast a mind to." "Bread and cheese." "O my poor fellow! bread and cheese besit thee not; wish for something good." "Just now everything is good to me." "Dost thou like nice browned chicken?" "Yes!" "Dost thou like rice and honey?" "Yes!" And the Moor went on to ask him if he liked this dish and that dish till he had named four-and-twenty kinds of meats; and Judar thought to himself, "He must be daft! Where are all these dainties to come from, seeing he hath neither cook nor kitchen! But I'll say to him, 'Tis enough!" So he cried, "That will do: thou makest me long for all these meats and I see nothing." Quoth the Moor, "Thou art welcome, O Judar!" and, putting his hand into the saddle-bags, pulled out a golden dish containing two hot browned chickens. Then he thrust his hand a second time and drew out a golden dish, full of Kabobs;<sup>2</sup> nor did he stint taking out dishes from saddle-bags, till he had brought forth the whole of the four-and-twenty kinds he had named, whilst Judar looked on. Then said the Moor, "Fall to, poor fellow!" and Judar said to him, "O my lord, thou carriest in yonder saddle-bags kitchen and kitcheners!" The Moor laughed and replied, "These are magical saddle-bags and have a servant, who would bring us a thousand dishes an hour, if we called for them." Quoth Judar, "By Allah, a neat thing in saddle-bags!"<sup>3</sup> Then they ate their fill and threw away what was left; after which the Moor replaced the empty dishes in the saddle-bags and putting in his hand, drew out an ewer. They drank and making the Wuzu-ablution, prayed the mid-afternoon prayer; after which Abd al-Samad replaced the ewer and the two caskets in the saddle-bags and throwing them over the mule's back, mounted and cried, "Up with thee and let us be off," presently adding, "O Judar, knowest thou how far we have come since we left Cairo?" "Not I, by Allah," replied he, and Abd al-Samad, "We have come a whole month's journey." Asked Judar, "And how is that?" and the Moor answered, "Know, O Judar, that this mule under us is a Marid of the Jinn who every day performeth a year's journey; but, for thy sake, she hath gone an easier pace."

<sup>1</sup> Arab. "Al-Khurj," whence the Span. Las Alforjas.

<sup>2</sup> Arab. "Kabáb," mutton or lamb cut into small squares and grilled upon skewers: it is the roast meat of the nearer East where, as in the West, men have not learned to cook meat so as to preserve all its flavour. This is found in the "Asa'o" of the Argentine Gaucho who broils the flesh while still quivering and before the fibre has time to set. Hence it is perfectly tender, if the animal be young, and it has a "meaty" taste half lost by keeping.

<sup>3</sup> In the original the P.'s D. obliged me with "a *meat* thing in saddle-bags."

Then they set out again and fared on westwards till nightfall, when they halted and the Maghribi brought out supper from the saddle-bags, and after like fashion, in the morning, he took forth where-withal to break their fast. So they rode on four days, journeying till midnight and then alighting and sleeping until dawn, when they fared on again ; and all that Judar had a mind to, he sought of the Moor, who brought it out of the saddle-bags. On the fifth day, they arrived at Fez and Mequinez and entered the city, where all who met the Maghribi saluted him and kissed his hands ; and he continued riding through the streets, till he came to a certain door, at which he knocked, whereupon it opened and out came a girl like the moon, to whom said he, "O my daughter, O Rahmah,<sup>1</sup> open us the upper chamber." "On my head and eyes, O my father!" replied she and went in, swaying to and fro with a graceful and swimming gait like a thirsting gazelle, movements that ravished Judar's reason, and he said, "This is none other than a King's daughter." So she opened the upper chamber, and the Moor, taking the saddle-bags from the mule's back, said, "Go, and God bless thee!" when lo! the earth clove asunder and, swallowing the mule, closed up again as before. And Judar said, "O Protector! praised be Allah, who hath kept us in safety on her back!" Quoth the Maghribi, "Marvel not, O Judar. I told thee that the mule was an Ifrit; but come with us into the upper chamber." So they went up into it, and Judar was amazed at the profusion of rich furniture and pendants of gold and silver and jewels and other rare and precious things which he saw there. As soon as they were seated, the Moor bade Rahmah bring him a certain bundle<sup>2</sup> and opening it, drew out a dress worth a thousand dinars, which he gave to Judar, saying, "Don this dress, O Judar, and welcome to thee!" So Judar put it on and became a fair ensample of the Kings of the West. Then the Maghribi laid the saddle-bags before him, and, putting in his hand, pulled out dish after dish, till they had before them a tray of forty kinds of meat when he said to Judar, "Come near, O my master! eat and excuse us"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> Equivalent to our puritanical "Mercy."

<sup>2</sup> Arab. "Bukjah," from the Persian Bukcheh: a favourite way of keeping fine clothes in the East is to lay them folded in a piece of rough long-cloth with pepper and spices to drive away moths.

**Now when it was the Six Hundred and Thirteenth Night,**

She continued, it hath reached me, O auspicious King, that the Maghribi having served up in the pavilion a tray of forty kinds of meat, said to Judar, "Come near, O my master, and excuse us for that we know not what meats thou desirest ; but tell us what thou hast a mind to, and we will set it before thee without delay." Replied Judar, "By Allah, O my lord the pilgrim, I love all kinds of meat and unlove none ; so ask me not of aught, but bring all that cometh to thy thought, for save eating to do I have naught." After this he tarried twenty days with the Moor, who clad him in new clothes every day, and all this time they ate from the saddle-bags ; for the Maghribi bought neither meat nor bread nor aught else, nor cooked, but brought everything out of the bags, even to various sorts of fruit. On the twenty-first day, he said, "O Judar, up with thee ; this is the day appointed for opening the hoard of Al-Shamar-dal." So he rose and they went afoot<sup>1</sup> without the city, where they found two slaves, each holding a she-mule. The Moor mounted one beast and Judar the other, and they ceased not riding till noon, when they came to a stream of running water, on whose banks Abd al-Samad alighted saying, "Dismount, O Judar !" Then he signed with his hand to the slaves and said, "To it !" So they took the mules and going each his own way, were absent awhile, after which they returned, one bearing a tent, which he pitched, and the other carpets, which he spread in the tent and laid mattresses, pillows and cushions therearound. Then one of them brought the caskets containing the two fishes ; and another fetched the saddle-bags ; whereupon the Maghribi arose and said, "Come, O Judar !" So Judar followed him into the tent and sat down beside him ; and he brought out dishes of meat from the saddle-bags and they ate the morning meal. Then the Moor took the two caskets and conjured over them both, whereupon there came from within voices that said, "Adsumus, at thy service, O diviner of the world ! Have mercy upon us !" and called aloud for aid. But he ceased not to repeat conjurations and they to call for help, till the two caskets flew in sunder, the fragments flying about, and there came forth two men, with pinioned hands saying, "Quarter, O diviner of the world ! What wilt thou

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<sup>1</sup> This is always specified, for respectable men go out of town on horse-back, never on "foot-back," as our friends the Boers say. I have seen a Syrian put to sore shame when compelled by politeness to walk with me, and every acquaintance he met addressed him, "Anta Zalamah !"—What ! afoot !



with us?" Quoth he, "My will is to burn you both with fire, except ye make a covenant with me, to open to me the treasure of Al-Shamardal." Quoth they, "We promise this to thee, and we will open the treasure to thee, so thou produce to us Judar bin Omar, the fisherman, for the hoard may not be opened except by his means, nor can any enter therein save Judar." Cried the Maghribi, "Him of whom ye speak, I have brought, and he is here, listening to you, and looking at you." Thereupon they covenanted with him to open the treasure to him, and he released them. Then he brought out a hollow wand and tablets of red carnelian which he laid on the rod; and after this he took a chafing-dish and setting charcoal thereon, blew one breath into it and it kindled forthwith. Presently he brought incense and said, "O Judar, I am now about to begin the necessary conjurations and fumigations, and when I have once begun, I may not speak, or the charm will be naught; so I will teach thee first what thou must do to win thy wish." "Teach me," quoth Judar. "Know," quoth the Moor, "that when I have recited the spell and thrown on the incense, the water will dry up from the river's bed and discover to thee a golden door, the bigness of the city-gate, with two rings of metal thereon; whereupon do thou go down to the door and knock a light knock and wait awhile; then knock a second time a knock louder than the first and wait another while; after which give three knocks in rapid succession, and thou wilt hear a voice ask:—Who knocketh at the door of the treasure, unknowing how to solve the secrets? Do thou answer:—I am Judar the fisherman, son of Omar; and the door will open and there will come forth a figure with a brand in hand who will say to thee: If thou be that man, stretch forth thy neck, that I may strike off thy head. Then do thou stretch forth thy neck and fear not; for, when he lifts his hand and smites thee with the sword, he will fall down before thee, and in a little thou wilt see him a body without a soul; and the stroke shall not hurt thee nor shall any harm befall thee; but, if thou gainsay him, he will slay thee. When thou hast undone his enchantment by obedience, enter and go on till thou see another door, at which do thou knock, and there will come forth to thee a horseman riding a mare with a lance on his shoulder and say to thee:—What bringeth thee hither, where none may enter, nor man nor Jinni? And he will shake his lance at thee. Bare thy breast to him and he will smite thee and fall down forthright and thou shalt see him a body without a soul; but if thou cross him he will kill thee. Then go on to the third door, whence there will come forth to thee a man with a bow and arrows in his hand and take aim at thee. Bare thy breast to him and he will shoot at thee and

fall down before thee, a body without a soul ; but if thou oppose him, he will kill thee. Then go on to the fourth door"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Fourteenth Night,**

She continued, It hath reached me, O auspicious King, that the Maghribi said to Judar, "Go on to the fourth door and knock and it shall be opened to thee, when there will come forth to thee a lion huge of bulk which will rush upon thee, opening his mouth and showing he hath a mind to devour thee. Have no fear of him, neither flee from him : but when he cometh to thee, give him thy hand and he will bite at it and fall down straightway, nor shall aught of hurt betide thee. Then enter the fifth door, where thou shalt find a black slave, who will say to thee, Who art thou ? Say, I am Judar ! and he will answer, If thou be that man, open the sixth door. Then do thou go up to the door and say, O Isa, tell Musa to open the door ; whereupon the door will fly open and thou wilt see two dragons, one on the left hand and another on the right, which will open their mouths and fly at thee, both at once. Do thou put forth to them either hand and they will bite each a hand and fall down dead ; but an thou resist them, they will slay thee. Then go to the seventh door and knock, whereupon there will come forth to thee thy mother and say :—Welcome, O my son ! Come, that I may greet thee ! But do thou reply, Hold off from me and doff thy dress. And she will make answer :—O my son, I am thy mother and I have a claim upon thee for suckling thee and for rearing thee : how then wouldst thou strip me ? Therewith do thou say, Except thou put off thy clothes, I will kill thee ! and look to thy right, where thou wilt see a sword hanging up. Take it and draw it upon her, saying, Strip ! whereupon she will wheedle thee and humble herself to thee ; but have thou no ruth on her nor be beguiled ; nor do thou cease to threaten her with death, till she doff her robe and fall down, whereupon the enchantment will be dissolved and the charms undone, and thou wilt be safe as to thy life. Then enter the hall of treasure, where thou wilt behold the gold lying in heaps ; but pay no need to aught thereof, but look to a closet at the upper end of the hall, where thou wilt see a curtain drawn. Draw back the curtain and thou shalt descry the enchanter, Al-Shamardal, lying upon a couch of gold, with something at his head, round and shining like the moon, which is the celestial planisphere. He is

baldrick'd with the sword ;<sup>1</sup> on his finger is the ring and about his neck hangs a chain, to which hangs the Kohl-phial. Bring me the four talismans, and beware lest thou forget aught of that which I have told thee, or thou wilt repent and there will be risk for thee." And he repeated his directions a second and a third and a fourth time, till Judar said, "I have them by heart ; but who may face all these enchantments that thou namest and endure against these mighty terrors ?" Replied the Moor, "O Judar, fear not, for they are semblances without life ;" and he went on to hearten him, till he said, "I put my trust in Allah." Then Abd al-Samad threw perfumes on the chafing-dish, and addressed himself to reciting conjurations for a time when, behold, the water disappeared and uncovered the river-bed and discovered the door of the treasure, whereupon Judar went down to the door and knocked. Therewith he heard a voice saying, "Who knocketh at the door of the treasure, unknowing how to solve the secrets ?" Quoth he, "I am Judar son of Omar ;" whereupon the door opened and there came forth a figure with a drawn sword, who said to him, "Stretch forth thy neck." So he stretched forth his neck and the species smote him and fell down, lifeless. Then he went on to the second door and did the like, nor did he cease to do thus, till he had undone the enchantments of the first six doors and came to the seventh door, whence there issued forth to him his mother, saying, "I salute thee, O my son !" He asked, "What art thou ?" and she answered, "O my son, I am thy mother who reared thee." Quoth he, "Put off thy robe." Quoth she, "Thou art my son, how wouldst thou strip me ?" But he said "Strip, or I will strike off thy head with this sword ;" and he stretched out his hand to the brand and drew it upon her saying, "Except thou strip, I will slay thee." Then the strife became long between them and as often as he redoubled on her his threats, she entreated him saying, "O my son, is thy heart stone ?" till he answered, "Thou sayest sooth ; put not off thy robe." At once, as he uttered these words, she cried out, "He hath made default ; beat him !" Whereupon there fell upon him blows like rain-drops and the

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<sup>1</sup> This tale, including the Enchanted Sword which slays whole armies, was adopted in Europe as we see in Straparola (iv. 3), and the "Water of Life" which the Grimms found in Hesse, etc., "Gammer Grethel's German Popular Stories," Edgar Taylor, Bells, 1878 ; and now published in fuller form as "Grimm's Household Tales," by Mrs. Hunt, with Introduction by A. Lang, 2 vols. 8vo, 1884. It is curious that so biting and carping a critic, who will condescend to notice a misprint in another's book, should lay himself open to general animadversion by such a rambling farrago of half-digested knowledge as that which composes Mr. Andrew Lang's Introduction.

servants of the treasure flocked to him and dealt him a drubbing which he forgot not in all his days ; after which they thrust him forth and threw him down without the treasure and the hoard-doors closed of themselves, whilst the waters of the river returned to their bed.— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Fifteenth Night,**

She continued, It hath reached me, O auspicious King, that when the servants of the treasure beat Judar and cast him out and the hoard-doors closed of themselves, whilst the river-waters returned to their bed, Abd al-Samad the Maghribi took Judar up in haste and repeated conjurations over him, till he came to his senses but still dazed as with drink, when he asked him, "What hast thou done, O wretch?" Answered Judar, "O my brother, I undid all the opposing enchantments till I came to my mother, and there befel between her and myself a long contention. But I left her her robe out of pity, and behold, she cried out and said, He hath made default ; beat him ! Whereupon there came out upon me folk, whence I know not, and beating me with a belabouring which was a Sister of Death, thrust me forth ; nor did I know what befel me after this." Quoth the Moor, "Did I not warn thee not to swerve from my directions ? Verily, thou hast injured me and hast injured thyself : for if thou hadst made her obey, we had won to our wish ; but now thou must abide with me till this day next year." Then he cried out to the two slaves, who struck the tent forthright and loaded it on the beasts ; then they were absent awhile and presently returned with the two mules ; and the twain mounted and rode back to the city of Fez, where Judar tarried with the Maghribi, eating well and drinking well and donning a grand dress every day, till the year was ended and the anniversary morning dawned. Then the Moor said to him, "Come with me, for this is the appointed day ;" and Judar said, "'Tis well." So the Maghribi carried him without the city, where they found the two slaves with the mules, and rode on till they reached the river. Here the slaves pitched the tent and furnished it ; and the Moor brought forth the tray of food and they ate the morning meal ; after which Abd al-Samad produced the wand and the tablets as before and, kindling the fire in the chafing-dish, made ready the incense. Then said he, "O Judar, I wish to renew my charge to thee." "O my lord the pilgrim," replied he, "if I have



forgotten the bastinado, I have forgotten the injunctions.”<sup>1</sup> Asked the Moor, “Dost thou indeed remember them?” and he answered, “Yes.” Quoth the Moor, “Keep thy wits, and think not that the woman is thy very mother; nay, she is but an enchantment in her semblance, whose purpose is to find thee defaulting. Thou camest off alive the first time; but if thou trip this time, they will slay thee.” Quoth Judar, “If I slip this time, I deserve to be burnt of them.” Then Abd al-Samad cast the perfumes into the fire and recited the conjurations, till the river dried up; whereupon Judar descended and knocked. The door opened and he entered and undid the several enchantments, till he came to the seventh door and the semblance of his mother appeared before him, saying, “Welcome,<sup>2</sup> O my son!” But he said to her, “How am I thy son, O accursed? Strip!” And she began to wheedle him, but he was firm and he said to her, “Strip, O accursed!” So she put off her robe and became a body without a soul. Then he entered the hall of the treasures, where he saw gold lying in heaps, but paid no heed to it and passed on to the closet at the upper end, where he saw the enchanter Al-Shamardal lying on a couch of gold, baldrick’d with the sword, with the ring on his finger, the Kohl-phial on his breast and the celestial planisphere hanging over his head. So he loosed the sword and taking the ring, the Kohl-phial and the planisphere, went forth, when behold, a band of music sounded for him and the servants of the treasure cried out, saying, “Mayest thou be assained with that thou hast gained, O Judar!” Nor did the music leave sounding, till he came forth of the treasure to the Maghribi, who gave up his conjurations and fumigations and rose up and embraced him and saluted him. Then Judar made over to him the four hoarded talismans, and he took them and cried out to the slaves, who carried away the tent and brought the mules. So they mounted and returned to Fez-city, where the Moor fetched the saddle-bags and brought forth dish after dish of meat, till the tray was full, and said, “O my brother, O Judar, eat!” So he ate till he was satisfied, when the Moor emptied what remained of the meats and other dishes and returned the empty platters to the saddle-bags. Then quoth he, “O Judar, thou hast left home and native land on our account and thou hast accomplished our dearest desire; wherefore thou hast a right to require a reward of us. Ask, therefore, what thou wilt, it is Almighty Allah who giveth unto thee by our

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<sup>1</sup> These retorts of Judar are exactly what a sharp Egyptian Fellah would say on such occasions.

<sup>2</sup> Arab, “*Salámát*,” plur. of *Salám*, a favourite Egyptian welcome.

means.<sup>1</sup> Ask thy will and be not ashamed, for thou art deserving." "O my lord," quoth Judar, "I ask first of Allah the Most High and then of thee, that thou give me yonder saddle-bags." So the Maghribi called for them and gave them to him saying, "Take them, for they are thy due; and, if thou hadst asked of me aught else instead, I had given it to thee. Eat from them, thou and thy family; but, my poor fellow, these will not profit thee, save by way of provision, and thou hast wearied thyself with us and we promised to send thee home rejoicing. So we will join to these other saddle-bags, full of gold and gems, and forward thee back to thy native land, where thou shalt become a gentleman and a merchant and clothe thyself and thy family; nor shalt thou want ready money for thine expenditure. And know that the manner of using our gift is on this wise. Put thy hand therein and say:—O servant of these saddle-bags, I conjure thee by the virtue of the Mighty Names which have power over thee, bring me such a dish! And he will bring thee whatsoever thou askest, though thou shouldst call for a thousand different dishes a day." So saying, he filled him a second pair of saddle-bags half with gold and half with gems and precious stones; and, sending for a slave and a mule, said to him, "Mount this mule, and the slave shall go before thee and show thee the way, till thou come to the door of thy house, where do thou take the two pair of saddle-bags and give him the mule, that he may bring it back. But admit none into thy secret; and so we commend thee to Allah!" "May the Almighty increase thy good!" replied Judar and, laying the two pairs of saddle-bags on the mule's back, mounted and set forth. The slave went on before him and the mule followed the man all that day and night, and on the morrow Judar entered Cairo by the Gate of Victory,<sup>2</sup> where he saw his mother seated, saying, "Alms, for the love of Allah!" At this sight he well-nigh lost

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<sup>1</sup> This sentence expresses a Moslem idea which greatly puzzles strangers. Arabic has no equivalent of our "Thank you" (Kassara 'llah Khayr-ak being a mere blessing—Allah increase thy weal!), nor can Al-Islam express gratitude save by a periphrase. The Moslem acknowledges a favour by blessing the donor and by wishing him increase of prosperity: "May thy shadow never be less!" means, Mayest thou always extend to me thy shelter and protection. I have noticed this before, but it merits repetition. Strangers, and especially Englishmen, are very positive and very much mistaken upon a point which all who have to do with Egyptians and Arabs ought thoroughly to understand. Old dwellers in the East know that the theory of ingratitude in no way interferes with the sense of gratitude innate in man (and beast) and that the "lively sense of favours to come," is as quick in Orient-land as in Europe.

<sup>2</sup> Outside this noble gate, the Bab al-Nasr, there is a great cemetery, wherein, by the by, lies Burckhardt, my predecessor as a Hájj to Mecca and Al-Medinah. Hence many beggars are always found squatting in its neighbourhood.

his wits and, alighting, threw himself upon her : and when she saw him she wept. Then he mounted her on the mule and walked by her stirrup,<sup>1</sup> till they came to the house, where he set her down and, taking the saddle-bags, left the she-mule to the slave, who led her away and returned with her to his master, for that both slave and mule were devils. As for Judar, it was grievous to him that his mother should beg ; so, when they were in the house, he asked her, " O my mother, are my brothers well ? " and she answered, " They are both well. " Quoth he, " Why dost thou beg by the wayside ? " Quoth she, " Because I am hungry, O my son ; " and he, " Before I went away, I gave thee an hundred dinars one day, the like the next, and a thousand on the day of my departure. " " O my son, they cheated me and took the money from me, saying :—We will buy goods with it. Then they drove me away, and I fell to begging by the wayside, for stress of hunger. " " O my mother, no harm shall befall thee, now I am come ; so have no concern, for these saddle-bags are full of gold and gems, and good aboundeth with me. " " Verily, thou art blessed, O my son ! Allah accept of thee and increase thee of His bounties ! Go, O my son, fetch us some victual, for I slept not last night for excess of hunger, having gone to bed supperless. " " Welcome to thee, O my mother ! Call for what thou wilt to eat, and I will set it before thee this moment ; for I have no occasion to buy from the market, nor need I any to cook. " " O my son, I see naught with thee. " " I have with me in these saddle-bags all manner of meats. " " O my son, whatever is ready will serve to stay hunger. " " True, when there is no choice, men are content with the smallest thing ; but when there is plenty, they like to eat what is good : and I have abundance ; so call for what thou hast a mind to. " " O my son, give me some hot bread and a slice of cheese. " " O my mother, this befitteth not thy condition. " " Then give me to eat of that which besitteth my case, for thou knowest it. " " O my mother," rejoined he, " what suit thine estate are browned meat and roast chicken and peppered rice, and it becometh thy rank to eat of sausages and stuffed cucumbers and stuffed lamb and stuffed ribs of mutton and vermicelli with broken almonds and nuts and honey and sugar and fritters and almond cakes. " But she thought he was laughing at her and making mock of her ; so she said to him, " Yauh ! " " Yauh !<sup>2</sup> what is come to thee ?

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<sup>1</sup> Friends sometimes walk alongside the rider holding the stirrup in sign of affection and respect, especially to the returning pilgrim.

<sup>2</sup> Equivalent to our *Alas* ! It is woman's word never used by men ; and foreigners must be most careful of this distinction under pain of incurring some-

Dost thou dream or art thou daft?" Asked he, "Why deemest thou that I am mad?" and she answered, "Because thou namest to me all manner rich dishes. Who can avail unto their price, and who knoweth how to dress them?" Quoth he, "By my life! thou shalt eat of all that I have named to thee, and that at once;" and quoth she, "I see nothing;" and he, "Bring me the saddle-bags." So she fetched them and feeling them, found them empty. However, she laid them before him and he thrust in his hand and pulled out dish after dish, till he had set before her all he had named. Whereupon asked she, "O my son, the saddle-bags are small and moreover they are empty; yet hast thou taken thereout all these dishes. Where then were they all?" and he answered, "O my mother, know that these saddle-bags, which the Moor gave me, are enchanted and they have a servant whom, if one desire aught, he hath but to adjure by the Names which command him, saying, "O servant of these saddle-bags, bring me such a dish! and he will bring it." Quoth his mother, "And may I put out my hand and ask of him?" Quoth he, "Do so." So she stretched out her hand and said, "O servant of the saddle-bags, by the virtue of the Names which command thee, bring me stuffed ribs." Then she thrust in her hand and found a dish containing delicate stuffed ribs of lamb. So she took it out, and called for bread and what else she had a mind to: after which Judar said to her, "O my mother, when thou hast made an end of eating, empty what is left of the food into dishes other than these, and restore the empty platters to the saddle-bags carefully." So she arose and laid them up in a safe place. "And look, O mother mine, that thou keep this secret," added he; "and whenever thou hast a mind to aught, take it forth of the saddle-bags and give alms and feed my brothers, whether I be present or absent." Then he fell to eating with her, and behold, while they were thus occupied, in came his two brothers, whom a son of the quarter<sup>1</sup> had apprised of his return, saying, "Your brother is come back, riding on a she-mule, with a slave before him, and wearing a dress that hath not its like." So they said to each other, "Would to Heaven we had not evilly entreated our mother! There is no hope but that she will surely tell him how we did by her, and then, oh our disgrace with him!" But one of the twain said, "Our mother is soft-hearted, and if she tell him, our brother is yet tenderer over us than she; and, given we

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thing worse than ridicule. I remember an officer in the Bombay Army who, having learned Hindostani from women, always spoke of himself in the feminine and hugely scandalised the Sepoys.

<sup>1</sup> *i.e.* a neighbour. The "quarters" of a town in the East are often on the worst of terms. See *Pilgrimage*, iii. 95.



excuse ourselves to him, he will accept our excuse." So they went in to him and he rose to them and saluting them with the friendliest salutation, bade them sit down and eat. So they ate till they were satisfied, for they were weak with hunger; after which Judar said to them, "O my brothers, take what is left and distribute it to the poor and needy." "O brother," replied they, "let us keep it to sup withal." But he answered, "When supper-time cometh, ye shall have more than this." So they took the rest of the victual and going out, gave it to every poor man who passed by them, saying, "Take and eat," till nothing was left. Then they brought back the dishes and Judar said to his mother, "Put them in the saddle-bags."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Sixteenth Night,**

She continued, It hath reached me, O auspicious King, that Judar, when his brethren had finished their under-meal, said to his mother, "Put back the platters in the saddle-bags." And when it was even-tide, he entered the saloon and took forth of the saddle-bags a table of forty dishes; after which he went up to the upper room and, sitting down between his brothers, said to his mother, "Bring the supper."<sup>1</sup> So she went down to the saloon and, finding there the dishes ready, laid the tray and served up the forty dishes, one after other. Then they ate the evening meal, and when they had done, Judar said to his brothers, "Take and feed the poor and needy." Accordingly they took what was left and gave alms thereof, and presently he brought forth to them sweetmeats, whereof they ate, and what was left he bade them give to the neighbours. On the morrow, they brake their fast after the same fashion, and thus they fared ten days, at the end of which time quoth Sálím to Sálím, "How cometh it that our brother setteth before us a banquet in the morning, a banquet at noon, and a banquet at sundown, besides sweetmeats late at night, and all that is left he giveth to the poor? Verily, this is the fashion of Sultans. Yet we never see him buy aught, and he hath neither kitchener nor kitchen, nor doth he light a fire. Whence hath he this great plenty? Hast thou not a mind to discover the cause of all this?" Quoth Sálím, "By Allah, I know not: but

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<sup>1</sup> In the patriarchal stage of society the mother waits upon her adult sons. Even in Dalmatia I found, in many old-fashioned houses, the ladies of the family waiting on the guests. Very pleasant, but somewhat startling at first.

knowest thou any who will tell us the truth of the case?" Quoth Sálím, "None will tell us save our mother." So they laid a plot and repairing to their mother one day, in their brother's absence, said to her, "O our mother, we are hungry." Replied she, "Rejoice, for ye shall presently be satisfied;" and going into the saloon, sought of the servant of the saddle-bags hot meats, which she took out and set before her sons. "O our mother," cried they, "this meat is hot; yet hast thou not cooked, neither kindled a fire." Quoth she, "It cometh from the saddle-bags;" and quoth they, "What manner of things be these saddle-bags?" She answered, "They are enchanted, and the required is produced by the charm:" she then told her sons their virtue, enjoining them to secrecy. Said they, "The secret shall be kept, O our mother; but teach us the manner of this." So she taught them the fashion thereof and they fell to putting their hands into the saddle-bags and taking forth whatever they had a mind to. But Judar knew naught of this. Then quoth Sálím privily to Sálím, "O my brother, how long shall we abide with Judar servant-wise and eat of his alms? Shall we not contrive to get the saddle-bags from him and make off with them?" "And how shall we make shift to do this?" "We will sell him to the galleys." "How shall we do that?" "We two will go to the Rais, the Chief Captain of the Sea of Suez and bid him to an entertainment with two of his company. What I say to Judar do thou confirm, and at the end of the night I will show thee what I will do." So they agreed upon the sale of their brother, and going to the Captain's quarters said to him, "O Rais, we have come to thee on an errand that will please thee." "Good," answered he; and they continued, "We two are brethren, and we have a third brother, a vile fellow and good-for-nothing. When our father died, he left us some money, which we shared amongst us, and he took his part of the inheritance and wasted it in frowardness and debauchery, till he was reduced to poverty, when he came upon us and cited us before the magistrates, avouching that we had taken his good and that of his father, and we disputed the matter before the judges and lost the money. Then he waited awhile and attacked us a second time, until he brought us to beggary; nor will he desist from us, and we are utterly weary of him; wherefore we would have thee buy him of us." Quoth the Captain, "Can ye cast about with him and bring him to me here? If so, I will pack him off to sea forthright." Quoth they, "We cannot manage to bring him here; but be thou our guest this night and bring with thee two of thy men, not one more; and when he is asleep, we will aid one another to fall upon him, we five, and seize and gag him. Then shalt thou carry him forth the

house, under cover of the night, and after do thou with him as thou wilt." Rejoined the Captain, "With all my heart! Will ye sell him for forty dinars?" and they, "Yes, come after nightfall to such a street, by such a mosque, and thou shalt find one of us awaiting thee." And he replied, "Now be off." Then they repaired to Judar and waited awhile, after which Sálím went up to him and kissed his hand. Quoth Judar, "What ails thee, O my brother?" And he made answer, saying, "Know that I have a friend, who hath many a time bidden me to his house in thine absence and hath ever hospitably entreated me, and I owe him a thousand kindnesses, as my brother here wotteth. I met him to-day and he invited me to his house, but I said to him:—I cannot leave my brother Judar. Quoth he, Bring him with thee; and quoth I:—He will not consent to that: but if ye will be my guests, thou and thy brothers<sup>1</sup> \* \* \* \* (for his brothers were sitting with him): and I invited them thinking that they would refuse. But he accepted my invitation for all of them, saying, Look for me at the gate of the little mosque,<sup>2</sup> and I will come to thee, I and my brothers. And now I fear they will come and am ashamed before thee. So wilt thou hearten my heart and entertain them this night, for thy good is abundant, O my brother? Or if thou consent not, give me leave to take them into the neighbours' houses." Replied Judar, "Why shouldst thou carry them into the neighbours' houses? Is our house then so strait or have we not wherewith to give them supper? Shame on thee to consult me! Thou hast but to call for what thou needest and have rich viands and sweetmeats and to spare. Whenever thou bringest home folk in my absence, ask thy mother, and she will set before thee victual more than enough. Go and fetch them; blessings have descended upon us through such guests." So Sálím kissed his hand and going forth, sat at the gate of the little mosque till after sundown, when the Captain and his men came up to him, and he carried them to the house. When Judar saw them he bade them welcome and seated them and made friends of them, knowing not what the future had in store for him at their hands. Then he called to his mother for supper, and she fell to taking dishes out of the saddle-bags, whilst he said, "Bring such and such meats," till she had set forty different dishes before them. They ate their sufficiency and the tray was taken away, the sailors thinking the while that this liberal entertainment came from Sálím. When a third part of the

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<sup>1</sup> Here the apodosis would be "We can all sup together."

<sup>2</sup> Arab. "Záwiyah" (= oratory), which is to a Masjid what a chapel is to a church.

night was past, Judar set sweetmeats before them and Sálím served them, whilst his two brothers sat with the guests, till they sought to sleep. Accordingly Judar lay down and the others with him, who waited till he was asleep, when they fell upon him together, and gagging and pinioning him, before he was awake, carried him forth of the house,<sup>1</sup> under cover of the night,——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### *Now when it was the Six Hundred and Seventeenth Night,*

She said, It hath reached me, O auspicious King, that they seized Judar and carrying him forth of the house under cover of the night, at once packed him off to Suez, where they shackled him and set him to work as a galley-slave ; and he ceased not to serve thus in silence a whole year.<sup>2</sup> So far concerning Judar ; but as for his brothers, they went in next morning to his mother and said to her, “O our mother, our brother Judar is not awake.” Said she, “Do ye wake him.” Asked they, “Where lieth he?” and she answered, “With the guests.” They rejoined, “Haply he went away with them whilst we slept, O mother. It would seem that he had tasted of strangerhood and yearned to get at hidden hoards ; for we heard him at talk with the Moors, and they said to him, We will take thee with us and open the treasure to thee.” She enquired, “Hath he then been in company with Moors?” and they replied, saying, “Were they not our guests yester-night?” And she, “Most like he hath gone with them, but Allah will direct him on the right way ; for there is a blessing upon him and he will surely come back with great good.” But she wept, for it was grievous to her to be parted from her son. Then said they to her, “O accursed woman, dost thou love Judar with all this love, whilst as for us, whether we be absent or present, thou neither joyest in us nor sorrowest for us? Are we not thy sons, even as Judar is thy son?” She said, “Ye are indeed my sons : but ye are reprobates who deserve no favour of me, for since your father’s death I have never seen any good in you ; whilst as for Judar, I have had abundant good of him and he hath heartened my heart and entreated me with honour ; wherefore it behoveth me to weep for him, because of his kindness to me and

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<sup>1</sup> Arab. “Kasr,” prop. a palace : so the Tuscan peasant speaks of his “palazzo.”

<sup>2</sup> This sale of a free-born Moslem was mere felony. But many centuries later Englishmen used to be sold and sent to the plantations in America.



to you." When they heard this, they abused her and beat her ; after which they sought for the saddle-bags, till they found the two pairs and took the enchanted one and all the gold from one pouch and jewels from the other of the unenchanted, saying, "This was our father's good." Said their mother, "Not so, by Allah ! it belongeth to your brother Judar, who brought it from the land of the Magharibah." Said they, "Thou liest ; it was our father's property ; and we will dispose of it as we please." Then they divided the gold and jewels ; but a brabble arose between them concerning the enchanted saddle-bags, Sálím saying, "I will have them ;" and Salím saying, "I will take them ;" and they came to high words. Then said she, "O my sons, ye have divided the gold and the jewels, but this may not be divided, nor can its value be made up in money ; and if it be cut in twain, its spell will be voided ; so leave it with me and I will give you to eat from it at all times and be content to take a morsel with you. If ye allow me aught to clothe me, 'twill be of your bounty, and each of you shall traffic with the folk for himself. Ye are my sons and I am your mother ; wherefore let us abide as we are, lest your brother come back and we be disgraced." But they accepted not her words and passed the night, wrangling with each other. Now it chanced that a Janissary<sup>1</sup> of the King's guards was a guest in the house adjoining Judar's and heard them through the open window. So he looked out and listening, heard all the angry words that passed between them and saw the division of the spoil. Next morning he presented himself before the King of Egypt, whose name was Shams al-Daulah,<sup>2</sup> and told him all he had heard, whereupon he sent for Judar's brothers and put them to the question, till they confessed ; and he took the two pairs of saddle-bags from them and clapped them in prison, appointing a sufficient daily allowance to their mother. Now as regards Judar, he abode a whole year in service at Suez, till one day, being in a ship bound on a voyage over the sea, a wind arose against them and cast the vessel upon a rock projecting from a mountain, where she broke up and all on board were drowned and none gat ashore save Judar. As soon as he landed he fared on inland, till he reached an encampment of Badawin, who questioned him of his case, and he told them he

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<sup>1</sup> Arab. "Kawwás," lit. an archer, suggesting *les archers de la Sainte Hermandade*. In former days it denoted a sergeant, an apparitor, an officer who executed magisterial orders. In modern Egypt he became a policeman (Pilgrimage i. 29). As "Cavass" he appears in gorgeous uniform and sword, an orderly attached to public offices and Consulates.

<sup>2</sup> A purely imaginary King.

had been a sailor.<sup>1</sup> Now there was in camp a merchant, a native of Jiddah, who took pity on him and said to him, "Wilt thou take service with me, O Egyptian, and I will clothe thee and carry thee with me to Jiddah?" so Judar took service with him and accompanied him to Jiddah, where he showed him much favour. After a while his master the merchant set out on a pilgrimage to Meccah, taking Judar with him, and when they reached the city, the Cairene repaired to the Haram temple, to circumambulate the Ka'abah. As he was making the prescribed circuits,<sup>2</sup> he suddenly saw his friend Abd al-Samad the Moor doing the like;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Eighteenth Night,**

She said, It hath reached me, O auspicious King, that Judar, as he was making the circuits, suddenly saw his friend Abd al-Samad also circumambulating; and when the Maghribi caught sight of him, he saluted him and asked him of his state; whereupon Judar wept and told him all that had befallen him. So the Moor carried him to his lodging and entreated him with honour, clothing him in a dress of which the like was not, and saying to him, "Thou hast seen the end of thine ills, O Judar." Then he drew out for him a geomantic figure, which showed what had befallen Sálím and Salím and said to Judar, "Such and such things have befallen thy brothers and they are now in the King of Egypt's prison; but thou art right welcome to abide with me and accomplish thine ordinances of pilgrimage and all shall be well." Replied Judar, "O my lord, let me go and take leave of the merchant with whom I am and after I will come back to thee." "Dost thou owe money?" asked the Moor, and he answered "No." Said Abd al-Samad, "Go thou and take leave of him and come back forthright, for bread hath claims of its own from the ingenuous." So Judar returned to the merchant and bade him farewell, saying, "I have fallen in with my brother."<sup>3</sup> "Go bring him here," said the merchant, "and we will make him an

<sup>1</sup> The Bresl. Edit. (ix. 370) here and elsewhere uses the word "Nútiyá" = Nautá, for the common Bahríyah or Malláh.

<sup>2</sup> Arab. "Tawáf," the name given to the sets (Ashwát) of seven circuits with the left shoulder presented to the Holy House; that is walking "widdershins" or "against the sun" ("with the sun" being like the movement of a watch). For the requisites of this rite see Pilgrimage iii. 234.

<sup>3</sup> Arab. "Akh;" brother has a wide signification amongst Moslems and may be used to and of any of the Saving Faith.

entertainment." But Judar answered, saying, "He hath no need of that ; for he is a man of wealth and hath many servants." Then the merchant gave Judar twenty dinars, saying, "Acquit me of responsibility ;"<sup>1</sup> and he bade him adieu and went forth from him. Presently, he saw a poor man, so he gave him the twenty ducats and returned to the Moor, with whom he abode till they had accomplished the plirimage-rites when Abd al-Samad gave him the seal-ring, that he had taken from the treasure of Al-Shamardal, saying, "This ring will win thee thy wish, for it enchanteth and hath a servant, by name Al-Ra'ad al-Kásif ; so whatever thou hast a mind to of the wants of this world, rub this ring and its servant will appear and do all thou biddest him." Then he rubbed the ring before him, whereupon the Jinni appeared, saying, "Here am I, O my lord ! Ask what thou wilt and it shall be given thee. Hast thou a mind to people a ruined city or ruin a populous city ? to slay a king or to rout a host ?" "O Ra'ad," said Abd al-Samad, "this is become thy lord ; do thou serve him faithfully." Then he dismissed him and said to Judar, "Rub the ring and the servant will appear ; and do thou command him to do whatever thou desirest, for he will not gainsay thee. Now go to thine own country and take care of the ring, for by means of it thou wilt baffle thine enemies ; and be not ignorant of its puissance." "O my lord," quoth Judar, "with thy leave, I will set out homewards." Quoth the Maghribi, "Summon the Jinni and mount upon his back ; and if thou say to him :—Bring me to my native city this very day, he will not disobey thy commandment." So he took leave of Moor Abd al-Samad and rubbed the ring, whereupon Al-Ra'ad presented himself, saying, "Here am I ; ask and it shall be given to thee." Said Judar, "Carry me to Cairo this day ;" and he replied, "Thy will be done ;" and, taking him on his back, flew with him from noon till midnight, when he set him down in the courtyard of his mother's house and disappeared. Judar went in to his mother, who rose weeping, and greeted him fondly, and told him how the King had beaten his brothers and cast them into gaol and taken the two pairs of saddle-bags ; which when he heard, it was no light matter to him and he said to her, "Grieve not for the past ; I will show thee what I can do and bring my brothers hither forthright." So he rubbed the ring, whereupon its servant appeared, saying, "Here am I ! Ask and thou shalt have." Quoth Judar, "I bid thee bring me my two brothers from the prison of the King." So the Jinni sank into the

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<sup>1</sup> Said by the master when dismissing a servant, and meaning "I have not failed in my duty to thee !" The answer is, "Allah acquit thee thereof !"

earth and came not up but in the midst of the gaol where Sálím and Salím lay in piteous plight and sore sorrow for the plagues of prison,<sup>1</sup> so that they wished for death, and one of them said to the other, "By Allah, O my brother, affliction is longsome upon us! How long shall we abide in this prison? Death would be relief." As he spoke, behold, the earth clove in sunder and out came Al-Ra'ad, who took both up and plunged with them into the earth. They swooned away for excess of fear, and when they recovered, they found themselves in their mother's house and saw Judar seated by her side. Quoth he, "I salute you, O my brothers! you have cheered me by your presence." And they bowed their heads and burst into tears. Then said he, "Weep not, for it was Satan and covetousness that led you to do thus. How could you sell me? But I comfort myself with the thought of Joseph, whose brothers did with him even more than ye did with me, because they cast him into the pit."—— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Nineteenth Night,**

She continued, It hath reached me, O auspicious King, that Judar said to his brothers, "How could you do with me thus? But repent unto Allah and crave pardon of Him, and He will forgive you both, for He is the Most Forgiving, the Merciful. As for me, I pardon you and welcome you: no harm shall befall you. Then he comforted them and set their hearts at ease and related to them all he had suffered, till he fell in with Shaykh Abd al-Samad, and told them also of the seal-ring. They replied, "O our brother, forgive us this time; and, if we return to our old ways, do with us as thou willest." Quoth he, "No harm shall befall you; but tell me what the King did with you." Quoth they, "He beat us and threatened us with death and took the two pairs of saddle-bags from us." "Will he not care?"<sup>2</sup> said Judar, and rubbed the ring, whereupon Al-Ra'ad appeared. When his brothers saw him, they were affrighted and thought Judar would bid him slay them; so they fled to their mother, crying, "O our

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<sup>1</sup> A Moslem prison is like those of Europe a century ago; to think of it gives goose-skin. Easterns laugh at our idea of penitentiary and the Arabs of Bombay call it "*Al-Bistán*" (the Garden) because the court contains a few trees and shrubs. And with them a garden always suggests an idea of Paradise. There are indeed only two efficacious forms of punishment all the world over, corporal for the poor and fines for the rich, the latter being the severer form.

<sup>2</sup> *i.e.* he shall answer for this.



mother, we throw ourselves on thy generosity ; do thou intercede for us, O our mother !” And she said to them, “ O my sons, fear nothing !” Then said Judar to the servant, “ I command thee to bring me all that is in the King’s treasury of goods and such ; let nothing remain and fetch the two pairs of saddle-bags he took from my brothers.” “ I hear and I obey,” replied Al-Ra’ad ; and, disappearing, straightway gathered together all he found in the treasury and returned with the two pairs of saddle-bags and the deposits therein and laid them before Judar, saying, “ O my lord, I have left nothing in the treasury.” Judar gave the treasure to his mother bidding her keep it and laying the enchanted saddle-bags before him, said to the Jinni, “ I command thee to build me this night a lofty palace and overlay it with liquid gold and furnish it with magnificent furniture : and let not the day dawn, ere thou be quit of the whole work.” Replied he, “ Thy bidding shall be obeyed ;” and sank into the earth. Then Judar brought forth food and they ate and took their ease and lay down to sleep. Meanwhile, Al-Ra’ad summoned his attendant Jinn and bade them build the palace. So some of them fell to hewing stones and some to building, whilst others plastered and painted and furnished ; nor did the day dawn ere the ordinance of the palace was complete ; whereupon Al-Ra’ad came to Judar and said to him, “ O my lord, the palace is finished and in best order, an it please thee to come and look on it.” So Judar went forth with his mother and brothers and saw a palace, whose like there was not in the whole world ; and it confounded all minds with the goodness of its ordinance. Judar was delighted with it while he was passing along the highway and withal it had cost him nothing. Then he asked his mother, “ Say me, wilt thou take up thine abode in this palace ?” and she answered, “ I will, O my son,” and called down blessings upon him. Then he rubbed the ring and bade the Jinni fetch him forty handsome white handmaids and forty black damsels and as many Mamelukes and negro slaves. “ Thy will be done,” answered Al-Ra’ad and betaking himself, with forty of his attendant Jinns to Hind and Sind and Persia, snatched up every beautiful girl and boy they saw, till they had made up the required number. Moreover, he sent other fourscore, who fetched comely black girls, and forty others brought male chattels and carried them all to Judar’s house, which they filled. Then he showed them to Judar, who was pleased with them and said, “ Bring for each a dress of the finest.” “ Ready !” replied the servant. Then quoth he, “ Bring a dress for my mother and another for myself, and also for my brothers.” So the Jinni fetched all that was needed and clad the female slaves, saying to them, “ This is your mistress : kiss her hands and cross

her not, but serve her, white and black." The Mamelukes also dressed themselves and kissed Judar's hands; and he and his brothers arrayed themselves in the robes that the Jinni had brought them, and Judar became like unto a King and his brothers as Wazirs. Now his house was spacious; so he lodged Sálím and his slave-girls in one part thereof and Salím and his slave-girls in another, whilst he and his mother took up their abode in the new palace; and each in his own place was like a Sultan. So far concerning them; but as regards the King's Treasurer, thinking to take something from the treasury, he went in and found it altogether empty, even as saith the poet:—

'Twas as a hive of bees that greatly thrived; \* But, when the bee-swarm fled,  
'twas clean unhived.<sup>1</sup>

So he gave a great cry and fell down in a fit. When he came to himself, he left the door open and going in to King Shams al-Daulah, said to him, "O Commander of the Faithful,<sup>2</sup> I have to inform thee that the treasury hath become empty during the night." Quoth the King, "What hast thou done with my monies which were therein?" Quoth he, "By Allah, I have not done aught with them nor know I what is come of them; I visited the place yesterday and saw it full; but to-day when I went in, I found it clean empty, albeit the doors were locked, the walls were unpierced<sup>3</sup> and the bolts<sup>4</sup> are unbroken; nor hath a thief entered it." Asked the King, "Are the two pairs of saddle-bags gone?" "Yes," replied the Treasurer; whereupon the King's reason flew from his head——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

<sup>1</sup> A pun upon "Khaliyah" (bee-hive) and "Khaliyah" (empty). Khaliyah is properly a hive of bees with a honey-comb in the hollow of a tree-trunk, opposed to Kawwárah, hive made of clay or earth (Al-Hariri; Ass. of Tiflis). There are many other terms, for Arabs are curious about honey. Pilgrimage iii. 110.

<sup>2</sup> Lane (iii. 237) supposes by this title that the author referred his tale to the days of the Caliphate. "Commander of the Faithful" was, I have said, the style adopted by Omar in order to avoid the clumsiness of "Caliph" (successor) of the Caliph (Abu Bakr) of the Apostle of Allah.

<sup>3</sup> Eastern thieves count four modes of housebreaking; (1) picking out burnt bricks; (2) cutting through unbaked bricks; (3) wetting a mud wall and (4) boring through a wooden wall (Vikram and the Vampire, p. 172).

<sup>4</sup> Arab. "Zabbah," lit. a lizard (fem.) also a wooden lock, the only one used throughout Egypt. An illustration of its curious mechanism is given in Lane (M. E. Introduction).

**Now when it was the Six Hundred and Twentieth Night,**

She said, It hath reached me, O auspicious King, that when the Treasurer informed the King that all in the treasury had been plundered, including the two pairs of saddle-bags, the King's reason flew from his head and he rose to his feet, saying, "Go thou before me." Then he followed the Treasurer to the treasury and he found nothing there, whereat he was wroth with him; and he said to them, "O soldiers, know that my treasury hath been plundered during the night, and I know not who did this deed and dared thus to outrage me, without fear of me." Said they, "How so?" and he replied, "Ask the Treasurer." So they questioned him, and he answered, saying, "Yesterday I visited the treasury and it was full, but this morning when I entered it I found it empty, though the walls were unpierced and the doors unbroken." They all marvelled at this and could make the King no answer, when in came the Janissary, who had denounced Sálím and Salím, and said to Shams al-Daulah, "O King of the age, all this night I have not slept for that which I saw." And the King asked, "And what didst thou see?" "Know, O King of the age," answered the Kawwás, "that all night long I have been amusing myself with watching builders at work; and, when it was day, I saw a palace ready edified, whose like is not in the world. So I asked about it and was told that Judar had come back with great wealth and Mamelukes and slaves and that he had freed his two brothers from prison, and built this palace, wherein he is as a Sultan." Quoth the King, "Go, look in the prison." So they went thither and not finding Sálím and Salím, returned and told the King, who said, "It is plain now who be the thief; he who took Sálím and Salím out of prison it is who hath stolen my monies." Quoth the Wazir, "O my lord, and who is he?" and quoth the King, "Their brother Judar, and he hath taken the two pairs of saddle-bags; but, O Wazir, do thou send him an Emir with fifty men to seal up his goods and lay hands on him and his brothers and bring them to me, that I may hang them." And he was sore enraged and said, "Ho, off with the Emir at once, and fetch them, that I may put them to death." But the Wazir said to him, "Be thou merciful, for Allah is merciful and hasteth not to punish His servants when they sin against Him. Moreover, he who can build a palace in a single night, as these say, none in the world can vie with him; and verily I fear lest the Emir fall into difficulty for Judar. Have patience, therefore, whilst I devise some device of

getting at the truth of the case, and so shalt thou win thy wish, O King of the age." Quoth the King, "Counsel me how I shall do, O Wazir." And the Minister said, "Send him an Emir with an invitation; and I will make much of him for thee and make a show of love for him and ask of his estate; after which we will see. If we find him stout of heart, we will use sleight with him, and if weak of will, then do thou seize him and do with him thy desire." The King agreed to this and despatched one of his Emirs, Othman hight, to go and invite Judar and say to him, "The King biddeth thee to a banquet;" and the King said to him, "Return not except with him." Now this Othman was a fool, proud and conceited; so he went forth upon his errand, and when he came to the gate of Judar's palace, he saw before the door an Eunuch seated upon a chair of gold, who at his approach rose not, but sat as if none came near, though there were with the Emir fifty footmen. Now this Eunuch was none other than Al-Ra'ad al-Kasif, the servant of the ring, whom Judar had commanded to don the guise of an eunuch and sit at the palace-gate. So the Emir rode up to him and asked him, "O slave, where is thy lord?" whereto he answered, "In the palace;" but he stirred not from his leaning posture; whereupon the Emir Othman waxed wroth and said to him, "O pestilent slave, art thou not ashamed, when I speak to thee, to answer me, sprawling at thy length, like a gallows-bird?" Replied the Eunuch, "Off and multiply not words." Hardly had Othman heard this, when he was filled with rage and drawing his mace<sup>1</sup> would have smitten the Eunuch, knowing not that he was a devil; but Al-Ra'ad leapt upon him and taking the mace from him, dealt him four blows with it. Now when the fifty men saw their lord beaten, it was grievous to them; so they drew their swords and ran to slay the slave; but he said, "Do ye draw on us, O dogs?" and rose at them with the mace, and every one whom he smote, he broke his bones and drowned him in his blood. So they fell back before him and fled, whilst he followed them, beating them, till he had driven them far from the palace-gate; after which he returned and sat down on his chair at the door, caring for none.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> Arab. "Dabbús." The Eastern mace is well known to English collectors; it is always of metal, and mostly of steel, with a short handle like our facetiously called "life-preserver." The head is in various forms, the simplest a ball, smooth and round, or broken into sundry high and angular ridges like a melon, and in select weapons shaped like the head of some animal, bull, deer, etc. See Night dcxli.



**Now when it was the Six Hundred and Twenty-first Night,**

She said, It hath reached me, O auspicious King, that the Eunuch having put to flight the Emir Othman, the King's officer, and his men, till they were driven far from Judar's gate, returned and sat down on his chair at the door, caring for none. But as for the Emir and his company, they returned, discomfited and tunded, to King Shams al-Daulah, and Othman said, "O King of the age, when I came to the palace gate, I espied an Eunuch seated there in a chair of gold and he was passing proud, for when he saw me approach, he stretched himself at full length albeit he had been sitting in his chair and entreated me contumeliously, neither offered to rise to me. Thereupon I began to speak to him and he answered without stirring, whereat wrath gat hold of me and I drew the mace upon him, thinking to smite him. But he snatched it from me and beat me and my men therewith and overthrew us; so we fled from before him and could not prevail against him." At this, the King was wroth and said, "Let an hundred men go down to him." Accordingly, the hundred men went down to attack him; but he arose and fell upon them with the mace and ceased not smiting them till he had put them to the rout; when he regained his chair; upon which they returned to the King and told him what had passed, saying, "O King of the age, he beat us and we fled for fear of him." Then the King sent two hundred men against him, but these also he put to the rout, and Shams Al-Daulah said to his Minister, "I charge thee, O Wazir, take five hundred men and bring this Eunuch in haste, and with him his master Judar and his brothers." Replied the Wazir, "O King of the Age, I need no soldiers, but will go down to him alone and unarmed." "Go," quoth the King, "and do as thou seest suitable." So the Wazir laid down his arms and donning a white habit,<sup>1</sup> took a rosary in his hand and set out afoot alone and unattended. When he came to Judar's gate, he saw the slave sitting there; so he went up to

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<sup>1</sup> The red habit is a sign of wrath and vengeance, and the Persian Kings like Fath Ali Shah used to wear it when about to order some horrid punishment, such as the "Shakk;" in this a man was hung up by his heels and cut in two downwards to the neck, when a turn of the chopper left that untouched. White robes denoted peace and mercy as well as joy. The "white" and "black" have been explained. A "white death" is quiet and natural, with forgiveness of sins; a "black death" is violent and dreadful, as by strangulation; a "green death" is robing in rags and patches like a dervish; and a "red death" is by war or bloodshed (A. P. ii, 670). Among the mystics the latter is the resistance of man to his passions.

him and seating himself by his side courteously, said to him, "Peace be with thee!" whereto he replied, "And on thee be peace, O mortal! What wilt thou?" When the Wazir heard him say "O mortal," he knew him to be of the Jinn and quaked for fear; then he asked him, "O my lord, tell me, is thy master Judar here?" Answered the Eunuch, "Yes, he is in the palace." Quoth the Minister, "O my lord, go thou to him and say to him:—King Shams al-Daulah saluteth thee and biddeth thee honour his dwelling with thy presence and eat of a banquet he hath made for thee." Quoth the Eunuch, "Tarry thou here, whilst I consult him." So the Wazir stood in a respectful attitude, whilst the Marid went up to the palace and said to Judar, "Know, O my lord, that the King sent to thee an Emir and fifty men, and I beat them and drove them away. Then he sent an hundred men and I beat them also; then two hundred, and these also I put to the rout. And now he hath sent thee his Wazir unarmed, bidding thee visit him and eat of his banquet. What sayst thou?" Said Judar, "Go, bring the Wazir hither." So the Marid went down and said to him, "O Wazir, come speak with my lord." "On my head be it," replied he and going in to Judar, found him seated, in greater state than the King, upon a carpet, whose like the King could not spread, and was dazed and amazed at the goodness of the palace and its decoration and appointments, which made him seem as he were a beggar in comparison. So he kissed the ground before Judar and called down blessings on him; and Judar said to him, "What is thy business, O Wazir?" Replied he, "O my lord, thy friend King Shams al-Daulah saluteth thee with the salam and longeth to look upon thy face; wherefore he hath made thee an entertainment. So say, wilt thou heal his heart and eat of his banquet?" Quoth Judar, "If he be indeed my friend, salute him and bid him come to me." "On my head be it," quoth the Minister. Then Judar bringing out the ring rubbed it and bade the Jinns fetch him a dress of the best, which he gave to the Wazir, saying, "Don this dress and go tell the King what I say." The Wazir donned the dress, the like whereof he had never donned, and returning to the King told him what had passed and praised the palace and that which was therein, saying, "Judar biddeth thee to him." So the King called out, "Up, ye men; mount your horses and bring me my steed, that we may go to Judar!" Then he and his suite rode off for the Cairene palace. Meanwhile Judar summoned the Marid and said to him, "It is my will that thou bring me some of the Ifrits at thy command in the guise of guards and station them in the open square before the palace, that the King may see them and be awed by them; so shall

his heart tremble and he shall know that my power and majesty be greater than his." Thereupon Al-Ra'ad brought him two hundred Ifrits of great stature and strength, in the guise of guards, magnificently armed and equipped, and when the King came and saw these tall burly fellows his heart feared them. Then he entered the palace, and found Judar sitting in such state as nor King nor Sultan could even. So he saluted him and made his obeisance to him; yet Judar rose not to him nor did him honour nor said "Be seated," but left him standing,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Six Hundred and Twenty-second Night,

She said, It hath reached me, O auspicious King, that when the King entered, Judar rose not to him, nor did him honour nor even said "Be seated!" but left him standing,<sup>1</sup> so that fear entered into him and he could neither sit nor go away and said to himself, "If he feared me, he would not leave me thus unheeded; peradventure he will do me a mischief, because of that which I did with his brothers." Then said Judar, "O King of the age, it beseemeth not the like of thee to wrong the folk and take away their good." Replied the King, "O my lord, deign excuse me, for greed impelled me to this and fate was thereby fulfilled; and, were there no offending, there would be no forgiving." And he went on to excuse himself for the past and pray to him for pardon and indulgence till he recited amongst other things this poetry:—

O thou of generous seed and true nobility, \* Reproach me not for that which came from me to thee :  
We pardon thee an thou have wrought us any wrong \* And if I wrought thee wrong I pray thee pardon me !

And he ceased not to humble himself before him, till he said, "Allah pardon thee!" and bade him be seated. So he sat down and Judar invested him with garments of pardon and immunity and ordered his brothers spread the table. When they had eaten, he clad the whole of the King's company in robes of honour and gave them largesse; after which he bade the King depart. So he went forth and thereafter came every day to visit Judar and held not his Divan save in his house: wherefore friendship and familiarity waxed

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<sup>1</sup> This in the East is the way "*pour se faire valoir*"; whilst Europeans would hold it a mere "bit of impudence," aping dignity.

great between them, and they abode thus awhile, till one day the King, being alone with his Minister, said to him, "O Wazir, I fear lest Judar slay me and take the kingdom away from me." Replied the Wazir, "O King of the Age, as for his taking the kingdom from thee, have no fear of that, for Judar's estate is greater than that of the King, and to take the kingdom would be a lowering of his dignity; but, if thou fear that he kill thee, thou hast a daughter: give her to him to wife and thou and he will be of one condition." Quoth the King, "O Wazir, be thou intermediary between us and him;" and quoth the Minister, "Do thou invite him to an entertainment and pass the night with him in one of thy saloons. Then bid thy daughter don her richest dress and ornaments and pass by the door of the saloon. When he seeth her, he will assuredly fall in love with her, and when we know this, I will turn to him and tell him that she is thy daughter and engage him in converse and lead him on, so that thou shalt seem to know nothing of the matter, till he ask her of thee to wife. When thou has married him to the Princess, thou and he will be as one thing and thou wilt be safe from him; and if he die, thou wilt inherit all he hath, both great and small." Replied the King, "Thou sayest sooth, O my Wazir," and made a banquet and invited thereto Judar who came to the Sultan's palace and they sat in the saloon in great good cheer till the end of the day. Now the King had commanded his wife to array the maiden in her richest raiment and ornaments and carry her by the door of the saloon. She did as he told her, and when Judar saw the Princess, who had not her match for beauty and grace, he looked fixedly at her and said, "Ah!" and his limbs were loosened; for love and longing and pine and passion were sore upon him; fondness and transport gat hold upon him and he turned wan and pale. Quoth the Wazir, "May no harm befall thee, O my lord! Why do I see thee change colour and in suffering?" Asked Judar, "O Wazir, whose daughter is this damsel? Verily she hath enthralled me and ravished my reason." Replied the Wazir, "She is the daughter of thy friend the King; and if she please thee, I will speak to him that he marry thee to her." Quoth Judar, "Do so, O Wazir, and as I live, I will bestow on thee what thou wilt and we will give the King whatsoever he shall ask to her dowry; and we will become friends and kinsfolk." Quoth the Minister, "It shall go hard but thy desire be accomplished." Then he turned to the King and said in his ear, "O King of the Age, thy friend Judar seeketh alliance with thee and will have me ask of thee for him the hand of thy daughter, the Princess Asiyah; so disappoint me not, but accept my intercession, and what dowry soever thou askest he



will give thee." Said the King, "The dowry I have already received, and as for the girl, she is his handmaid: I give her to him to wife and he will do me honour by accepting her."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Twenty-third Night,**

She said, It hath reached me, O auspicious King, that when the Wazir whispered the King, "Judar seeketh alliance with thee by taking thy daughter to wife," the other replied, "The dowry I have already received, and the girl is his handmaid: he will do me honour by accepting her." So they spent the rest of that night together and on the morrow the King held a court, to which he summoned great and small, together with the Shaykh al-Islam.<sup>1</sup> Then Judar demanded the Princess in marriage and the King said, "The dowry I have received." Thereupon they drew up the marriage-contract and Judar sent for the saddle-bags containing the jewels and gave them to the King as settlement upon his daughter. The drums beat and the pipes sounded and they held high festival, whilst Judar married the girl. Thenceforward he and the King were as one flesh and they abode thus for many days, till Shams al-Daulah died, whereupon the troops proclaimed Judar Sultan, and he refused; but they importuned him till he consented, and they made him King in his father-in-law's stead. Then he bade build a cathedral-mosque over the late King's tomb in the Bundukáníyah<sup>2</sup> quarter and endowed it. Now the quarter of Judar's house was called Yamáníyah; but, when he became Sultan he built therein a congregational mosque and other buildings, wherefore the quarter was named after him and was called the Judariyah<sup>3</sup> quarter. Moreover, he made his brother Sálím his Wazir of the right and his brother Salím his Wazir of the left hand; and thus they abode a year and no more; for, at the end of that time, Sálím said to Salím,

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<sup>1</sup> The Chief Mufti or Doctor of the Law, an appointment first made by the Osmanli Mohammed II., when he captured Constantinople in A.D. 1453. Before that time the functions were discharged by the Kázi al-Kuzát (Kazi-in-Chief), the Chancellor.

<sup>2</sup> So called because here lived the makers of crossbows (Arab. Bunduk, now meaning a fire-piece, musket, etc.). It is the modern district about the well-known Khan al-Hamzawi.

<sup>3</sup> Pronounced "Goodareeyah," and so called after one of the troops of the Fatimite Caliphs. The name "Yamáníyah" is probably due to the story-teller's inventiveness.

"O my brother, how long is this state to last? Shall we pass our whole lives in slavery to our brother Judar? We shall never enjoy luck or lordship whilst he lives," adding, "so how shall we do to kill him and take the ring and the saddle-bags?" Replied Salím, "Thou art craftier than I; do thou devise a device, whereby we may kill him." "If I effect this," asked Salím, "wilt thou agree that I be Sultan and keep the ring and that thou be my right-hand Wazir and have the saddle-bags?" Salím answered, "I consent to this;" and they agreed to slay Judar their brother for love of the world and of dominion. So they laid a snare for Judar and said to him, "O our brother, verily we have a mind to glory in thee and would fain have thee enter our houses and eat of our entertainment and solace our hearts." Replied Judar, "So be it; in whose house shall the banquet be?" "In mine," said Salím, "and after thou hast eaten of my victual, thou shalt be the guest of my brother." Said Judar, "'Tis well," and went with him to his house, where he set before him poisoned food, of which when he had eaten, his flesh rotted from his bones and he died.<sup>1</sup> Then Salím came up to him and would have drawn the ring from his finger, but it resisted him; so he cut off the finger with a knife. Then he rubbed the ring and the Marid presented himself, saying, "Here am I! Ask what thou wilt." Quoth Salím, "Take my brother Salím and put him to death and carry forth the two bodies, the poisoned and the slaughtered, and cast them down before the troops." So the Marid took Salím and slew him; then, carrying the two corpses forth, he cast them down before the chief officers of the army, who were sitting at table in the parlour of the house. When they saw Judar and Salím slain, they raised their hands from the food and fear gat hold of them and they said to the Marid, "Who hath dealt thus with the Sultan and the Wazir?" Replied the Jinni, "Their brother Salím." And behold, Salím came up to them and said, "O soldiers, eat and make merry, for Judar is dead and I have taken to me the seal-ring, whereof the Marid before you is the servant; and I bade him slay my brother Salím lest he dispute the kingdom with me, for he was a traitor and I feared lest he should betray me. So now I am become Sultan over you; will ye accept of me? If not, I will rub the ring and

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<sup>1</sup> I have noted that as a rule in *The Nights* poetical justice is administered with much rigour and exactitude. Here, however, the tale-teller allows the good brother to be slain by the two wicked brothers as he permitted the false queens to escape the sword of Kamar al-Zaman. But Judar with all his goodness proved himself an arrant softy and was no match for two atrocious villains; and there may be overmuch of forgiveness as of every other good thing.

bid the Marid slay you all, great and small."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Twenty-fourth Night,**

She said, It hath reached me, O auspicious King, that when Sálím said to the officers, "Will ye accept me as your Sultan, otherwise I will rub the ring and the Marid shall slay you all, great and small?" they replied, "We accept thee to King and Sultan." Then he bade bury his brother and summoned the Divan; and some of the folk followed the funeral, while others forewent him in state procession to the audience-hall of the palace, where he sat down on the throne and they did homage to him as King; after which he said, "It is my will to marry my brother Judar's wife." Quoth they, "Wait till the days of widowhood are accomplished."<sup>1</sup> Quoth he, "I know not days of widowhood nor aught else. As my head liveth, I needs must wed her this very night." So they drew up the marriage-contract and sent to tell the Princess Asiyah, who replied, "Bid him enter." Accordingly, he went in to her and she received him with a show of joy and welcome; but by and by she gave him poison in water and made an end of him. Then she took the ring and broke it, that none might possess it thenceforward, and tore up the saddle-bags; after which she sent to the Shaykh al-Islam and other great Officers of state, telling them what had passed and saying to them, "Choose ye out a King to rule over you." And this is all that hath come down to us of the Story of Judar and his Brethren.<sup>2</sup> But I have also heard, O King, a tale called the

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<sup>1</sup> In such case the "'iddah" would be four months and ten days.

<sup>2</sup> Not quite true. Weil's German version, from a MS. in the Ducal Library of Saxe-Gotha, gives the "Story of Judar, of Cairo and Mahmud of Tunis" in a very different form. It has been pleasantly "translated (from the German) and edited" by Mr. W. F. Kirby, of the British Museum, under the title of "The New Arabian Nights" (London: W. Swan Sonnenschein and Co.), and the author kindly sent me a copy. "New Arabian Nights" seem now to have become a fashionable title applied without any signification: such at least is the pleasant collection of Nineteenth Century Novelettes, published under that designation by Mr. Robert Louis Stevenson (Chatto and Windus, Piccadilly, 1884).

*HISTORY OF GHARIB AND HIS BROTHER AJIB.*<sup>1</sup>

THERE was once in olden time a King of might, Kundamir hight, who had been a brave and doughty man of war, a Kahramán<sup>2</sup> in his day, but was grown passing old and decrepit. Now it pleased Allah to vouchsafe him, in his extreme senility, a son, whom he named Ajíb<sup>3</sup>—the Wonderful—because of his beauty and loveliness; so he committed the babe to the handmaids and serving-women, and they reared him till he was full seven years old, when his father gave him in charge to a divine of his own folk and faith. The priest taught him the laws and tenets of their Misbelief and instructed him in philosophy and all manner of other knowledge, and it needed but three full-told years ere he was proficient therein and his spirit waxed resolute and his judgment mature; and he became learned, eloquent and philosophic;<sup>4</sup> consorting with the wise and disputing with the doctors of the law. When his father saw this of him, it pleased him and he taught him to back the steed and stab with spear and smite with sword, till he grew to be an accomplished cavalier, versed in all martial exercises; and, by the end of his twentieth year, he surpassed in all things all the folk of his day. But his skill in weapons made him grow up a stubborn tyrant and a devil arrogant, wont to ride forth a-hunting and a-chasing amongst a thousand horsemen and to make raids and razzias upon the neighbouring knights, cutting off caravans and carrying away the daughters of Kings and nobles; wherefore many brought complaints against him to his father, who cried out to five of his slaves and when they came said, "Seize this dog!" So they seized Prince Ajib and, pinioning his hands behind him, beat him by his father's command till he lost his senses; after

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<sup>1</sup> Von Hammer holds this story to be a satire on Arab superstition and the compulsory propagation, the *compelle intrare*, of Al-Islam. Lane (iii. 235) omits it altogether for reasons of his own. I differ with great diffidence from the learned Baron whose Oriental reading was extensive; but the tale does not seem to justify his explanations. It appears to me simply one of the wilder romances, full of purposeful anachronisms (*e.g.* dated between Abraham and Moses, yet quoting the Koran) and written by someone familiar with the history of Oman. The style too is peculiar, in many places so abrupt that much manipulation is required to make it presentable: it suits, however, the rollicking, violent, brigand-like life which it depicts. There is only one incident about the end which justifies Von Hammer's suspicion.

<sup>2</sup> The Persian hero of romance who converses with the Simurgh or Griffin.

<sup>3</sup> The word is as much used in Egypt as *wunderbar* in Germany. As an exclamation it is equivalent to "mighty fine!"

<sup>4</sup> In modern days used in a bad sense, as a freethinker, etc. So Dalilah the Wily is noted to be a philosopheress.



which the King imprisoned him in a chamber so dark one might not know heaven from earth or length from breadth ; and there he abode two days and a night. Then the Emirs went in to the King and, kissing the ground between his hands, interceded with him for the Prince, and he released him. So Ajib bore with his father for ten days, at the end of which he went in to him as he slept by night and smote his neck. When the day rose, he mounted the throne of his sire's estate and bade his men arm themselves cap-à-pie in steel and stand with drawn swords in front of him and on his right hand and on his left. By and by, the Emirs and Captains entered and finding their King slain and his son Ajib seated on the throne were confounded in mind and knew not what to do. But Ajib said to them, "O folk, verily ye see what your King hath gained. Whoso obeyeth me, I will honour him, and whoever gainsayeth me, I will do with him that which I did with my sire." When they heard these words they feared lest he do them a mischief ; so they replied, "Thou art our King and the son of our King ;" and kissed ground before him ; whereupon he thanked them and rejoiced in them. Then he bade bring forth money and apparel and clad them in sumptuous robes of honour and showered largesse upon them, wherefore they all loved him and obeyed him. In like manner he honoured the governors of the Provinces and the Shaykhs of the Badawin, both tributary and independent, so that the whole kingdom submitted to him and the folk obeyed him and he reigned and bade and forbade in peace and quiet for a time of five months. One night, however, he dreamed a dream as he lay slumbering ; whereupon he awoke trembling, nor did sleep visit him again till the morning. As soon as it was dawn he mounted his throne and his officers stood before him, right and left : then he called the oneiromants and the astrologers and said to them, "Expound to me my dream !" "What was the dream ?" asked they ; and he answered, "As I slept last night, I saw my father standing before me, and there came forth of his mouth a thing the bigness of a bee, which grew till it became as a mighty lion, with claws like hangers. As I lay wondering at this, lo ! it ran upon me and smiting me with its claws, rent my body in sunder ; whereupon I awoke startled and trembling. So expound ye to me the meaning of this dream." The interpreters looked one at other ; and, after considering, said, "O mighty King, this dream pointeth to one born of thy sire, between whom and thee shall befall strife and enmity, wherein he shall get the better of thee : so be on thy guard against him, by reason of this thy vision." When Ajib heard these words, he said, "I have no brother whom I should fear ; so this your speech

is mere lying." They replied, "We tell thee naught save what we know;" but he was angered with them and bastinadoed them. Then he rose and, going in to the paternal palace, he found that one of his father's wives was mother of a male child; whereupon he gave an order to two of his slaves, saying, "Take this damsel and her babe, ye twain, and carry them to the sea-shore and drown them. So they took her forthright and, going to the sea-shore, designed to drown her, when they looked at her and seeing her to be of singular beauty and loveliness said to each other, "Why should we drown this damsel? Let we rather carry her to the forest and sell her to the blacks." Then they took her and fared on with her days and nights till they had borne her afar off and had brought her to a bushy forest, abounding in fruit-trees and streams. Here they fell out one with the other, and while so doing a company of blackamoors came down upon them, and they drew their swords and both sides fell to laying on load. The fight waxed hot with cut and thrust; and the two slaves fought their best; but the blacks slew them both in less than the twinkling of an eye. So the damsel abode alone and wandered about the forest, eating of its fruits and drinking of its founts, she and her child, whom she named Gharib, the Stranger, by reason of her strangerhood. Then she sorrowed for the estate she had lost and its honour and solace;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Twenty-fifth Night,**

She said, It hath reached me, O auspicious King, that the damsel abode in the bush harrowed at heart and a-sorrowed; but she suckled her babe albeit she was full of grief and fear for her loneliness. Now behold, one day, there came horsemen and footmen into the forest with hawks and hounds and horses laden with partridges and cranes and wild geese and divers and other water-fowl; and young ostriches and hares and gazelles and wild oxen and lynxes and wolves and lions.<sup>1</sup> Presently, the Arabs entered the thicket and came upon the damsel, sitting with her child on her breast a-suckling him: so they drew near and asked her, "Say, art

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<sup>1</sup> The game is much mixed up after Arab fashion. The "Tufat" is the Siyáhosh = Black-ears of India (*Felis caracal*), the Persian lynx, which gives very good sport with Dachshunds. Lynxes still abound in the thickets near Cairo.

thou a mortal or a Jinniyah?" Answered she, "I am a mortal, O Chief of the Arabs." Thereupon they told their Emir, whose name was Mardás, Prince of the Banú Kahtán,<sup>1</sup> and who had come forth that day to hunt with five hundred of his cousins and the nobles of his tribe, and who in the course of the chase had happened upon her. He bade them bring her before him, which they did, and she related to him her past from first to last, whereat he marvelled. Then he cried to his kinsmen and escort to continue the chase, after which they took her and returned to their encampment, where the Emir appointed her a separate dwelling-place and five damsels to serve her; and he loved her with exceeding love and she bare a man child and named him Sahím al-Layl.<sup>2</sup> He grew up with his brother Gharib among the nurses and throve and waxed upon the lap of the Emir Mardas who, in due time committed the two boys to a Fakih for instruction in the things of their Faith; after which he gave them in charge to valiant knights of the Arabs, for training them to smite with sword and lunge with lance and shoot with shaft; so by the time they reached the age of fifteen, they knew all they needed and surpassed each and every brave of their tribe; for Gharib would undertake a thousand horse and Sahim al-Layl no fewer. Now Mardas had many enemies, and the men of his tribe were the bravest of all the Arabs, being doughty cavaliers, none might warm himself at their fire.<sup>3</sup> In his neighbourhood was an Emir of the Arabs, Hassán bin Sábit hight, who was his intimate friend; and he took to wife a noble lady of his tribe and bade all his friends to the wedding, amongst them Mardas lord of the Banu Kahtan, who accepted his invitation and set forth with three hundred riders of his tribe, leaving other four hundred to guard the women. Hasan met him with honour and seated him in his highest stead. Then came all the cavaliers to the bridal and he made them bride-feasts and held high festival by reason of the marriage, after which the Arabs departed to their dwelling-places. When Mardas came

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<sup>1</sup> The "Sons of Kahtán," especially the Ya'arubah tribe, made much history in Oman. Ya'arub (the eponymus) is written Ya'arab and Ya'arib; but Ya'arub (from Ya'arubu, aorist of 'Aruba) is best, because according to all authorities he was the first to cultivate primitive Arabian speech and Arabic poetry. (Caussin de Perceval's *Hist. des Arabes*, i. 50, etc.)

<sup>2</sup> He who shooteth an arrow by night. See the death of Antar shot down in the dark by the archer Jazár, son of Jábír, who had been blinded by a red-hot sabre passed before his eyes. I may note that it is a mere fiction of Al-Asma'i, as the real 'Antar (or 'Antarah) lived to a good old age, and probably died the "straw-death."

<sup>3</sup> See vol. i. p. 376, for a reminiscence of masterful King Kulayb and his Himà or domain. Here the phrase would mean, "None could approach them when they were wroth; none were safe from their rage."

in sight of his camp, he saw slain men lying about and birds hovering over them right and left ; and his heart sank within him at the sight. Then he entered the camp and was met by Gharib, clad in complete suit of ring-mail, who gave him joy of his safe return. Quoth Mardas, "What meaneth this case, O Gharib?" and quoth Gharib, "Al-Hamal bin Májid attacked us with five hundred horsemen of his tribe." Now the reason of this was that the Emir Mardas had a daughter called Mahdíyah, seer never saw fairer than she, and Al-Hamal, lord of the Banu Nabhán,<sup>1</sup> heard of her charms ; whereupon he took horse with five hundred of his men and rode to Mardas to demand her hand ; but he was not accepted and was sent away disappointed.<sup>2</sup> So he awaited till Mardas was absent on his visit to Hassan, when he mounted with his champions, and, falling upon the camp of the Banu Kahtan, slew a number of their knights and the rest fled to the mountains. Now Gharib and his brother had ridden forth a-hunting and chasing with an hundred horse and returned not till midday, when they found that Al-Hamal had seized the camp and all therein and had carried off the maidens, among whom was Mahdiyah, driving her away with the captives. When Gharib saw this, he lost his wits for rage and cried out to Sahim, saying, "O my brother, O son of an accursed dam,<sup>3</sup> they have plundered our camp and carried off our women and children !" Up and at the enemy, that we may deliver the captives !" So Gharib and Sahim and their hundred horse rushed upon the foe, and Gharib's wrath redoubled, and he reaped a harvest of heads slain, giving the champions death-cup to drain, till he won to Al-Hamal and saw Mahdiyah among the captives. Then he drave at the lord of the Banu Nabhan braves ; with his lance lunged him and from his destrier hurled him ; nor was the time of mid-afternoon prayer come before he had slain the most part of the foe and put to rout the rest and rescued the captives ; whereupon he returned to the camp in triumph, bearing the head of Al-Hamal on the point of his lance and improvising these couplets :—

<sup>1</sup> The sons of Nabhán (whom Mr. Badger calls Nebhán) supplied the old Maliks or Kings of Oman (History of the Imams and Sayyids of Oman, etc., London, Hakluyt Soc. 1871).

<sup>2</sup> This is a sore insult in Arabia, where they have not dreamt of a "Jawáb-club," like that of Calcutta in the old days, to which only men who had been half a dozen times "jawab'd" (= refused in Anglo-Indian jargon) could belong. "I am not a steed to be struck on the nose," say the Arabs.

<sup>3</sup> Again "inverted speech" : it is as if we said, "Now, you're a mighty fine fellow, so," etc. "Allah curse thee ! Thou hast guarded thy women alive and dead ;" said the man of Sulaym in admiration after thrusting his spear into the eye of dead Rabí'ah.



I am he who is known on the day of fight, \* And the Jinns of earth at my shade take fright :  
And a sword have I, when my right hand wields, \* Death hastens from left on mankind to alight ;  
I have eke a lance and who look thereon \* See a crescent-head of the liveliest light ;<sup>1</sup>  
And Gharib I'm hight, of my tribe the brave \* And, if few my men, feel I naught affright.

Hardly had Gharib made an end of these verses when up came Mardas who, seeing the slain and the vultures, was sore troubled and with fluttering heart asked the cause. The youth, after due greetings, related all that had befallen the tribe in his step-sire's absence. So Mardas thanked him and said, "Thou hast well requited our foster-age-pains in rearing thee, O Gharib !" then he alighted and entered his pavilion, and the men stood about him, all the tribe praising Gharib and saying, "O our Emir, but for Gharib not one of the tribe had been saved !" And Mardas again thanked him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Twenty-sixth Night,**

She said, It hath reached me, O auspicious King, that Mardas, hearing the tribesmen's praises of Gharib, again thanked him for his derring-do. But the youth, when he had delivered Mahdiah from Al-Hamal whom he slew, was smitten by the shaft of her glances and fell into the nets of her allurements, wherefore his heart could not forget her and he became drowned in love and longing and the sweets of sleep forsook him and he had no joy of drink or meat. He would spur his horse up to the mountain-tops, where he would spend the day in composing verses and return at nightfall ; and indeed manifest upon him were the signs of affection and distraction. He discovered his secret to one of his companions and it became noised abroad in the camp, till it reached the ears of Mardas, who

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<sup>1</sup> The Badawi use javelins or throw-spears of many kinds, especially the prettily worked Mizrák (Pilgrimage i. 349) ; spears for footmen (Shalfah, a bamboo or palm-stick with a head about a hand broad), and the knightly lance, a male bamboo some 12 feet long with iron heel and a long tapering point often of open work or damascened steel, under which are tufts of black ostrich feathers, one or two. I never saw a crescent-shaped head as the text suggests. It is a "Pundonor" not to sell these weapons: you say, "Give me that article and I will satisfy thee !" After which the Sons of the Sand will haggle over each copper as if you were cheapening a sheep (Ibid. iii. 73).

thundered and lightened and rose up and sat down and snarked and snorted and reviled the sun and the moon, saying, "This is the reward of him who reareth the sons of evil! But except I kill Gharib, I shall be put to shame."<sup>1</sup> Then he consulted one of the wise men of his tribe and after telling his secret took counsel with him of killing the youth. Quoth the elder, "O Emir, 'twas but yesterday that he freed thy daughter from captivity. If there be no help for it but thou must slay him, let it be by the hand of another than thyself, so none of the folk may misdoubt of thee." Quoth Mardas, "Advise me how I may do him die, for I look to none but to thee for his death." "O Emir," answered the other, "wait till he go forth to hunt and chase, when do thou take an hundred horse and lie in wait for him in some cave till he pass; then fall upon him unawares and cut him in pieces, so shalt thou be quit of his reproach." Said Mardas, "This should serve me well;" and chose out an hundred and fifty of his furious knights and Amalekites<sup>2</sup> whom he lessoned to his will. Then he watched Gharib till one day, he went forth to hunt and rode far away amongst the dells and hills; whereupon Mardas followed him with his men, ill-omened wights, and lay in wait for him by the way against he should return from the chase that they might sally forth and slay him. But as they lay in ambush among the trees behold, there fell upon them five hundred true Amalekites, who slew sixty of them and made fourscore and ten prisoners and trussed up Mardas with his arms behind his back. Now the reason of this was that when Gharib put Al-Hamal and his men to the sword, the rest fled and ceased not flying till they reached their lord's brother and told him what had happened, whereat his Doomsday rose and he gathered

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<sup>1</sup> The shame was that Gharib had seen the girl and had fallen in love with her beauty, instead of applying for her hand in recognised form. These punctilios of the Desert are peculiarly nice and tetchy; nor do strangers readily realise them.

<sup>2</sup> The Arabs derive these Noachidæ from Imlik, great-grandson of Shem, who after the confusion of tongues settled at Sana'á, then moved North to Meccah and built the fifth Ka'abah. The dynastic name was Arkam, M. C. de Perceval's "*Arcam*," which he would identify with Rekem (Numbers xxxi. 8). The last Arkam fell before an army sent by Moses to purge the Holy Land (Al-Hijaz) of idolatry. Commentators on the Koran (chapt. vii.) call the Pharaoh of Moses Al-Walid and derive him from the Amalekites: we have lately ascertained that this Mene-Ptah was of the Shepherd-Kings and thus, according to the older Moslems, the Hyksos were of the seed of Imlik. (Pilgrimage ii. 116; and iii. 190.) In Syria they fought with Joshua son of Nun. The tribe or rather nationality was famous and powerful: we know little about it and I may safely predict that when the Amalekite country shall have been well explored, it will produce monuments second in importance only to the Hittites. "A nomadic tribe which occupied the Peninsula of Sinai" (Smith's Dict. of the Bible) is peculiarly superficial, even for that most superficial of books.

together his Amalekites and choosing out five hundred cavaliers, each fifty ells high,<sup>1</sup> set out with them in quest of blood-revenge for his brother. By the way he fell in with Mardas and his companions and there happened between them what happened; after which he bade his men alight and rest, saying, "O folk, the Idols have given us an easy blood-wreak: so guard ye Mardas and his tribesmen, till I carry them away and do them die with the foulest of deaths." When Mardas saw himself a prisoner, he repented of what he had done and said, "This is the reward of rebelling against the Lord!" Then the enemy passed the night rejoicing in their victory, whilst Mardas and his men despaired of life and made sure of doom. So far concerning them; but as regards Sahim al-Layl, who had been wounded in the fight with Al-Hamal, he went in to his sister Mahdiah, and she rose to him and kissed his hands, saying, "May thy two hands ne'er wither nor thine enemies have occasion to be blyther! But for thee and Gharib, we had not escaped captivity among our foes. Know, however, O my brother, that thy father hath ridden forth with an hundred and fifty horse, purposing to slaughter Gharib; and thou wotest it would be sore loss and foul wrong to slay him, for that it was he who saved your shame and rescued your good." When Sahim heard this, the light in his sight became night, he donned his battle-harness, and, mounting steed, rode for the place where Gharib was a-hunting. He presently came up with him and found that he had taken great plenty of game; so he accosted him and saluted him and said, "O my brother, why didst thou go forth without telling me?" Replied Gharib, "By Allah, naught hindered me but that I saw thee wounded and thought to give thee rest." Then said Sahim, "O my brother, beware of my sire!" and told him how Mardas was abroad with an hundred and fifty men, seeking to slay him. Quoth Gharib, "Allah shall cause his treason to cut his own throat." Then the brothers set out campwards, but night overtook them by the way and they rode on in the darkness, till they drew near the Wady wherein the enemy lay and heard the neighing of steeds in the gloom; whereupon said Sahim, "O my brother, my father and his men are ambushed in yonder valley; let us flee from it." But Gharib dismounted and throwing his bridle to his brother, said to him, "Stay in this stead till I come back to thee." Then he went on till he drew in sight of the folk, when he saw that they were not of his tribe and heard them naming Mardas and saying, "We will not slay him, save in his own land." Wherefore he knew that his

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<sup>1</sup> The Amalekites were giants who lived 500 years (Pilgrimage, *loc. cit.*).

uncle Mardas was their prisoner, and said, "By the life of Mahdiah, I will not depart hence till I have delivered her father, that she may not be troubled!" Then he sought and ceased not seeking till he hit upon Mardas and found him bound with cords; so he sat down by his side and said to him, "Heaven deliver thee, O uncle, from these bonds and this shame!" When Mardas saw Gharib his reason fled, and he said to him, "O my son, I am under thy protection: so deliver me in right of my fosterage of thee!" Quoth Gharib, "If I deliver thee, wilt thou give me Mahdiah?" Quoth the Emir, "O my son, by whatever I hold sacred, she is thine to all time!" So he loosed him, saying, "Make for the horses, for thy son Sahim is there;" and Mardas crept along like a snake till he came to his son, who rejoiced in him and congratulated him on his escape. Meanwhile, Gharib unbound one after another of the prisoners, till he had freed the whole ninety and they were all far from the foe. Then he sent them their weapons and war-horses, saying to them, "Mount ye and scatter yourselves round about the enemy and cry out, Ho, sons of Kahtan! And when they awake, do ye remove from them and encircle them in a thin ring."<sup>1</sup> So he waited till the last and third watch of the night, when he cried out, "Ho, sons of Kahtan!" and his men answered in like guise, crying, "Ho, sons of Kahtan!" as with one voice; and the mountains echoed their slogan, so that it seemed to the raiders as though the whole tribe of Banu Kahtan were assailing them; wherefore they all snatched up their arms and fell upon one another—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Twenty-seventh Night**

She said, It hath reached me, O auspicious King, that when the raiders<sup>2</sup> awoke from sleep and heard Gharib and his men crying out, "Ho, sons of Kahtan!" they imagined that the whole tribe

<sup>1</sup> His men being ninety against five hundred.

<sup>2</sup> Arab. "Kaum" (pron. -Gúm) here = a *razzia*, afterwards = a tribe. Relations between Badawi tribes are of three kinds; (1) *Asháb*, allies offensive and defensive, friends who intermarry; (2) *Kímán* (plur. of *Kaumi*) when the blood-feud exists, and (3) *Akhwán* = brothers. The last is a complicated affair; "*Akháwat*" or brotherhood, denotes the tie between patron and client (a noble and an ignoble tribe) or between the stranger and the tribe which claims an immemorial and unalienable right to its own lands. Hence a small fee (*Al-Rifkah*) must be paid and the traveller and his beast become "*dakhíl*," or entitled to brother-help. The guardian is known in the West as *Rafík*; *Rabí'a* in Eastern Arabia; *Ghafír* in "Sinai;" amongst the Somal, *Abbán* and the Gallas *Mogásá*. Further details are given in *Pilgrimage* iii. 85-87.



was assailing them; wherefore they snatched up their arms and fell one upon other with mighty slaughter. Gharib and his men held aloof, and they fought one another till daybreak, when Gharib and Mardas and their ninety warriors came down upon them and killed some of them and put the rest to flight. Then the Banu Kahtan took the horses of the fugitives and the weapons of the slain and returned to their tribal camp, whilst Mardas could hardly credit his deliverance from the foe. When they reached the encampment, the stay-at-home folk all came forth to meet them and rejoiced in their safe return. Then they alighted and betook them to their tents; and all the youths of the tribe flocked to Gharib's stead and great and small saluted him and did him honour. But when Mardas saw this and the youths encircling his stepson, he waxed more jealous of Gharib than before and said to his kinsfolk, "Verily, hatred of Gharib groweth on my heart, and what irketh me most is that I see these flocking about him! And to-morrow he will demand Mahdiah of me." Quoth his confidant, "O Emir, ask of him somewhat he cannot avail to do." This pleased Mardas who passed a pleasant night and on the morrow, as he sat on his stuffed carpet, with the Arabs about him, Gharib entered, followed by his men and surrounded by the youth of the tribe, and kissed the ground before Mardas who, making a show of joy, rose to do him honour and seated him beside himself. Then said Gharib, "O uncle, thou madest me a promise; do thou fulfil it." Replied the Emir, "O my son, she is thine to all time; but thou lackest wealth." Quoth Gharib, "O uncle, ask of me what thou willest, and I will fall upon the Emirs of the Arabs in their houses and on the Kings in their towns and bring thee fee<sup>1</sup> enough to fence the land from East to West." "O my son," quoth Mardas, "I have sworn by all the Idols that I would not give Mahdiah save to him who should take my blood-revenge of mine enemy and do away my reproach." "O uncle," said Gharib, "tell me with which of the Kings thou hast a feud, that I may go to him and break his throne upon his pate." "O my son," replied Mardas, "I once had a son, a champion of champions, and he went forth one day to chase and hunt with an hundred horse. They fared on from valley to valley, till they had wandered far away amongst the mountains and came to the Wady of Blossoms and the Castle of Hám bin Shays bin Shaddád bin Khalad. Now in this place, O my son, dwelleth a black giant, seventy cubits high, who fights with trees from their roots uptorn; and when my son

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<sup>1</sup> Arab. "Mál," here = Badawi money, flocks and herds, our "fee" from feoh, vieh, cattle; as pecunia from pecus, etc., etc.

reached his Wady, the tyrant sallied out upon him and his men and slew them all, save three braves, who escaped and brought me the news. So I assembled my champions and fared forth to fight the giant, but could not prevail against him; wherefore I was baulked of my revenge and swore that I would not give my daughter in marriage save to him who should avenge me of my son." Said Gharib, "O uncle, I will go to this Amalekite and take the wreak of thy son on him with the help of Almighty Allah." And Mardas, answered saying, "O Gharib, if thou get the victory over him, thou wilt gain of him such booty of wealth and treasures as fires may not devour." Cried Gharib, "Swear to me before witnesses thou wilt give me her to wife, so that with heart at ease I may go forth to find my fortune." Accordingly, Mardas swore this to him and took the elders of the tribe to witness; whereupon Gharib fared forth, rejoicing in the attainment of his hopes, and went in to his mother, to whom he related what had passed. "O my son," said she, "know that Mardas hateth thee and doth but send thee to this mountain, to bereave me of thee; then take me with thee and let us depart the tents of this tyrant." But he answered, "O my mother, I will not depart hence till I win my wish and foil my foe." Thereupon he slept till morning arose with its sheen and shone, and hardly had he mounted his charger when his friends, the young men, came up to him; two hundred stalwart knights armed cap-à-pie and cried out to him, saying, "Take us with thee; we will help thee and company thee by the way." And he rejoiced in them and cried, "Allah requite you for us with good!" adding, "Come, my friends, let us go." So they set out and fared on the first day and the second day till evening, when they halted at the foot of a towering mount and baited their horses. As for Gharib, he left the rest and walked onwards to that mountain, till he came to a cave whence issued a light. He entered and found, at the higher facing end of the cave, a Shaykh, three hundred and forty years old, whose eyebrows overhung his eyes and whose moustachios hid his mouth. Gharib at this sight was filled with awe and veneration, and the hermit said to him, "Methinks thou art of the idolaters, O my son, stone-worshipping<sup>1</sup> in the stead of the All-powerful King, the Creator

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<sup>1</sup> The litholatriy of the old Arabs is undisputed: Manát the goddess-idol was a large rude stone, and when the Meccans sent out colonies these carried with them stones of the Holy Land to be set up and worshipped like the Ka'abah. I have suggested (*Pilgrimage* iii. 159) that the famous Black Stone of Meccah, which appears to me a large aërolite, is a remnant of this worship and that the tomb of Eve near Jeddah was the old "Sakhrāh tawīlah" or Long Stone (*ibid.* iii. 388). Jeddah is now translated the grandmother, alluding to Eve, a myth of late growth: it is properly Juddah = a plain lacking water.

of Night and Day and of the sphere rolling on her way." When Gharib heard his words, his side muscles quivered and he said, "O Shaykh, where is this Lord of whom thou speakest, that I may worship Him and take my fill of His sight?" Replied the Shaykh, "O my son, this is the Supreme Lord, upon whom none may look in this world. He seeth and is not seen. He is the Most High of aspect and is present everywhere in His works. He it is who maketh all the made and ordereth time to vade and fade; He is the Creator of men and Jinn and sendeth the Prophets to guide His creatures into the way of right. Whoever obeyeth Him, He bringeth into Heaven, and whoever gainsayeth Him, He casteth into Hell." Asked Gharib, "And how, O uncle, saith whoso worshippeth this puissant Lord who over all hath power?" "O my son," answered the Shaykh, "I am of the tribe of *Ád*, which were transgressors in the land and believed not in Allah. So He sent unto them a Prophet named *Húd*, but they called him liar and he destroyed them by means of a deadly wind; but I believed, together with some of my tribe, and we were saved from destruction.<sup>1</sup> Moreover, I was present with the tribe of *Thamúd* and saw what befel them with their Prophet *Sálih*. After *Salih*, the Almighty sent a Prophet called *Abraham the Friend*,<sup>2</sup> to *Nimrod* son of *Canaan*, and there befel what befel between them. Then my companions died in the Saving Faith and I continued in this cave to serve Allah the Most High, who provideth my daily bread without my taking thought." Quoth Gharib, "O uncle, what shall I say, that I may become of the troop of this mighty Lord?" "Say," replied the old man:—"There is no god but *the* God, and *Abraham* is the Friend of God." So Gharib embraced the Faith of Submission<sup>3</sup> with heart and tongue and the Shaykh said to him, "May the sweetness of belief and devotion be stablished in thy heart!" Then he taught him somewhat of the biblical ordinances and scriptures of *Al-Islam* and said to him, "What is thy name?" and he replied, "My name is

<sup>1</sup> The First Adites, I have said, did not all perish: a few believers retired with the prophet *Hud* (*Heber*?) to *Hazramaut*. The Second Adites, who had *Márib* of the *Dam* for capital and *Lukman* for king, were dispersed by the Flood of *Al-Yaman*. Their dynasty lasted a thousand years, the exodus taking place according to *De Sacy* in A.D. 150-170 or shortly after A.D. 100 (*C. de Perceval*), and was overthrown by *Ya'arub bin Kahtán*, the first Arabist; see *Night* dcxxv.

<sup>2</sup> This title has been noticed: it suggests the "Saint *Abraham*" of our mediæval travellers. Every great prophet has his agnomen: *Adam* the Pure (or Elect) of Allah; *Noah* the *Nájiy* (or saved) of Allah; *Moses* (*Kalím*) the Speaker with Allah; *Jesus* the *Rúh* (Spirit, breath) or *Kalám* (the word) of Allah. For *Mohammed's* see *Al-Busiri's* *Mantle-poem* vv. 31-58.

<sup>3</sup> *Koran* (chapt. iii. 17), "Verily the true religion in the sight of Allah is Islam," i.e. resigning or devoting myself to the Lord, with a suspicion of "Salvation" conveyed by the root *Salima*, he was safe.

Gharib." Asked the old man, "Whither art thou bound, O Gharib!" So he told him all his history, till he came to the mention of the Ghúl of the Mountain whom he sought,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Twenty-eighth Night,**

She said, It hath reached me, O auspicious King, that when Gharib became a Moslem and told the Shaykh his past, from first to last, till he came to the mention of the Mountain Ghul whom he sought, the old man asked him, "O Gharib, art thou mad that thou goest forth against the Ghul of the Mountain single handed?" and he answered, "O my lord, I have with me two hundred horse." "O Gharib," rejoined the hermit, "hadst thou ten thousand riders yet shouldest thou not prevail against him, for his name is The-Ghul-who-eateth-men-we-pray-Allah-for-safety, and he is of the children of Ham. His father's name was Hindi, who peopled Hind and named it, and he left this son after him, whom he called Sa'adán the Ghul. Now the same was, O my son, even in his sire's lifetime, a cruel tyrant and a rebellious devil and had no other food than flesh of the sons of Adam. His father when about to die forbade him from this, but he would not be forbidden and he redoubled in his frowardness, till Hindi banished him and drove him forth the Land of Hind, after battles and sore travail. Then he came to this country and fortifying himself herein, established his home in this place, whence he is wont to sally forth and cut the road of all that come and go, presently returning to the valley he haunteth. Moreover, he hath begotten five sons, warlike warlocks, each one of whom will do battle with a thousand braves, and he hath flocked the valley with his booty of treasure and goods, besides horses and camels and cattle and sheep. Wherefore I fear for thee from him; so do thou implore Almighty Allah to further thee against him by the Tahlíl, the formula of Unity, and when thou drivest at the Infidels, cry :—God is Most Great! for, saying, There is no god but *the* God, confoundeth those who misbelieve." Then the Shaykh gave him a steel mace, an hundred pounds in weight, with ten rings which clashed like thunder when the wielder brandished it, and a sword forged of a thunderbolt,<sup>1</sup> three ells long and three spans

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<sup>1</sup> Arab. "Sá'ikah," which is supposed to be a stone. The allusion is to Antár's sword "Dhámí," made of a stone, black, brilliant and hard as a rock (an aërolite), which had struck a camel on the right side and had come out by the left. The blacksmith made it into a blade three feet long by two spans broad, a kind of



broad, wherewith if one smote a rock, the stroke would cleave it in sunder. Moreover, he gave him a hauberk and target and a book and said to him, "Return to thy tribe and expound unto them Al-Islam." So Gharib left him, rejoicing in his new Faith, and fared till he found his companions, who met him with salams, saying, "What made thee tarry thus?" Whereupon he related to them that which had befallen him and expounded to them Al-Islam, and they all islamised. Early next morning, Gharib mounted and rode to the hermit to farewell him, after which he set out to return to his camp when behold, on his way, there met him a horseman cap-à-pie armed so that only his eyes appeared, who made at him, saying, "Doff what is on thee, O scum<sup>1</sup> of the Arabs; or I will do thee die!" Therewith Gharib drave at him and there befel between them a battle such as would make a new-born child turn grey and melt the flinty rock with its sore affray; but presently the Badawi did off his face-veil, and lo, it was Gharib's half-brother Sahim al-Layl. Now the cause of his coming thither was that when Gharib set out in quest of the Mountain-Ghul, Sahim was absent, and on his return, not seeing his brother, he went in to his mother, whom he found weeping. He asked the reason of her tears and she told him what had happened of his brother's journey, whereupon, without allowing himself aught of rest, he donned his war-gear and mounting rode after Gharib, till he overtook him and there befel between them what befel. When, therefore, Sahim discovered his face, Gharib knew him and saluted him, saying, "What moved thee to do this?" Quoth Sahim, "I had a mind to measure myself with thee in the field and make trial of my lustihood in cut and thrust." Then they rode together and on the way Gharib expounded Al-Islam to Sahim, who embraced the Faith; nor did they cease riding till they were hard upon the valley. Meanwhile, the Mountain-Ghul espied the dust of their horses' feet and said to his sons, "O my sons, mount and fetch me yonder loot." So the five took horse and made for the party. When Gharib saw the five Amalekites approach-

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falchion or chopper, cased it with gold and called it Dhámí (the "Trenchant") from its sharpness. But he said to the owner:—

The sword is trenchant, O son of the Ghalib clan,  
Trenchant in sooth, but where is the sworder-man?

Whereupon the owner struck off the maker's head, a most satisfactory answer to all but one.

<sup>1</sup> Arab. "Kutá'ah:" lit. a bit cut off, fragment, nail-paring, but here *un diminutif*. I have described this scene in Pilgrimage iii. 68. Latro often says, "Thy gear is wanted by the daughter of my paternal uncle" (wife), and thus parades his politeness by asking in a lady's name.

ing, he plied shovel-iron upon his steed's flank and cried out, saying, "Who are ye, and what is your race and what do ye require?" Whereupon Falhún bin Sa'adan, the eldest of the five, came out and said, "Dismount ye and bind one another<sup>1</sup> and we will drive you to our father, that he may roast various of you and boil various, for it is long since he hath tasted the flesh of Adam-son." When Gharib heard these words he drove at Falhun, shaking his mace, so that the rings rang like the roaring thunder and the giant was confounded. Then he smote him a light blow with the mace between the shoulders, and he fell to the ground like a tall-trunked palm-tree; whereupon Sahim and some of his men fell upon him and pinioned him; then, putting a rope about his neck, they haled him along like a cow. Now when his brothers saw him a prisoner, they charged home upon Gharib, who took three<sup>2</sup> of them captive and the fifth fled back to his sire, who said to him, "What is behind thee and where are the brothers of thee?" Quoth he, "Verily, a beardless youth, forty cubits high, hath taken them prisoner." Quoth Sa'adan, "May the sun pour no blessing on you!" and, going down from his hold, tore up a huge tree, with which he went in quest of Gharib and his folk; and he was on foot, for that no horse might carry him, because of the bigness of his body. His son followed him and the twain went on till they came up with Gharib and his company, when the Ghul fell upon them, without word said, and slew five men with his club. Then he made at Sahim and struck at him with his tree, but Sahim avoided the blow and it fell harmless; whereat Sa'adan was wroth and throwing down the weapon, sprang upon Sahim and caught him in his pounces as the sparrowhawk catcheth up the sparrow. Now when Gharib saw his brother in the Ghul's clutches, he cried out, saying, "Allaho Akbar—God is most Great! Oh the favour of Abraham the Friend, the Muhammad,<sup>3</sup> the Blessed One (whom Allah keep and assain!)"—— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

<sup>1</sup> As will appear, the two brothers were joined by a party of horsemen.

<sup>2</sup> "Four" says the Mac. Edit. forgetting Falhun with characteristic inconsequence.

<sup>3</sup> Muhammad (the deserving great praise) is the name used by men; Ahmad (more laudable) by angels, and Mahmúd (praised) by devils. For a similar play upon the name, "Allah, Allah, Muhammad ast" (God is God the praiseworthy), see *Dabistan* ii. 416.

**Now when it was the Six Hundred and Twenty-ninth Night,**

She continued, It hath reached me, O auspicious King, that when Gharib saw his brother in the clutches of the Ghul, he cried out, saying, "Oh the favour of Ibrahim the Friend, the Blessed One (whom Allah keep and assain!)" and drave his charger at Sa'adan, shaking his mace, till the rings loud rang. Then he cried out again, "God is most Great!" and smote the Ghul on the flat of the ribs with his mace, whereupon he fell to the ground insensible, and loosed his grip on Sahim; nor did he come to himself ere he was pinioned and shackled. When his son saw this, he turned and fled; but Gharib drove steed after him and smiting him with his mace between the shoulders, threw him from his horse. So they bound him with his father and brethren and haltering them with ropes, haled them all six along like baggage-camels, till they reached the Ghul's castle, which they found full of goods and treasures and things of price; and there they also came upon twelve hundred Ajamis, men of Persia, bound and shackled. Gharib sat down on Sa'adan's chair, which had aforetime belonged to Sásá<sup>1</sup> bin Shays bin Shaddad bin Ad, causing Sahim to stand on his right and his companions on his either hand, and sending for the Ghul of the Mountain, said to him, "How findest thou thyself, O accursed?" Replied Sa'adan, "O my lord, in the sorriest of plights for abasement and mortification; my sons and I, we are bound with ropes like camels." Quoth Gharib "It is my will that you enter my faith, the faith Al-Islam hight, and acknowledge the Unity of the All-knowing King whose All-might created Light and Night and every thing,—there is no God but He, the Requiting King!—and confess the mission and prophethood of Abraham the Friend (on whom be the Peace!)." So the Ghul and his sons made the required profession after the goodliest fashion, and Gharib bade loose their bonds; whereupon Sa'adan wept and would have kissed his feet, he and his sons: but Gharib forbade them and they stood with the rest who stood before him. Then said Gharib, "Harkye, Sa'adan!" and he replied, "At thy service, O my lord!" Quoth Gharib, "What are these captives?" "O my lord," quoth the Ghul, "these are my game from the land of the Persians and are not the only ones." Asked Gharib, "And who is with them?" and Sa'adan answered, "O my lord, there is with

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<sup>1</sup> The Mac. Edit. here gives "Sás," but elsewhere "Sásá," which is the correct form.

them the Princess Fakhr Táj, daughter of King Sábúr, of Persia,<sup>1</sup> and an hundred damsels like moons." When Gharib heard this, he marvelled and said, "O Emir, how came ye by these?" Replied Sa'adan, "I went forth one night with my sons and five of my slaves in quest of booty, but finding no spoil in our way, we dispersed over wilds and wolds and fared on, hoping we might happen on somewhat of prey and not return empty-handed, till we found ourselves in the land of the Persians. Presently, we espied a dust-cloud and sent on to reconnoitre one of our slaves, who was absent awhile and presently returned and said:—O my lord, this is the Princess Fakhr Taj, daughter of Sabur, King of the Persians, Turcomans and Medes; and she is on a journey, attended by two thousand horse. Quoth I, Thou hast gladdened us with good news! We could have no finer loot than this. Then I and my sons fell upon the Persians and slew of them three hundred men and took the Princess and twelve hundred cavaliers prisoners, together with all that was with her of treasure and riches, and brought them to this our castle." Quoth Gharib, "Hast thou offered any violence to the Princess Fakhr Taj?" Quoth Sa'adan, "Not I, as thy head liveth and by the virtue of the Faith I have but now embraced!" Gharib replied, "It was well done of thee, O Sa'adan, for her father is King of the world and doubtless he will despatch troops in quest of her and lay waste the dwellings of those who took her. And whoso looketh not to issue and end hath not Fate to friend. But where is the damsel?" Said Sa'adan, "I have set apart a pavilion for her and her women;" and said Gharib, "Show me her lodging," whereto Sa'adan rejoined, "Hearkening and obedience!" So he carried him to the pavilion, and there he found the Princess mournful and cast down, weeping for her former condition of dignity and delight. When Gharib saw her, he thought the moon was near him and magnified Allah, the All-hearing, the All-seeing. The Princess also looked at him and saw him a princely cavalier, with valour shining from between his

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<sup>1</sup> Sapor the Second (A.D. 310-330) was compelled to attack the powerful Arab hordes of Oman, most of whom, like the Tayy, Aus and Khazraj, the Banu Nabhán and the Hináwi, left Al-Yaman A.D. 100-170, and settled in the north and north-east of Al-Najd. This great exodus and dispersion of the tribes was caused, as has been said, by the bursting of the Dam of Márib originally built by Abd al-Shams Sabá, father of Himyar. These Yamanian races were plunged into poverty and roamed northwards, planting themselves amongst the Arabs of Ma'add son of Adnán. Hence the kingdom of Ghassan in Syria whose phylarchs under the Romans (*i.e.* Greek Emperors of Constantinople) controlled Palestine Tertia, the Arabs of Syria and Palestine; and the kingdom of Hírah, whose Lakhmite Princes, dependent upon Persia, managed the Arabs of the Euphrates, Oman and Al-Bahrayn. The Ma'addites still continued to occupy the central plateau of Arabia, a feature analogous with India "above the Ghauts."



eyes and testifying for him and not against him so she rose and kissed his hands, then fell at his feet, saying, "O hero of the age, I am under thy protection ; guard me from this Ghul, for I fear lest he devour me. So take me to serve thine handmaidens." Quoth Gharib, "Thou art safe and thou shalt be restored to thy father and the seat of thy worship." Whereupon she prayed that he might live long and have advancement in rank and honour. Then he bade unbind the Persians and, turning to the Princess, said to her, "What brought thee forth of thy palace to the wilds and wastes, so that the highway-robbers made prize of thee?" She replied, "O my lord, my father and all the people of his realm, Turks and Daylamites, are Magians, fire worshipping, and not the All-powerful King. Now in our country is a monastery called the Monastery of the Fire, whither every year the daughters of the Magians and worshippers of the Fire resort at the time of their festival and abide there a month, after which they return to their houses. So I and my damsels set out, as of wont, attended by two thousand horse, whom my father sent with me to guard me ; but by the way this Ghul came out against us and slew some of us and, taking the rest captive, imprisoned us in this hold. This, then, is what befel me, O valiant champion, whom Allah guard against the shifts of Time !" And Gharib said, "Fear not ; for I will bring thee to thy palace and the seat of thy honours." Wherefore she blessed him and kissed his hands and feet. Then he went out from her, after having commanded to treat her with respect, and slept till morning, when he made the Wuzu-ablution and prayed a two-bow prayer, after the rite of our father Abraham the Friend (on whom be the Peace !), whilst the Ghul and his sons and Gharib's company all did the like after him. Then he turned to the Ghul and said to him, "O Sa'adan, wilt thou not show me the Wady of Blossoms?"<sup>1</sup> "I will, O my lord," answered he. So Gharib and his company and Princess Fakhr Taj and her maidens all rose and went forth, whilst Sa'adan commanded his slaves and slave-girls to slaughter and cook and make ready the morning-meal and bring it to them among the trees. For the Giant had an hundred and fifty handmaids and a thousand chattels to pasture his camels and oxen and sheep. When they came to the valley, they found it beautiful exceedingly and passing all degree : and birds on tree sang joyously and the mocking-nightingale trilled out her melody, and the cushat filled with her moan the mansions made by the Deity,—

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<sup>1</sup> I have described (Pilgrimage i. 370) the grisly spot which a Badawi will dignify by the name of Wady al-Ward=Vale of Roses.

And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Thirtieth Night,**

She said, It hath reached me, O auspicious King, that when Gharib and his merry men and the Giant and his tribe reached the Wady of Blossoms they found birds flying free; the cushat filling with her moan mansions made by the Deity, the bulbul singing as if 'twere human harmony and the merle whom to describe tongue faileth utterly; the turtle, whose plaining maddens men for love-ecstasy, and the ringdove and the popinjay answering her with fluency. There also were trees laden with all manner of fruitery, of each two kinds,<sup>1</sup> the pomegranate, sweet and sour, upon branches growing luxuriantly; the almond-apricot,<sup>2</sup> the camphor-apricot<sup>3</sup> and the almond Khorasan hight; the plum, with whose branches the boughs of the myrobalan were entwined tight; the orange, as it were a cresset flaming light, the shaddock weighed down with heavy freight; the lemon, that cures lack of appetite, the citron against jaundice of sovereign might, and the date, red and yellow-bright, the especial handiwork of Allah the Most High. Of the like of this place saith the enamoured poet:—

When its birds in the lake make melody, \* The lorn lover yearneth its sight to see:

'Tis as Eden breathing a fragrant breeze, \* With its shade and fruits and rills flowing free.

Gharib marvelled at the beauty of that Wady and bade them set up there the pavilion of Fakhr Taj the Chosroite; so they pitched it among the trees and spread it with rich tapestries. Then he sat down and the slaves brought food and they ate their sufficiency; after which quoth Gharib, "Harkye, Sa'adan!" and quoth he, "At thy service, O my lord." "Hast thou aught of wine?" asked Gharib,

<sup>1</sup> Koran xiii. 3, "Of every fruit two different kinds," *i.e.* large and small, black and white, sweet and sour, hard and soft.

<sup>2</sup> A graft upon an almond-tree, which makes its kernel sweet and gives it an especial delicacy of flavour. See Russell's (excellent) *Natural History of Aleppo*, p. 21.

<sup>3</sup> So called from the flavour of the kernel: it is well known at Damascus where a favourite fruit is the dried apricot with an almond by way of kernel. There are many preparations of apricots, especially the "Mare's skin" (*Jild al-faras* or *Kamar al-din*) a paste folded into sheets and exactly resembling the article from which it takes a name. When wanted it is dissolved in water and eaten as a relish with bread or biscuit (*Pilgrimage* i. 289).

and Sa'adan answered, "Yes, I have a cistern full of old wine." Said Gharib, "Bring us somewhat of it." So Sa'adan sent ten slaves, who returned with great plenty of wine, and they ate and drank and were mirthful and merry. And Gharib bethought him of Mahdiah and improvised these couplets:—

I mind our union days when ye were nigh, \* And flames my heart with love'  
consuming lowe.

By Allah, ne'er of will I quitted you : \* But shifts of Time from you compelled  
me go :

Peace and fair luck and greetings thousand-fold \* To you, from exiled lover's  
pining woe.

They abode eating and drinking and taking their pleasure in the valley for three days, after which they returned to the castle. Then Gharib called Sahim and said to him, "Take an hundred horse and go to thy father and mother and thy tribe, the Banu Kahtan, and bring them all to this place, here to pass the rest of their days, whilst I carry the Princess of Persia back to her father. As for thee, O Sa'adan, tarry thou here with thy sons, till I return to thee." Asked Sa'adan, "And why wilt thou not carry me with thee to the land of the Persians?" and Gharib answered, "Because thou stolest away King Sabur's daughter, and if his eye fall on thee he will eat thy flesh and drink thy blood." When the Ghul heard this, he laughed a loud laugh, as it were the pealing thunder, and said, "O my lord, by the life of thy head, if the Persians and Medes united against me, I would make them quaff the cup of annihilation." Quoth Gharib, "'Tis as thou sayest ;<sup>1</sup> but tarry thou here in fort till I return to thee ;" and quoth the Ghul, "I hear and I obey." Then Sahim departed with his comrades of the Banu Kahtan for the dwelling-places of their tribe, and Gharib set out with Princess Fakhr Taj and her company, intending for the cities of Sabur, King of the Persians. Thus far concerning them ; but as regards King Sabur, he abode awaiting his daughter's return from the Monastery of the Fire, and when the appointed time passed by and she came not, flames raged in his heart. Now he had forty Wazirs, whereof the oldest, wisest and chiefest was hight Daydán : so he said to him, "O Minister, verily my daughter delayeth her return and I have no news of her though the appointed time is past ; so do thou send a courier to the Monastery of the Fire to learn what is come of her." "Hearkening and obedience," replied Daydan ; and, summoning the chief of the couriers, said to him, "Wend thou forthright to the

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<sup>1</sup> "Anta kamá takúl" = the vulgarest Cairene.

Monastery." So he lost no time, and when he reached it he asked the monks of the King's daughter, but they said, "We have not seen her this year." Thereat the courier returned to the city of Isbânir<sup>1</sup> and told the Wazir, who went in to the King and acquainted him with the message. Now when Sabur heard this, he cast his crown on the ground, tore his beard and fell down in a trance. They sprinkled water upon him, and presently he came to himself, tearful-eyed and heavy-hearted, and repeated the words of the poet :—

When I far-parted Patience call and tears, \* Tears come to call, but Patience never hears :

What, then, if Fortune parted us so far? \* Fortune and Perfidy are peers and feres!

Then he called ten of his captains and bade them mount with a thousand horse and ride in different directions, in quest of his daughter. So they mounted forthright and departed each with his thousand; whilst Fakhr Taj's mother clad herself and her women in black and strewed ashes on her head and sat weeping and lamenting. Such was their case;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Thirty-first Night,**

She said, It hath reached me, O auspicious King, that King Sabur sent his troops in quest of his daughter, whose mother clad herself and her women in black. Such was their case; but as regards the strange adventures of Gharib and the Princess, they journeyed on ten days, and on the eleventh day appeared a dust-cloud which rose to the confines of the sky; whereupon Gharib called the Emir of the Persians and said to him, "Go learn the cause thereof." "I hear and obey," replied he, and drove his charger, till he came under the cloud of dust, where he saw folk and enquired of them. Quoth one of them, "We are of the Banu Hattál and are questing for plunder; our Emir is Samsám bin Al-Jiráh and we are five thousand horse." The Persians returned in haste and told their saying to Gharib, who cried out to his men of the Banu Kahtan and to the Persians, saying, "Don your arms!" They did as he bade them

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<sup>1</sup> This may be Ctesiphon, the ancient capital of the Chosroës, on the Tigris below Bagdad: and spoken of elsewhere in *The Nights*; especially as, in *Night delxvii.*, it is called Isbanir Al-Madáin; Madáin Kisrá (the cities of Chosroës) being the Arabic name of the old dual city.



and presently up came the Arabs, who were shouting, "A plunder! a plunder!" Quoth Gharib, "Allah confound you, O dogs of Arabs!" Then he loosed his horse and drove at them with the career of a right valiant knight, shouting, "Allaho Akbar! Ho for the Faith of Abraham the Friend, on whom be the Peace!" And there befel between them great fight and sore fray and the sword went round in sway and there was much said and say; nor did they leave fighting till fled the day and gloom came, when they drew from one another away. Then Gharib numbered his tribesmen and found that five of the Banu Kahtan had fallen and three-and-seventy of the Persians; but of the Banu Hattal they had slain more than five hundred horse. As for Samsam, he alighted and sought nor meat nor sleep, but said, "In all my life I never saw such a fighter as this youth! Anon he fighteth with the sword and anon with the mace; but, to-morrow I will go forth on champion wise and defy him to combat of twain in battle plain where edge and point are fain and I will cut off these Arabs." Now, when Gharib returned to his camp, the Princess Fakhr Taj met him, weeping and affrighted for the terror of that which had befallen, and kissed his foot in the stirrup, saying, "May thy hands never wither nor thy foes be blyther, O champion of the age! Alhamdolillah—Glory to God—who hath saved thee alive this day! Verily, I am in fear for thee from yonder Arabs." When Gharib heard this, he smiled in her face and heartened and comforted her, saying, "Fear not, O Princess! Did the enemy fill this wild and wold, yet would I scatter them by the might of Allah Almighty." She thanked him and prayed that he might be given the victory over his foes; after which she returned to her women and Gharib went to his tent, where he cleansed himself of the blood of the Infidels, and they lay on guard through the night. Next morning, the two hosts mounted and sought the plain where cut and thrust ruled sovereign. The first to push into the open was Gharib, who drave his charger till he was near the Infidels and cried out, "Who is for jousting with me? Let no sluggard or weakling come out to me!" Whereupon there rushed forth a giant Amalekite of the lineage of the tribe of Ad, armed with an iron flail twenty pounds in weight, and drove at Gharib, saying, "O scum of the Arabs, take what cometh to thee and learn the glad tidings that thy last hour is at hand!" So saying, he aimed a blow at Gharib, but he avoided it and the flail sank a cubit into the ground. Now the Badawi was bent double with the blow; so Gharib smote him with his mace and clove his forehead in sunder; and he fell down dead and Allah hurried his soul to Hell-fire. Then Gharib charged and wheeled and called for champions; so there

came out to him a second and a third and a fourth and so on, till ten had come forth to him and he slew them all. When the Infidels saw his form of fight and his swashing blows they hung back and forebore to fare forth to him, whereupon Samsam looked at them and said, "Allah never bless you ! I will go forth to him." So he donned his battle-gear and drove his charger into mid-field, where he fronted the foe and cried out to Gharib, saying, "Fie on thee, O dog of the Arabs ! hath thy strength waxed so great that thou shouldst defy me in the open field and slaughter my men ?" And Gharib replied, "Up and take blood-revenge for the slaughter of thy braves !" Presently Samsam ran at Gharib who awaited him with broadened breast and heart enheartened, and they smote each at other with maces, till the two hosts marvelled and every eye was fixed on them. Then they wheeled about in the field and struck at each other two strokes ; but Gharib avoided Samsam's stroke which wreak had wroke and dealt him a buffet that beat in his breastbone and cast him to the ground—stone dead. Thereupon all his host ran at Gharib as one man, and he ran at them, crying, "God is most Great ! Help and Victory for us and shame and defeat for those who misbelieve the faith of Abraham the Friend, on whom be the Peace!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Thirty-second Night,**

She said, It hath reached me, O auspicious King, that when Samsam's tribesmen rushed upon Gharib as one man, he ran at them crying, "God is most Great ! Help and Victory for us and shame and defeat for the miscreants !" Now when the Infidels heard the name of the All-powerful King, the One, the All-conquering, whom the sight comprehendeth not, but He comprehendeth the sight,<sup>1</sup> they looked at one another and said, "What is this say that maketh our side-muscles tremble and weakeneth our resolution and causeth the life to fail in us ? Never in our lives heard we aught goodlier than this saying !" adding, "Let us leave fighting, that we may ask its meaning." So they held their hands from the battle and dismounted ; and their elders assembled and held counsel together,

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<sup>1</sup> Koran vi. 103. The translation is Sale's which I have generally preferred, despite many imperfections : Lane renders this sentence, "The eyes see not Him, but He seeth the eyes ;" and Mr. Rodwell, "No vision taketh in Him (?), but He taketh in all vision ;" and (better) "No eyesight reacheth to Him."

seeking to go to Gharib and saying, "Let ten of us repair to him!" So they chose out ten of their best, who set out for Gharib's tents. Now he and his people had alighted and returned to their camp, marvelling at the withdrawal of the Infidels from the fight. But, presently, lo and behold! the ten came up and seeking speech of Gharib, kissed the earth before him and wished him glory and lasting life. Quoth he to them, "What made you leave fighting?" and quoth they, "O my lord, thou didst affright us with the words thou shoutedst out at us." Then asked Gharib, "What calamity do ye worship?" and they answered, "We worship Wadd and Suwá'a and Yaghús,<sup>1</sup> lords of the tribe of Noah;" and Gharib, "We serve none but Allah Almighty, Maker of all things and Provider of all livings. He it is who created the heavens and the earth and stablished the mountains; who made water to well from the stones and the trees to grow and feedeth wild beasts in wold; for He is Allah the One, the All-powerful Lord." When they heard this, their bosoms broadened to the words of Unity-faith, and they said, "Verily, this be a Lord high and great, compassionating and compassionate!" adding, "And what shall we say, to become of the Moslems, of those which submit themselves to him?" Quoth Gharib, "Say:—There is no god but *the* God, and Abraham is the Friend of God." So the ten made veracious profession of the veritable religion and Gharib said to them, "If the sweet savour of Al-Islam be indeed stablished in your hearts, fare ye to your tribe and expound the faith to them; and if they profess, they shall be saved, but if they refuse we will burn them with fire." So the ten elders returned and expounded Al-Islam to their people and set forth to them the path of truth and creed, and they embraced the Faith of Submission with heart and tongue. Then they repaired on foot to Gharib's tent and kissing ground between

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<sup>1</sup> Sale (sect. 1) tells us all that was then known of these three which, with Yá'úk and Nasr and the three "daughters of God," Goddesses or Energies (the Hindu Saktis) Allát, Al-Uzzá and Manát mentioned in the Koran, were the chiefs of the pre-Islamitic Pantheon. I cannot but suspect that all will be connected with old Babylonian worship. Al-Baydáwi (on Kor. lxxi 22) says of Wadd, Suwá'a, Yaghús, Yá'úk and Nasr that they were names of pious men between Adam and Noah, afterwards deified: Yaghús was the giant idol of the Mazhaj tribe at Akamah of Al-Yaman and afterwards at Najrán. Al-Uzzá was widely worshipped: her idol (of the tree Semurat) belonging to Ghatafán was destroyed after the Prophet's order by Khálid bin Walíd. Allát or Al-Lát is written by Pocock (spec. 110) "Ilahat" *i.e.* deities in general; but Herodotus evidently refers to one god when he makes the Arabs worship Dionysus as 'Οροτάλ and Urania as 'Αλλάτ and the "tashdid" in Allát would, to a Greek ear, introduce another syllable (Alilat). This was the goddess of the Kuraysh and Thakíf, whose temple at Táif was circuited like the Ka'abah before Mohammed destroyed it.

his hands wished him honour and high rank, saying, "O our lord, we are become thy slaves; so command us what thou wilt, for we are to thee audient and obedient and we will never depart from thee, since Allah hath guided us into the right way at thy hands." Replied he, "Allah abundantly requite you! Return to your dwellings and march forth with your good and your children and forego me to the Wady of Blossoms and the castle of Sásá bin Shays,<sup>1</sup> whilst I carry the Princess Fakhr Taj, daughter of Sabur, King of the Persians, back to her father and return to you." "Hearkening and obedience," said they and straightway returned to their encampment, rejoicing in Al-Islam, and expounded the True Faith to their wives and children, who became Believers. Then they struck their tents and set forth, with their good and cattle, for the Wady of Blossoms. When they came in sight of the castle of Shays, Sa'adan and his sons sallied forth to them, but Gharib had charged them, saying, "If the Ghul of the Mountain come out to you and offer to attack you, do ye call upon the name of Allah the All-Creator, and he will leave his hostile intent and receive you hospitably." So when he would have fallen upon them they called aloud upon the name of Almighty Allah and straightway he received them kindly and asked them of their case. They told him all that had passed between Gharib and themselves, whereupon he rejoiced in them and lodged them with him and loaded them with favours. Such was their case; but as regards Gharib, he and his, escorting the Princess, fared on five days' journey towards the City of Isbanir, and on the sixth day they saw a dust-cloud. So Gharib sent one of the Persians to learn the meaning of this and he went and returned swiftness than bird in flight, saying, "O my lord, these be a thousand horse of our comrades, whom the King hath sent in quest of his daughter Fakhr Taj." When Gharib heard this he commanded his company to halt and pitch the tents. So they halted and waited till the new comers reached them, when they went to meet them and told Týmán, their captain, that the Princess was with them; whereupon he went in to Gharib and kissing the ground before him, enquired for her. Gharib sent him to her pavilion, and he entered and kissed her hands and feet and acquainted her with what had befallen her father and mother. She told him in return all that had betided her and how Gharib

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<sup>1</sup> Shays (Shayth) is Ab Seth (Father Seth) of the Hebrews, a name containing the initial and terminal letters of the Egypto-Phœnic-Hebrew Alphabet and the "Abjad" of the Arab. Those curious about its connection with the name of Allah (El), the Zodiacal signs and with the constellations, visions but not wholly uninteresting, will consult "Unexplored Syria" (vol. i. 33).



had delivered her from the Ghul' of the Mountain,—And Shahr-azad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Thirty-third Night,**

She said, It hath reached me, O auspicious King, that when the King's daughter, Fakhr Taj, had told Tuman all that had befallen her from the Mountain-Ghul, and how he had imprisoned her and would have devoured her but for Gharib, adding, "And indeed, it behoveth my sire to give him the half of his reign," Tuman arose and returned to Gharib and kissed his hands and feet and thanked him for his good dealing, saying, "With thy leave, O my lord, I will return to Isbanir City and deliver to our King the good news of his daughter's approach." "Go," replied Gharib, "and take of him the gift of glad tidings." So Tuman returned with all diligence to Isbanir, the Cities, and entering the palace, kissed ground before the King, who said to him, "What is there of new, O bringer of good news?" Quoth Tuman, "I will not speak thee, till thou give me the gift of glad tidings." Quoth the King, "Tell me thy glad tidings and I will content thee." So Tuman said, "O King, I bring thee joyful intelligence of the return of Princess Fakhr Taj." When Sabur heard his daughter's name, he fell down fainting and they sprinkled rose-water on him, till he recovered and cried to Tuman, "Draw near to me and tell me all the good which hath befallen her." So he came forward and acquainted him with all that had betided the Princess; and Sabur beat hand upon hand, saying, "Unhappy thou, O Fakhr Taj!"<sup>1</sup> And he bade give Tuman ten thousand gold pieces and conferred on him the government of Isfáhán City and its dependencies. Then he cried out to his Emirs, saying, "Mount, all of you, and fare we forth to meet the Princess Fakhr Taj!" and the Chief Eunuch went in to the Queen-mother and told her and all the Harim the good news, whereat she rejoiced and gave him a robe of honour and a thousand dinars. Moreover, the people of the city heard of this and decorated the market streets and houses. Then the King and Tuman took horse and rode till they had sight of Gharib, when Sabur footed it and made some steps towards Gharib, who also dismounted and advanced to meet him; and they embraced and saluted each other, and Sabur

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<sup>1</sup> The exclamation of an honest Fellow.

bent over Gharib's hand and kissed it and thanked him for his favours.<sup>1</sup> They pitched their pavilions in face of each other, and Sabur went in to his daughter, who rose and embracing him told him all that had befallen her and how Gharib had rescued her from the clutches of the Ghul of the Mountain. Quoth the King, "By thy life, O Princess of fair ones, I will overwhelm him with gifts!" and quoth she, "O my father, make him thy son-in-law, that he may be to thee a force against thy foes, for he is passing valiant." Her father replied, "O my daughter, knowest thou not that King Khirad Sháh seeketh thee in marriage and that he hath cast the brocade<sup>2</sup> and hath given an hundred thousand dinars in settlement, and he is King of Shiraz and its dependencies and is lord of empire and horsemen and footmen?" But when the Princess heard these words she said, "O my father! I desire not that whereof thou speakest, and if thou constrain me to that I have no mind to, I will slay myself." So Sabur left her and went in to Gharib, who rose to him; and they sat awhile together; but the King could not take his fill of looking upon him; and he said in his mind, "By Allah, my daughter is excusable if she love this Badawi!" Then he called for food and they ate and passed the night together. On the morrow, they took horse and rode till they arrived at the City of Isbanir and entered, stirrup to stirrup, and it was for them a great day. Fakhr Taj repaired to her palace and the abiding-place of her rank, where her mother and her women received her with cries of joy and loud lullilooings. As for King Sabur, he sat down on his throne and seated Gharib on his right hand, whilst the Princes and Chamberlains, the Emirs, Wazirs and Nabobs stood on either hand and gave him joy of the recovery of his daughter. Said Sabur, "Whoever loveth me let him bestow a robe of honour on Gharib," and there fell dresses of honour on him like drops of rain. Then Gharib abode the King's guest ten days when he would have departed, but Sabur clad him in an honourable robe and swore him by his faith that he should not march for a whole month. Quoth Gharib, "O King, I am plighted to one of the girls of the Arabs and I desire to marry her." Quoth the King, "Whether is the fairer, thy betrothed or Fakhr Taj?" "O King of the age," replied Gharib, "what is the slave beside the lord?"

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<sup>1</sup> This is Antar with the Chosroë who "kissed the Absian hero between the eyes and bade him adieu, giving him as a last token a rich robe." The coarser hand of the story-teller exaggerates everything till he makes it ridiculous.

<sup>2</sup> The context suggests that this is a royal form of "throwing the handkerchief;" but it does not occur elsewhere. In fact, the European idea seems to have arisen from the oriental practice of sending presents in napkins or kerchiefs.

And Sabur said, "Fakhr Taj is become thy handmaid, for that thou didst rescue her from the pounces of the Ghul, and she shall have none other husband than thyself." Thereupon Gharib rose and kissed ground, saying, "O King of the Age, thou art a sovereign and I am but a poor man, and belike thou wilt ask a heavy dower." Replied the King, "O my son, know that Khirad Shah, lord of Shiráz and dependencies thereof, seeketh her in marriage and hath appointed an hundred thousand dinars to her dower; but I have chosen thee before all men, that I may make thee the sword of my kingship and my shield against vengeance."<sup>1</sup> Then he turned to his Chief Officers and said to them, "Bear witness<sup>2</sup> against me, O Lords of mine Empire, that I marry my daughter Fakhr Taj to my son Gharib!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Thirty-fourth Night,**

She continued, It hath reached me, O auspicious King, that Sabur, King of 'Ajam-land said to his Chief Officers, "Bear ye witness against me that I marry my daughter, Fakhr Taj, to my son Gharib!" With that he joined palms<sup>3</sup> with him and she became his wife. Then said Gharib, "Appoint me a dower and I will bring it to thee, for I have in the Castle of Sasa wealth and treasures beyond count." Replied Sabur, "O my son, I want of thee neither treasure nor wealth and I will take nothing for her dower save the head of Jamrkán King of Dasht and the city of Ahwáz."<sup>4</sup> Quoth Gharib, "O King of the age, I will fetch my folk forthright and go to thy foe and spoil his realm." Quoth Sabur, "Allah requite thee with good!" and dismissed the lords and commons, thinking, "If Gharib go forth against Jamrkan, he will never more return." When morning morrowed the King mounted with Gharib and bidding all his troops take horse rode forth to the plain, where he said to his men, "Do ye tilt with spears and gladden my heart." So the champions of Persia-land played one against other and

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<sup>1</sup> *i.e.* if the disappointed suitor attack me.

<sup>2</sup> *i.e.* if ever I be tempted to deny it.

<sup>3</sup> Arab. "Musáfahah," the Arab fashion of shaking hands. The right palms are applied flat to each other; then the fingers are squeezed and the hand is raised to the forehead (Pilgrimage ii. 332).

<sup>4</sup> A city and province of Khuzistán, the old Susiana. Dasht may be either the town in Khorasan or the "forests" (dasht) belonging to Ahwáz (Ahuaz in D'Herbelot).

Gharib said, "O King of the age, I have a mind to tilt with the horsemen of 'Ajam-land, but on one condition." Asked the King, "What is that?" and answered Gharib, "It is that I shall don a light tunic and take a headless lance, with a pennon dipped in saffron, whilst the Persian champions sally forth and tilt against me with sharp spears. If any conquer me, I will render myself to him: but, if I conquer him I will mark him on the breast and he shall leave the plain." Then the King cried to the commander of the troops to bring forward the champions of the Persians; so he chose out from amongst the Princes one thousand two hundred of his stoutest champions, and the King said to them, in the Persian tongue, "Whoever slayeth this Badawi may ask of me what he willeth." So they strove with one another for precedence and charged down upon Gharib and truth was distinguished from falsehood and jest from earnest. Quoth Gharib, "I put my trust in Allah, the God of Abraham the Friend, the Deity who hath power over all and from whom naught is hidden, the One, the Almighty, whom the sight comprehendeth not!" Then an Amalekite-like giant of the Persian champions rushed out to him, but Gharib let him not stand long before him ere he marked him and covered his breast with saffron; and, as he turned away, he smote him on the nape with the shaft of his lance, and he fell to the ground and his pages bore him from the lists.<sup>1</sup> Then a second champion came forth against him and he overcame him and marked him on the breast; and thus did he with a third and a fourth and a fifth; and there came out against him champion after champion till he had overcome them all and marked them on the breast; for Almighty Allah gave him the victory over them and they fared forth vanquished from the plain. Then the servants set food and strong wine before them and they ate and drank, till Gharib's wits were dazed by the drink. By and by, he went out and would have returned, but lost his way and entered the palace of Fakhr Taj. When she saw him, her reason fled and she cried out to the women, "Go forth from me to your own places!" So they withdrew and she rose and kissed Gharib's hand, saying, "Welcome to my lord, who delivered me from the Ghul! Indeed I am thine handmaid for ever and ever." Then she seated him by her side and they talked together till the morning. Meanwhile the King thought that he had departed; but on the morrow he went in to him and Sabur rose to him and made him sit beside him. Then entered the tributary kings and kissing the ground stood ranged in

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<sup>1</sup> This is the contest between "Antar and the Satrap Khosrewan at the Court of Monzar," but without its tragical finish.



rows on the right and left and fell to talking of Gharib's valour and saying, "Extolled be He who gave him such prowess albeit he is so young in years!" As they were thus engaged, behold, all espied from the palace-windows the dust of horse approaching, and the King cried out to his scouts, saying, "Woe to you! Go and bring me news of yonder dust!" So a cavalier took horse and riding off, returned after a while, and said, "O King, we found under that dust an hundred horse belonging to an Emir hight Sahim al-Layl." Gharib hearing these words, cried out, "O my lord, this is my brother, whom I had sent on an errand, and I will go forth to meet him." So saying, he mounted with his hundred men of the Banu Kahtan and a thousand Persians, and rode to meet his brother in great state, but greatness belongeth to God alone.<sup>1</sup> When the two came up with each other, they dismounted and embraced, and Gharib said to Sahim, "O my brother, hast thou brought our tribe to the Castle of Sasa and the Wady of Blossoms?" "O my brother," replied Sahim, "when the perfidious dog Mardas heard that thou hadst made thee master of the stronghold belonging to the Mountain-Ghul, he was sore chagrined and said:—Except I march hence, Gharib will come and carry off my daughter Mahdiyah without dower. So he took his daughter and his goods and set out with his tribe for the land of Al-Irak, where he entered the city of Cufa and put himself under the protection of King Ajib, seeking to give him his daughter to wife." When Gharib heard his brother's story, he well-nigh yielded up the ghost for rage and said, "By the virtue of the faith of Al-Islam, the faith of Abraham the Friend, and by the Supreme Lord, I will assuredly go to the land of Al-Irak and fierce war upon it I will set on foot." Then they returned to the city and going in to the King, kissed ground before him. He rose to Gharib and saluted Sahim; after which the elder brother told him what had happened and he put ten captains at his commandment, under each one's hand ten thousand horse of the doughtiest of the Arabs and the 'Ajams, who equipped themselves and were ready to depart in three days. Then Gharib set out and journeyed till he reached the Castle of Sasa, whence the Ghul and his sons came forth to meet him, and dismounting, kissed his feet in the stirrups. He told them all that had passed and the giant said, "O my lord, do thou abide in this thy castle, whilst I with my sons and servants repair to Al-Irak and lay

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<sup>1</sup> Elliptical, "he rode out in great state, that is to say if greatness can truly be attributed to man," for, etc.

waste the city Al-Rusták<sup>1</sup> and bring to thy hand all its defenders bound in straitest bond." But Gharib thanked him and said, "O Sa'adan, we will all go." So he made him ready and the whole body set out for Al-Irak, leaving a thousand horse to guard the Castle. Thus far concerning them ; but as regards Mardas, he arrived with his tribe in the land of Al-Irak bringing with him a handsome present and fared for Cufa-city which he entered. Then, he presented himself before Ajib and kissed ground between his hands and, after wishing him what is wished to kings, said, "O my lord, I come to place myself under thy protection."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### Now when it was the Six Hundred and Thirty-fifth Night,

She said, It hath reached me, O auspicious King, that Mardas, coming into the presence of Ajib, said to him, "I come to place myself under thy protection!" Quoth Ajib, "Tell me who hath wronged thee, that I may protect thee against him, though it were Sabur, King of the Persians and Turcomans and Daylamites." Quoth Mardas, "O King of the Age, he who hath wronged me is none other than a youth whom I reared in my bosom. I found him in his mother's lap in a certain valley and took her to wife. She brought me a son, whom I named Sahim al-Layl, and her own son, Gharib hight, grew up on my knees and became a blasting thunderbolt and a lasting calamity,<sup>2</sup> for he smote Al-Hamal,<sup>3</sup> Prince of the Banu Nabhan, and slew footmen and threw horsemen. Now I have a daughter, who befitteth thee alone, and he sought her of me ; so I required of him the head of the Ghul of the Mountain, wherefore he went to him and, after engaging him in combat singular, made the master his man and took the Castle of Sasa bin Shays bin Shaddad bin Ad, wherein are the treasures of the ancients and the hoards of the moderns. Moreover, I hear that, become a Moslem, he goeth about summoning the folk to his faith. He is now gone to

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<sup>1</sup> According to D'Herbelot (*s.v.* Rostac) it is a name given to the villages of Khorasan, as "Souad" (Sawád) to those of Al-Irak, and Makhlaf to those of Al-Yaman: there is, however, a well-known Al-Rustak (which like Al-Bahrayn always takes the article) in the Province of Oman West of Maskat ; and, as it rhymes with "Irak," it does well enough. Mr. Badger calls this ancient capital of the Ya'arubah Imáms "er-Rasták" (Imams of Oman).

<sup>2</sup> *i.e.* a furious knight.

<sup>3</sup> In the Mac. Edit. "Hassán," which may rhyme with Nabhán, but it is a mere blunder.

bear the Princess of Persia, whom he delivered from the Ghul, back to her father, King Sabur, and will not return but with the treasures of the Persians." When Ajib heard the story of Mardas he changed colour to yellow and was in ill case and made sure of his own destruction ; then he said, " O Mardas, is the youth's mother with thee or with him ?" and Mardas replied, " She is with me in my tents." Quoth Ajib, " What is her name ?" and quoth Mardas, " Her name is Nusrah." "'Tis very she," rejoined Ajib and sent for her to the presence. Now when she came before him, he looked on her and knew her and asked her, " O accursed, where are the two slaves I sent with thee ?" and she answered, " They slew each other on my account ;" whereupon Ajib bared his blade and smote her and cut her in twain. Then they dragged her away and cast her out ; but trouble and suspicion entered Ajib's heart and he cried, " O Mardas, give me thy daughter to wife." He rejoined, " She is one of thine handmaids : I give her to thee to wife, and I am thy slave." Said Ajib, " I desire to look upon this son of a slave, Gharib, that I may destroy him and cause him taste all manner of torments." Then he bade give Mardas, to his daughter's dowry, thirty thousand dinars and an hundred pieces of silk brocaded and fringed with gold and an hundred pieces of silk-bordered stuffs and kerchiefs and golden collars. So he went forth with this mighty fine dowry and set himself to equip Mahdiah in all diligence. Such was their case ; but as regards Gharib, he fared on till he came to Al-Jazírah, which is the first town of Al-Irak<sup>1</sup> and is a walled and fortified city and hard by it he called a halt. When the townsfolk saw his army encamped before it, they bolted the gates and manned the walls, then went to the King of the city, who was called Al-Dámigh, the Brainer, for that he used to brain the champions in the open field of fight, and told him what was come upon them. So he looked forth from the battlements of the palace and seeing a conquering host, all of them Persians, encamped before the city, said to the citizens, " O folk, what do yonder 'Ajams want ?" and they replied, " We know not." Now Al-Damigh had among his officers a man called Saba' al-Kifár, the Desert-lion, keen of wit and penetrating as he were a flame of fire ; so he called him and said to him, " Go to this stranger host and find out who they be and what they want and return quickly." Accordingly, he sped like the wind to the Persian tents, where a company of Arabs rose up and met him saying, " Who art thou and what dost thou require ?" He replied, " I am a mes-

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<sup>1</sup> In Classical Arabic Irak (like Yaman, Bahrayn and Rusták) always takes the article. But see p. 237.

senger and an envoy from the lord of the city to 'your chief." So they took him and carried him through the lines of tents, pavilions and standards, till they came to Gharib's Shahmiyánah and told him of the mission. He bade them bring him in and they did so, where-upon he kissed ground before Gharib and wished him honour and length of days. Quoth Gharib, "What is thine errand?" and quoth Saba' al-Kifar, "I am an envoy from the lord of the city of Al-Jazirah, Al-Damigh, brother of King Kundamir, lord of the city of Cufa and the land of Al-Irak." When Gharib heard his father's name, the tears railed from his eyes in rills and he looked at the messenger and said "What is thy name?" and he replied, "My name is Saba' al-Kifar." Said Gharib, "Return to thy lord and tell him that the commander of this host is called Gharib, son of Kundamir, King of Cufa, whom his son Ajib slew, and he is come to take blood-revenge for his sire on Ajib the perfidious hound." So Saba' al-Kifar returned to the city and in great joy kissed the ground, when Al-Damigh said, "What is going on there, O Saba' al-Kifar?" He replied, "O my master, the leader of yon host is thy nephew, thy brother's son," and told him all. The King deemed himself in a dream and asked the messenger, "O Saba' al-Kifar, is this thou tellest me true?" and the Desert-lion answered, "As thy head liveth, it is sooth!" Then Al-Damigh bade his chief officers take horse forthright and all rode out to the camp, whence Gharib came forth and met him and they embraced and saluted each other; after which Gharib carried him to his tents and they sat down on beds of estate. Al-Damigh rejoiced in Gharib, his brother's son, and presently turning to him, said, "I also have yearned to take blood-revenge for thy father, but could not avail against the dog thy brother; for that his troops are many and my troops are few." Replied Gharib, "O uncle, here am I come to avenge my sire and blot out our shame and rid the realm of Ajib." Said Al-Damigh, "O son of my brother, thou hast two blood-wreaks to take, that of thy father and that of thy mother." Asked Gharib, "And what aileth my mother?" and Al-Damigh answered, "Thy brother Ajib hath slain her!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Thirty-sixth Night,**

She said, It hath reached me, O 'auspicious King, that when Gharib heard these words of his uncle Al-Damigh, "Verily thy brother Ajib hath slain her!" he asked what was the cause thereof and was told of all that had happened, especially how



Mardas had promised his daughter to Ajib. Thereupon Gharib's reason fled from his head and he swooned away and was nigh upon death. No sooner did he come to himself than he cried out to the troops, saying, "To horse!" But Al-Damigh said to him, "O son of my brother, wait till I make ready mine affairs and mount among my men and fare with thee at thy stirrup." Replied Gharib, "I have no patience to wait; do thou equip thy troops and join me at Cufa." Thereupon Gharib mounted with his troops and rode, till he came to the town of Babel,<sup>1</sup> whose folk took fright at him. Now there was in this town a King called Jamak, under whose hand were twenty thousand horsemen, and there gathered themselves together to him from the villages other fifty thousand horse, who pitched their tents facing the city. Then Gharib wrote a letter and sent it to King Jamak by a messenger, who came up to the city-gate and cried out, saying, "I am an envoy;" whereupon the Warder of the Gate went in and told Jamak, who said, "Bring him to me." So he led in the messenger who, kissing the ground before the King, gave him the letter, and Jamak opened it and read its contents as follows: "Praise be to Allah, Lord of the Three Worlds, Lord of all things, who giveth to all creatures their daily bread and who over all things is Omnipotent! These from Gharib, son of King Kundamir, lord of Al-Irak and Cufa, to Jamak. Immediately this letter reacheth thee, let not thy reply be other than to break thine idols and confess the unity of the All-knowing King, Creator of light and darkness, Creator of all things, the All-powerful; and except thou do as I bid thee, I will make this day the blackest of thy days. Peace be on those who follow in the wake of Salvation, fearing the issues of evil and who obey the hest of the Most High King, Lord of this world and the next, Him who saith to a thing:—Be; and it becometh!" Now when Jamak read this letter, his eyes paled and his colour failed and he cried out to the messenger, "Go to thy lord and say to him:—Tomorrow, at daybreak there shall be fight and conflict and it shall appear who is the conquering hero." So he returned and told Gharib, who bade his men make ready for battle, whilst Jamak commanded his tents to be pitched in face of Gharib's camp: and his troops poured forth like the surging sea and passed the night with intention of slaughter. As soon as dawned the day, the two hosts mounted and drew up in battle-array and beat their drums amain and drave their steeds of swiftest strain; and they filled the whole earthly plain; and the champions to come out were fain. Now the

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<sup>1</sup> The story-teller goes back from Kufah founded in Omar's day to the times of Abraham.

first who sallied forth a-championing to the field was the Ghul of the Mountain, bearing on shoulder a terrible tree, and he cried out between the two hosts, saying, "I am Sa'adan the Ghul! Who is for fighting, who is for jousting? Let no sluggard come forth to me or weakling." And he called aloud to his sons, saying, "Woe to you! Bring me fuel and fire, for I am an-hungered." So they cried upon their slaves who brought firewood and kindled a fire in the heart of the plain. Then there came out to him a man of the Kafirs, an Amalekite of the unbelieving Amalekites, bearing on his shoulder a mace like the mast of a ship, and drove at Sa'adan the Ghul, saying, "Woe to thee, O Sa'adan!" When the giant heard this, he waxed furious beyond measure and raising his tree-club aimed at the Infidel a blow that hummed through the air. The Amalekite met the stroke with his mace, but the tree beat down his guard and descending by its own weight, together with the weight of the mace upon his head, beat in his brain-pan, and he fell like a long-stemmed palm-tree. Thereupon Sa'adan cried to his slaves, saying, "Take this fatted calf and roast him quickly." So they hastened to skin the Infidel and roasted him and brought him to the Ghul, who ate his flesh and crunched his bones.<sup>1</sup> Now when the Kafirs saw how Sa'adan did with their fellow, their hair and pile stood on end; their skins quaked, their colour changed, their hearts died within them and they said to one another, "Whoever goeth out against this Ghul, he eateth him and cracketh his bones and causeth him to lack the zephyr-wind of the world." Wherefore they held their hands, quailing for fear of the Ghul and his sons and turned to fly, making for the town; but Gharib cried out to his troops, saying, "Up and after the runaways!" Accordingly the Persians and Arabs drave after the King of Babel and his host and caused sword to smite them till they slew of them twenty thousand or more. Then the fugitives crowded together in the city-gate and they killed of them much people; and they could not avail to shut the gate. So the Arabs and the Persians entered with them, fighting, and Sa'adan, snatching a mace from one of the slain, wielded it in the enemy's face and gained the city race-course. Thence he fought his way through the foe and broke into the King's palace, where he met with Jamak and

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<sup>1</sup> This manœuvre has often been practised: especially by the first Crusaders under Bohemond (Gibbon) and in late years by the Arab slavers in Eastern Inter-tropical Africa. After their skirmishes with the natives they quartered and "brittled" the dead like game, roasted and boiled the choice parts and pretended to eat the flesh. The enemy, who was not afraid of death, was struck with terror by the idea of being devoured; and this seems instinctive to the undeveloped mind.

so smote him with the mace, that he toppled senseless to the ground. Then he fell upon those who were in the palace and pounded them into pieces, till all that were left cried out, "Quarter ! Quarter !" and Sa'adan said to them, "Pinion your King !"——And Shahrazad was surprised by the dawn of day, and ceased saying her permitted say.

### **Now when it was the Six Hundred and Thirty-seventh Night,**

Shahrazad continued, It hath reached me, O auspicious King, that Sa'adan having broken into the palace of King Jamak and pounded to pieces those therein, the survivors cried out, "Quarter ! Quarter !" and Sa'adan said to them, "Pinion your King !" So they bound Jamak and took him up, and Sa'adan drove them before him like sheep and brought them to Gharib's presence, after the most part of the citizens had perished by the enemy's swords. When the King of Babel came to himself, he found himself bound and heard Sa'adan say, "I will sup to-night off this King Jamak : " whereupon he turned to Gharib and cried to him, "I throw myself on thy mercy." Replied Gharib, "Become a Moslem, and thou shalt be safe from the Ghul and from the vengeance of the Living One who ceaseth not." So Jamak professed Al-Islam with heart and tongue and Gharib bade loose his bonds. Then he expounded The Faith to his people and they all became True Believers ; after which Jamak returned to the city and despatched thence provision and henchmen to Gharib and wine to the camp before Babel where they passed the night. On the morrow, Gharib gave the signal for the march and they fared on till they came to Mayyáfárikín,<sup>1</sup> which they found empty, for its people had heard what had befallen Babel and had fled to Cufa-city and told Ajib. When he heard the news, his Doom-day appeared to him and he assembled his braves and informing them of the enemy's approach ordered them make ready to do battle with his brother's host ; after which he numbered them and found them thirty thousand horse and ten thousand foot.<sup>2</sup> So, needing more, he levied other fifty thousand men, cavalry and infantry, and taking horse amid a mighty host, rode forwards, till he came upon his brother's army encamped before Mosul and pitched

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<sup>1</sup> Mayyafarikin, whose adjective for shortness is "Fárikí": the place is often mentioned in The Nights as the then capital of Diyár Bakr, thirty parasangs from Násibín, the classical Nisibis, between the upper Euphrates and Tigris.

<sup>2</sup> This proportion is singular to moderns but characterised Arab and more especially Turcoman armies.

his tents in front of their lines. Then Gharib wrote a writ and said to his officers, "Which of you will carry this letter to Ajib?" Whereupon Sahim sprang to his feet and cried, "O King of the age, I will bear thy missive and bring thee back an answer." So Gharib gave him the epistle and he repaired to the pavilion of Ajib who, when informed of his coming, said, "Admit him!" and when he stood in the presence asked him, "Whence comest thou?" Answered Sahim, "From the King of the Arabs and the Persians, son-in-law of Chosroë, King of the world, who sendeth thee a writ; so do thou return him a reply." Quoth Ajib, "Give me the letter;" accordingly Sahim gave it to him and he tore it open and found therein:—"In the name of Allah the Compassionating, the Compassionate! Peace on Abraham the Friend await! But afterwards. As soon as this letter shall come to thy hand, do thou confess the Unity of the Bountiful King, Causer of causes and Mover of the clouds;<sup>1</sup> and leave worshipping idols. An thou do this thing, thou art my brother and ruler over us and I will pardon thee the deaths of my father and mother, nor will I reproach thee with what thou hast done. But an thou obey not my bidding, behold, I will hasten to thee and cut off thy head and lay waste thy realm. Verily, I give thee good counsel, and the Peace be on those who pace the path of salvation and obey the Most High King!" When Ajib read these words and knew the threat they contained, his eyes sank into the crown of his head and he gnashed his teeth and flew into a furious rage. Then he tore the letter in pieces and threw it away, which vexed Sahim and he cried out upon Ajib, saying, "Allah wither thy hand for the deed thou hast done!"<sup>2</sup> With this

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<sup>1</sup> Such is the bathos caused by the Saja'-assonance: in the music of the Arabic it contrasts strangely with the baldness of translation. The same is the case with the Koran, beautiful in the original and miserably dull in European languages: it is like the glorious style of the "Anglican Version" by the side of its bastard brothers in Hindostani or Marathi; one of these marvels of stupidity translating the "Lamb of God" by "God's little goat."

<sup>2</sup> This incident is taken from the Life of Mohammed who, in the "Year of Missions" (A.H. 7) sent letters to foreign potentates bidding them embrace Al-Islam; and, his seal being in three lines, Mohammed | Apostle | of Allah, Khusrau Parwîz (= the Charming) was offended because his name was placed below Mohammed's. So he tore the letter in pieces adding, says Firdausi, these words:—

Hath the Arab's daring performed such feat,  
Fed on camel's milk and the lizard's meat,  
That he cast on Kayánian crown his eye?  
Fie, O whirling world! on thy faith and fie!

Hearing of this insult Mohammed exclaimed, "Allah shall tear his kingdom!" a prophecy which was of course fulfilled, or we should not have heard of it. These lines are horribly mutilated in the Dabistan, iii. 99.



Ajib cried out to his men, saying, "Seize yonder hound and hew him in pieces with your hangers." So they ran at Sahim; but he bared blade and fell upon them and slew of them more than fifty braves; after which he cut his way out, though bathed in blood, and won back to Gharib, who said, "What is this case, O Sahim?" And he told him what had passed, whereat he grew livid for rage and crying, "Allaho Akbar—God is Most Great!"—bade the battle-drums beat. So the fighting-men donned their hauberks and coats of straitwoven mail and baldrick'd themselves with their swords; the footmen drew out in battle-array, whilst the horsemen mounted their prancing horses and dancing camels and levelled their long lances, and the champions rushed into the field. Ajib and his men also took horse and host charged down upon host.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### *Now when it was the Six Hundred and Thirty-eighth Night,*

She pursued, It hath reached me, O auspicious King, that when Gharib and his merry men took horse, Ajib and his troops also mounted and host charged down upon host. Then ruled the Kazi of Battle, in whose ordinance is no wrong, for a seal is on his lips and he speaketh not; and the blood railed in rills and purpled earth with curious embroidery; heads grew gray and hotter waxed battle and fiercer. Feet slipped and stood firm the valiant and pushed forwards, whilst turned the faint-heart and fled, nor did they leave fighting till the day darkened and the night starker. Then clashed the cymbals of retreat and the two hosts drew apart each from other, and returned to their tents, where they nighted. Next morning, as soon as it was day, the cymbals beat to battle and derring-do, and the warriors donned their harness of fight and baldrick'd<sup>1</sup> their blades the brightest bright and with the brown lance bedight mounted doughty steed every knight and cried out, saying, "This day no flight!" And the two hosts drew out in battle array, like the surging sea. The first to open the chapter<sup>2</sup> of war was Sahim, who drove his destrier between the

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<sup>1</sup> This "Taklîd" must not be translated "girt on the sword." The Arab carries his weapon by a baldrick or bandoleer passed over his right shoulder. In modern days the "Majdal" over the left shoulder supports on the right hip a line of Tatárif or brass cylinders for cartridges; the other cross-belt (Al-Masdar) bears on the left side the Kharízah or bullet-pouch of hide; and the Hizám or waist-belt holds the dagger and extra cartridges. (Pilgrimage iii. 90).

<sup>2</sup> Arab. "Bab," which may mean door or gate. The plural form (Abwáb) occurs in the next line, meaning that he displayed all manner of martial prowess.

two lines and played with swords and spears and turned over all the Capitula of combat till men of choicest wits were confounded. Then he cried out, saying, "Who is for fighting? Who is for jousting? Let no sluggard come out or weakling!" Thereupon there rushed at him a horseman of the Kafirs, as he were a flame of fire; but Sahim let him not stand long before him ere he overthrew him with a thrust. Then a second came forth and he slew him also, and a third and he tare him in twain, and a fourth and he did him to death; nor did they cease sallying out to him and he left not slaying them, till it was noon, by which time he had laid low two hundred braves. Then Ajib cried to his men, "Charge once more," and sturdy host on sturdy host down bore and great was the clash of arms and battle-roar. The shining swords out rang; the blood in streams ran and and footman rushed upon footman; Death showed in van and horse-hoof was shodden with skull of man; nor did they cease from sore smiting till waned the day and the night came on in black array, when they drew apart and, returning to their tents, passed the night there. As soon as morning morrowed the two hosts mounted and sought the field of fight; and the Moslems looked for Gharib to back steed and ride under the standards as was his wont, but he came not. So Sahim sent to his brother's pavilion a slave who, finding him not, asked the tent-pitchers,<sup>1</sup> but they answered, "We know naught of him." Whereat he was greatly concerned and went forth and told the troops, who refrained from battle, saying, "An Gharib be absent, his foe will destroy us." Now there was for Gharib's absence a cause strange but true which we will set out in order due. And it was thus. When Ajib returned to his camp on the preceding night, he called one of his guardsmen by name Sayyár and said to him, "O Sayyar, I have not treasured thee save for a day like this; and now I bid thee enter among Gharib's host and pushing into the marquee of their lord, bring him hither to me and prove how wily thy cunning be." And Sayyar said, "I hear and I obey." So he repaired to the enemy's camp and stealing into Gharib's pavilion, under the darkness of the night, when all the men had gone to their places of rest, stood up as though he were a slave to serve Gharib, who presently, being athirst, called to him for water. So he brought him a pitcher of water, drugged with Bhang, and Gharib could not fulfil his need ere he fell down with head distancing heels, whereupon Sayyar wrapped him in his cloak and carrying him to Ajib's tent, threw him

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<sup>1</sup> Arab. "Farrásh" (also used in Persian), a man of general utility who pitches tents, sweeps the floors, administers floggings, etc., etc. (Pilgrimage iii. 90).

down at his feet. Quoth Ajib, "O Sayyar, what is this?" Quoth he, "This be thy brother Gharib;" whereat Ajib rejoiced and said, "The blessings of the Idols light upon thee! Loose him and wake him." So they made him snuff up vinegar and he came to himself and opened his eyes; then, finding himself bound and in a tent other than his own, exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Thereupon Ajib cried out at him, saying, "Dost thou draw on me, O dog, and seek to slay me and take on me thy blood-wreak of thy father and thy mother? I will send thee this very day to them and rid the world of thee." Replied Gharib, "Kafir hound! soon shalt thou see against whom the wheels of fate shall revolve and who shall be overthrown by the wrath of the Almighty King, Who wotteth what is in hearts and Who shall leave thee in Gehenna tormented and confounded! Have ruth on thyself and say with me:—There is no god but *the* God, and Abraham is the Friend of God!" When Ajib heard Gharib's words, he snarked and snorted and railed at his god, the Stone, and called for the sworder and the leather-rug of blood; but his Wazir, who was at heart a Moslem though outwardly a Miscreant, rose and kissing ground before him, said, "Patience, O King, deal not hastily, but wait till we know the conquered from the conqueror. If we prove the victors, we shall have power to kill him and, if we be beaten, his being alive in our hands will be a strength to us." And the Emirs said, "The Minister speaketh sooth!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Thirty-ninth Night,**

She continued, It hath reached me, O auspicious King, that when Ajib proposed to slay Gharib, the Wazir rose and said, "Deal not hastily, for we always have power to kill him!" So Ajib bade lay his brother Gharib in irons and chain him up in his own tent and set a thousand stout warriors to guard him. Meanwhile Gharib's host, when they awoke that morning and found not their King, were as sheep sans shepherd; but Sa'adan the Ghul cried out at them, saying, "O folk, don your war-gear and trust to your Lord to defend you!" So Arabs and Ajams mounted horse, after clothing themselves in hauberks of iron and shirting themselves in strait-knit mail, and sallied forth to the field, the Chiefs and the colours moving in van. Then dashed out the Ghul of the Mountain, with a club on his shoulder, two hundred pounds in weight, and wheeled

and careered, saying, "Ho, worshippers of idols, come ye out and renown it this day, for 'tis a day of onslaught! Whoso knoweth me hath enough of my mischief and whoso knoweth me not, I will make myself known to him. I am Sa'adan, servant of King Gharib. Who is for jousting? Who is for fighting? Let no faint-heart come forth to me to-day or weakling." And there rushed upon him a champion of the Infidels, as he were a flame of fire, and drove at him, but Sa'adan charged home at him and dealt him with his club a blow which broke his ribs and cast him lifeless to the earth. Then he called out to his sons and slaves, saying, "Light the bonfire, and whoso falleth of the Kafirs do ye dress him and roast him well in the flame, then bring him to me that I may break my fast on him!" So they kindled a fire midmost the plain and laid thereon the slain, till he was cooked, when they brought him to Sa'adan, who gnawed his flesh and crunched his bones. When the Miscreants saw the Mountain-Ghul do this deed they were affrighted with sore affright, but Ajib cried out to his men, saying, "Out on you! Fall upon the Ogre and hew him in hunks with your scymitars!" So twenty thousand men ran at Sa'adan, whilst the footmen circled round him and rained upon him darts and shafts so that he was wounded in four-and-twenty places, and his blood run down upon the earth, and he was alone. Then the host of the Moslems drave at the heathenry, calling for help upon the Lord of the Three Worlds, and they ceased not from fight and fray till the day came to an end, when they drew apart. But the Infidels had captured Sa'adan, as he were a drunken man for loss of blood; and they bound him fast and set him by Gharib who, seeing the Ghul a prisoner, said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! O Sa'adan, what case is this?" "O my lord," replied Sa'adan, "it is Allah (extolled and exalted be He!) who ordaineth joy and annoy and there is no help but this and that betide." And Gharib rejoined, "Thou speakest sooth, O Sa'adan!" But Ajib passed the night in joy and he said to his men, Mount ye on the morrow and fall upon the Moslems so shall not one of them be left alive." And they replied, "Hearkening and obedience!" This is how it fared with them; but as regards the Moslems, they passed the night, dejected and weeping for their King and Sa'adan; but Sahim said to them, "O folk, be not concerned, for the aidance of Almighty Allah is nigh." Then he waited till midnight, when he assumed the garb of a tent-pitcher; and, repairing to Ajib's camp, made his way between the tents and pavilions till he came to the King's marquee, where he saw him seated on his throne surrounded by his Princes. So he entered and going up to the candles which



burnt in the tent, snuffed them and sprinkled levigated henbane on the wicks ; after which he withdrew and waited without the marquee, till the smoke of the burning henbane reached Ajib and his Princes and they fell to the ground like dead men. Then he left them and went to the prison tent, where he found Gharib and Sa'adan, guarded by a thousand braves, who were overcome with sleep. So he cried out at the guards, saying, "Woe to you ! Sleep not ; but watch your prisoners and light the cressets." Presently he filled a cresset with firewood, on which he strewed henbane, and lighting it, went round about the tent with it, till the smoke entered the nostrils of the guards, and they all fell asleep drowned by the drug ; when he entered the tent and finding Gharib and Sa'adan also insensible he aroused them by making them smell and sniff at a sponge full of vinegar he had with him. Thereupon he loosed their bonds and collars, and when they saw him, they blessed him and rejoiced in him. After this they went forth and took all the arms of the guards and Sahim said to them, "Go to your own camp ;" while he re-entered Ajib's pavilion and, wrapping him in his cloak, lifted him up and made for the Moslem encampment. And the Lord, the Compassionate, protected him, so that he reached Gharib's tent in safety and unrolled the cloak before him. Gharib looked at its contents and seeing his brother Ajib bound, cried out, "Allaho Akbar—God is Most Great ! Aidance ! Victory !" And he blessed Sahim and bade him arouse Ajib. So he made him smell the vinegar mixed with incense, and he opened his eyes and, finding himself bound and shackled, hung down his head earthwards.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Fortieth Night,**

She said, it hath reached me, O auspicious King, that after Sahim had aroused Ajib, whom he had made insensible with henbane, and had brought to his brother Gharib, the captive opened his eyes and, feeling himself bound and shackled, hung down his head earthwards. Thereupon cried Sahim, "O Accursed, lift thy head !" So he raised his eyes and found himself amongst Arabs and Ajams and saw his brother seated on the throne of his estate and the place of his power, wherefore he was silent and spake not. Then Gharib cried out and said, "Strip me this hound !" So they stripped him and came down upon him with whips, till they weakened his body and subdued his pride, after which Gharib set over him a guard of an hundred knights. And when this fraternal correction had been

administered they heard shouts of, "There is no God but *the* God!" and "God is Most Great!" from the camp of the Kafirs. Now the cause of this was that, ten days after his nephew King Al-Damigh, Gharib's uncle, had set out from Al-Jazirah, with twenty thousand horse, and on nearing the field of battle, had despatched one of his scouts to get news. The man was absent a whole day, at the end of which time he returned and told Al-Damigh all that had happened to Gharib with his brother. So he waited till the night, when he fell upon the Infidels, crying out, "Allaho Akbar!" and put them to the edge of the biting scymitar. When Gharib heard the Takbir,<sup>1</sup> he said to Sahim, "Go find out the cause of these shouts and war-cries." So Sahim repaired to the field of battle and questioned the slaves and camp followers, who told him that King Al-Damigh had come up with twenty thousand men and had fallen upon the idolaters by night, saying, "By the virtue of Abraham the Friend, I will not forsake my brother's son, but will play a brave man's part and beat back the host of Miscreants and please the Omnipotent King!" So Sahim returned and told his uncle's derring-do to Gharib, who cried out to his men, saying, "Don your arms and mount your steeds and let us succour my father's brother!" So they took horse and fell upon the Infidels and put them to the edge of the sharp sword. By the morning they had killed nigh fifty thousand of the Kafirs and made other thirty thousand prisoners, and the rest of Ajib's army dispersed over the length and breadth of earth. Then the Moslems returned in victory and triumph, and Gharib rode out to meet his uncle, whom he saluted and thanked for his help. Quoth Al-Damigh, "I wonder if that dog Ajib fell in this day's affair." Quoth Gharib, "O uncle, be of good cheer and keep thine eyes cool and clear: know that he is with me in chains." When Al-Damigh heard this he rejoiced with exceeding joy and the two kings dismounted and entered the pavilion, but found no Ajib there; whereupon Gharib exclaimed, "O glory of Abraham the Friend (with whom be the Peace!)," adding, "Alas, what an ill end is this to a glorious day!" and he cried out to the tent-pitchers, saying, "Woe to you! Where is my enemy who oweth me so much?" Quoth they, "When thou mountedst and we went with thee, thou didst not bid us guard him;" and Gharib exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" But Al-Damigh said to him, "Hasten not nor be concerned, for where can he go, and we in pursuit of him?" Now the manner of Ajib's

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<sup>1</sup> *i.e.* the slogan-cry of "Allaho Akbar," which M. C. Barbier de Meynard compares with the Christian "Te Deum."

escape was in this wise. His page Sayyar had been ambushed in the camp and when he saw Gharib mount and ride forth, leaving none to guard his enemy Ajib, he could hardly credit his eyes. So he waited awhile and presently crept to the tent and taking on his back Ajib, who was senseless for the pain of the bastinado, made off with him into the open country and fared on at the top of his speed from early night to the next day, till he came to a spring of water, under an apple tree. There he set down Ajib from his back and washed his face, whereupon he opened his eyes and seeing Sayyar, said to him, "O Sayyar, carry me to Cufa that I may recover there and levy horsemen and soldiers wherewith to overthrow my foe: and know, O Sayyar, that I am anhungered." So Sayyar sprang up and going out to the desert caught an ostrich-poult and brought it to his lord. Then he gathered fuel and deftly using the fire-sticks kindled a fire, by which he roasted the bird which he had hallal'd<sup>1</sup> and fed Ajib with its flesh and gave him to drink of the water of the spring, till his strength returned to him, after which he went to one of the Badawi tribal encampments, and stealing thence a steed mounted Ajib upon it and journeyed on with him for many days till they drew near the city of Cufa. The Viceroy of the capital came out to meet and salute the King, whom he found weak with the beating his brother had inflicted upon him; and Ajib entered the city and called his physicians. When they answered his summons, he bade them heal him in less than ten days' time: they said, "We hear and we obey," and they tended him till he became whole of the sickness that was upon him and of the punishment. Then he commanded his Wazirs to write letters to all his Nabobs and vassals, and he indited one-and-twenty writs and despatched them to the Governors, who assembled their troops and set out for Cufa by forced marches.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Forty-first Night,**

She continued, It hath reached me, O auspicious King, that Ajib sent orders to assemble the troops, who marched forthright to Cufa. Meanwhile, Gharib, being troubled for Ajib's escape, despatched in quest of him a thousand braves, who dispersed on all sides and sought him a day and a night, but found no trace of him; so they

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<sup>1</sup> The Anglo-Indian term for the Moslem rite of killing animals for food. (Pilgrimage i. 377.)

returned and told Gharib, who called for his brother Sahim, but found him not ; whereat he was sore concerned, fearing for him from the shifts of Fortune. And lo ! Sahim entered and kissed ground before Gharib, who rose, when he saw him, and asked, " Where hast thou been, O Sahim ? " He answered, " O King, I have been to Cufa and there I find that the dog Ajib hath made his way to his capital and is healed of his hurts : also, he hath written letters to his vassals and sent them to his Nabobs who have brought him troops." When Gharib heard this, he gave the command to march ; so they struck tents and fared for Cufa. When they came in sight of the city, they found it compassed about with a host like the surging main, having neither beginning nor end. So Gharib with his troops encamped in face of the Kafirs and set up his standards, and darkness fell down upon the two hosts, whereupon they lighted camp-fires and kept watch till daybreak. Then King Gharib rose and making the Wuzu-ablution, prayed a two-bow prayer according to the rite of our father Abraham the Friend (on whom be the Peace !) after which he commanded the battle-drums to sound the point of war. Accordingly, the kettle-drums beat to combat and the standards fluttered whilst the fighting men armour donned and their horses mounted and themselves displayed and to plain fared. Now the first to open the gate of war was King Al-Damigh, who urged his charger between the two opposing armies and displayed himself and played with the swords and the spears, till both hosts were confounded and at him marvelled, after which he cried out, saying, " Who is for jousting ? " Let no sluggard come out to me or weakling ; for I am Al-Damigh, the King, brother of Kundamir the King." Then there rushed forth a horseman of the Kafirs, as he were a flame of fire, and drave at Al-Damigh, without word said ; but the King received him with a lance-thrust in the breast so dour that the point issued from between his shoulders and Allah hurried his soul to the fire, the abiding-place dire. Then came forth a second he slew, and a third he slew likewise, and they ceased not to come out to him and he to slay them, till he had made an end of six-and-seventy fighting men. Hereupon the Miscreants and men of might hung back and would not encounter him ; but Ajib cried out to his men and said, " Fie on you, O folk ! if ye all go forth to meet him, one by one, he will not leave any of you, sitting or standing. Charge on him all at once and cleanse of them our earthly wone and strew their heads for your horses' hoofs like a plain of stone !" So they waved the awe-striking flag and host was heaped upon host ; blood rained in streams upon earth and railed, and ruled the Judge of battle, in whose ordinance is no unright. The fearless stood firm on feet in the



stead of fight, whilst the faint-heart gave back and took to flight, thinking the day would never come to an end nor the curtains of gloom would be drawn by the hand of Night ; and they ceased not to battle with swords and to smite till light darkened and murk starkened. Then the kettle-drums of the Infidels beat the retreat, but Gharib, refusing to stay his arms, drave at the Paynimry, and the Believers in Unity, the Moslems, followed him. How many heads and hands they shore, now many necks and sinews they tore, how many knees and spines they mashed and how many grown men and youths they to death bashed ! With the first gleam of morning grey the Infidels broke and fled away, in disorder and disarray ; and the Moslems followed them till middle-day and took over twenty thousand of them, whom they brought to their tents in bonds to stay. Then Gharib sat down before the gate of Cufa and commanded a herald to proclaim pardon and protection for every wight who should leave the worship to idols dight and profess the unity of His All-might, the Creator of mankind and of light and night. So was made proclamation as he bade in the streets of Cufa and all that were therein embraced the True Faith, great and small ; then they issued forth in a body and renewed their Islam before King Gharib, who rejoiced in them with exceeding joy and his breast broadened and he threw off all annoy. Presently he enquired of Mardas and his daughter Mahdiah, and, being told that he had taken up his abode behind the Red Mountain, he called Sahim and said to him, " Find out for me what is become of thy father." Sahim mounted steed without stay or delay and set his berry-brown spear in rest and fared on in quest till he reached the Red Mountain, where he sought for his father, yet found no trace of him nor of his tribe ; however, he saw in their stead an elder of the Arabs, a very old man, broken with excess of years, and asked him of the folk and whither they were gone. Replied he, " O my son, when Mardas heard of Gharib's descent upon Cufa he feared with great fear and, taking his daughter and his folk, set out with his handmaids and negroes into the wild and wold, and I wot not whither he went." So Sahim, hearing the Shaykh's words, returned to Gharib and told him thereof, whereat he was greatly concerned. Then he sat down on his father's throne and, opening his treasures, distributed largesse to each and every of his braves. And he took up his abode in Cufa and sent out spies to get news of Ajib ; he likewise summoned the Grandees of the realm, who came and did him homage ; as also did the citizens and he bestowed on them sumptuous robes of honour and commended the Ryots to their care.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

**Now when it was the Six Hundred and Forty-second Night,**

She pursued, It hath reached me, O auspicious King, that Gharib, after giving robes of honour to the citizens of Cufa and commending the Ryots to their care, went out on a day of the days to hunt, with an hundred horse, and fared on till he came to a Wady, abounding in trees and fruits and rich in rills and birds. It was a pasturing-place for roes and gazelles, to the spirit a delight whose scents reposed from the langour of fight. They encamped in the valley, for the day was clear and bright, and there passed the night. On the morrow, Gharib made the Wuzu-ablution and prayed the two-bow dawn-prayer, offering up praise and thanks to Almighty Allah; when, lo and behold! there arose a clamour and confusion in the meadows, and he bade Sahim go see what was to do. So Sahim mounted forthright and rode till he espied goods being plundered and horses haltered and women carried off and children crying out. Whereupon he questioned one of the shepherds, saying, "What be all this?" and they replied, "This is the Harim of Mardas, Chief of the Banu Kahtan, and his good and that of his clan; for yesterday Jamrkan slew Mardas and made prize of his women and children and household stuff and all the belonging of his tribe. It is his wont to go a-raiding and to cut off highways and waylay wayfarers and he is a furious tyrant; neither Arabs nor Kings can prevail against him and he is the scourge and curse of this country." Now when Sahim heard these news of his sire's slaughter and the looting of his Harim and property, he returned to Gharib and told him the case, wherefore fire was added to his fire and his spirit chafed to wipe out his shame and his blood-revenge to claim; so he rode with his men after the robbers till he overtook them and fell upon them, crying out and saying, "Almighty Allah upon the rebel, the traitor, the infidel!" and he slew in a single charge one-and-twenty fighting men. Then he halted in mid-field, with no coward's heart, and cried out, "Where is Jamrkan? Let him come out to me, that I may make him quaff the cup of disgrace and rid of him earth's face!" Hardly had he made an end of speaking, when forth rushed Jamrkan, as he were a calamity of calamities or a piece of a mountain cased in steel. He was a mighty huge<sup>1</sup> Amalekite; and he drave at Gharib without speech or salute, like the fierce tyrant he was. And he was armed with a

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<sup>1</sup> Arab. "tawfīlan jiddan"—a hideous Cairenism in these days; but formerly used by Al-Mas'ūdī and other good writers.

mace of China steel, so heavy, so potent, that had he smitten a hill he had smashed it. Now when he charged, Gharib met him like a hungry lion, and the brigand aimed a blow at his head with his mace; but he evaded it and it smote the earth and sank therein half a cubit deep. Then Gharib took his battle flail and smiting Jamrkan on the wrist, crushed his fingers and the mace dropped from his grasp; whereupon Gharib bent down from his seat in the saddle and snatching it up, swiftness than the blinding leven, smote him therewith full on the flat of the ribs, and he fell to the earth like a long-stemmed palm-tree. So Sahim took him and pinioning him, haled him off with a rope, and Gharib's horsemen fell on those of Jamrkan and slew fifty of them: the rest fled; nor did they cease flying till they reached their tribal camp and raised their voices in clamour; whereupon all who were in the Castle came out to meet them and asked the news. They told the tribe what had passed; and when they heard that their chief was a prisoner, they set out for the valley vying one with other in their haste to deliver him. Now when King Gharib had captured Jamrkan and had seen his braves take flight, he dismounted and called for Jamrkan, who humbled himself before him, saying, "I am under thy protection, O champion of the age!" Replied Gharib, "O dog of the Arabs, dost thou cut the road for the servants of Almighty Allah, and fearest thou not the Lord of the Worlds?" "O my master," asked Jamrkan, "and who is the Lord of the Worlds?" "O dog," answered Gharib, "and what calamity dost thou worship?" He said, "O my lord, I worship a god made of dates<sup>1</sup> kneaded with butter and honey, and at times I eat him and make me another." When Gharib heard this, he laughed till he fell backwards and said, "O miserable, there is none worship-worth save Almighty Allah, who created thee and created all things and provideth all creatures with daily bread, from whom nothing is hid and He over all things is Omnipotent." Quoth Jamrkan, "And where is this great god, that I may worship him?" Quoth Gharib, "O fellow, know that this God's name is Allah—the God—and it is He who fashioned the heavens and the earth and caused the trees to grow and the waters to flow. He created wild beasts and birds and Paradise and Hell-fire and veileth Himself from all eyes, seeing and of none being seen. He, and He only, is the Dweller on high. Extolled be His perfection! There is no God but

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<sup>1</sup> Arab. "'Ajwah," enucleated dates pressed together into a solid mass so as to be sliced with a knife like cold pudding. The allusion is to the dough-idols of the Hanfah tribe, whose eating their gods made the saturnine Caliph Omar laugh.

He!" When Jamrkan heard these words, the ears of his heart were opened, his skin shuddered with horripilation, and he said, "O my lord, what shall I say that I may become of you and that this mighty Lord may accept of me?" Replied Gharib, "Say:—There is no god but *the* God, and Abraham the Friend is the Apostle of God!" So he pronounced the profession of the Faith and was written of the people of felicity. Then quoth Gharib, "Say me, hast thou tasted the sweetness of Al-Islam?" and quoth the other, "Yes;" whereupon Gharib cried, "Loose his bonds!" So they unbound him and he kissed ground before Gharib and his feet. Now whilst this was going on, behold, they espied a great cloud of dust that towered till it walled the wold——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Forty-third Night,**

She pursued, It hath reached me, O auspicious King, that Jamrkan islamised and kissed the ground between the hands of Gharib; and, as they were thus, behold, a great cloud of dust towered till it walled the wold and Gharib said to Sahim, "Go and see for us what it be." So he went forth, like a bird in full flight, and presently returned, saying, "O King of the Age, this dust is of the Banu Amir, the comrades of Jamrkan." Whereupon quoth Gharib to the new Moslem, "Ride out to thy people and offer to them Al-Islam: an they profess, they shall be saved; but, an they refuse, we will put them to the sword." So Jamrkan mounted and driving steed towards his tribesmen, cried out to them; and they knew him and dismounting, came up to him on foot and said, "We rejoice in thy safety, O our lord!" Said he, "O folk, whoso obeyeth me shall be saved; but whoso gainsayeth me, I will cut him in twain with this scymitar." And they made answer, saying, "Command us what thou wilt, for we will not oppose thy commandment." Quoth he, "Then say with me:—There is no god but *the* God, and Abraham is the Friend of God!" They asked, "O our lord, whence haddest thou these words?" And he told them what had befallen him with Gharib, adding, "O folk, know ye not that I am your chief in battle-plain and where men of cut and thrust are fain; and yet a man single-handed me to prisoner hath ta'en and made me the cup of shame and disgrace to drain?" When they heard his speech, they spoke the word of Unity, and Jamrkan led them to Gharib, at whose hands they renewed their professions of Al-Islam and wished him glory and victory, after they had kissed the earth before him. Gharib



rejoiced in them and said to them, "O folk, return to your people and expound Al-Islam to them;" but all replied, "O our lord, we will never leave thee, whilst we live; but we will go and fetch our families and return to thee." And Gharib said, "Go and join me at the city of Cufa." So Jamrkan and his comrades returned to their tribal camp and offered Al-Islam to their women and children, who all to a soul embraced the true Faith, after which they dismantled their abodes and struck their tents and set out for Cufa driving before them their steeds, camels and sheep. During this time Gharib returned to Cufa, where the horsemen met him in state. He entered his palace and sat down on his sire's throne with his champions ranged on either hand. Then the spies came forwards, and informed him that his brother Ajib had made his escape and had taken refuge with Jaland<sup>1</sup> bin Karkar, lord of the city of Oman and land of Al-Yaman; whereupon Gharib cried aloud to his host, "O men, make you ready to march in three days." Then he expounded Al-Islam to the thirty thousand men he had captured in the first affair and exhorted them to profess and take service with him. Twenty thousand embraced the Faith, but the rest refused and he slew them. Then came forward Jamrkan and his tribe and kissed the ground before Gharib, who bestowed on him a splendid robe of honour and made him captain of his vanguard, saying, "O Jamrkan, mount with the Chiefs of thy kith and kin and twenty thousand horse and fare on before us to the land of Jaland bin Karkar." "Hearkening and obedience," answered Jamrkan and, leaving the women and children of the tribe in Cufa, he set forward. Then Gharib passed in review the Harim of Mardas and his eye lit upon Mahdiyah, who was among the women, wherewith he fell down fainting. They sprinkled rose-water on his face, till he came to himself, when he embraced Mahdiyah and carried her into a sitting-chamber, where he sat with her; and they talked together that night. Next morning he went out and sitting down on the throne of his kingship, robed his uncle Al-Damigh with a robe of honour; and appointed him his viceroy over all Al-Irak, commending Mahdiyah to his care, till he should return from his expedition against Ajib; and, when the order was accepted, he set out for the land of Al-Yaman and the City of Oman with twenty thousand horse and ten thousand foot. Now, when Ajib and his defeated army drew in

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<sup>1</sup> Mr. Payne writes "Julned." In a fancy name we must not look for grammar; but a quiescent lám (*l*) followed by nún (*n*) is unknown to Arabic, while we find sundry cases of "lan" (fath'd lám and nún), and Jalandah means noxious or injurious. In Oman also there was a dynasty called Julándah, for which see Mr. Badger xiii. and *passim*.

sight of Oman, King Jaland saw the dust of their approach and sent, to find out its meaning scouts who returned and said, "Verily this is the dust of one hight Ajib, lord of Al-Irak." And Jaland wondered at his coming to his country and, when assured of the tidings, he said to his officers, "Fare ye forth and meet him." So they went out and met him and pitched tents for him at the city-gate; and Ajib entered in to Jaland, weeping-eyed and heavy-hearted. Now Jaland's wife was the daughter of Ajib's paternal uncle and he had children by her; so, when he saw his kinsmen in this plight, he asked for the truth of what ailed him and Ajib told him all that had befallen him, first and last, from his brother and said, "O King, Gharib biddeth the folk worship the Lord of the Heavens and forbiddeth them from the service of images and other of the gods." When Jaland heard these words he raged and revolted and said, "By the virtue of the Sun, Lord of Life and Light, I will not leave one of thy brother's folk in existence! But where didst thou quit them and how many men are they?" Answered Ajib, "I left them in Cufa and they be fifty thousand horse." Whereupon Jaland called his Wazir Jawámard,<sup>1</sup> saying, "Take thee seventy thousand horse and fare to Cufa and bring me the Moslems alive, that I may torture them with all manner of tortures." So Jawamard departed with his host and fared through the first day and the second till the seventh day, when he came to a Wady abounding in trees and rills and fruits. Here he called a halt—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Forty-fourth Night,**

She pursued, It hath reached me, O auspicious King, that when Jaland sent Jawamard with his army to Cufa, they came upon a Wady abounding in trees and rills, where a halt was called and they rested till the middle of the night, when the Wazir gave the signal for departure and, mounting, rode on before them till hard upon dawn, at which time he descended into a well-wooded valley, whose flowers were fragrant and whose birds warbled on boughs, as they swayed gracefully to and fro, and Satan blew into his sides and puffed him up with pride and he improvised these couplets and cried :—

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<sup>1</sup> Doubtless for Jawán-mard—un giovane, a brave.

I plunge with my braves in the seething sea ; \* Seize the foe in my strength  
and my valiancy ;  
And the doughtiest knights wot me well to be \* Friend to friend and fierce foe  
to mine enemy.  
I will load Gharib with the captive's chains \* Right soon, and return in all joy  
and glee :  
For I've donned my mail and my weapons wield \* And on all sides charge at  
the chivalry.<sup>1</sup>

Hardly had Jawamard made an end of his verses when there came out upon him from among the trees a horseman of terrible mien, covered and clad in steely sheen, who cried out to him, saying, "Stand, O riff-raff of the Arabs ! Doff thy dress and ground thine arms-gear and dismount thy destrier and fly with thy life !" When Jawamard heard this, the light in his eyes became darkest night and he drew his sabre and drove at Jamrkan, for he it was, saying, "O thief of the Arabs, wilt thou cut the road for me who am captain of the host of Jaland bin Karkar and am come to bring Gharib and his men in bond ?" When Jamrkan heard these words, he said, "How cooling is this to my heart and liver !" And he made at Jawamard versifying in these couplets :—

I'm the noted knight in the field of fight, \* Whose sabre and spear every foe  
affright !  
Jamrkan am I, to my foes a fear, \* With a lance-lunge known unto every  
knight ;  
Gharib is my lord, nay, my pontiff, my prince, \* Where the two hosts dash  
very lion of might :  
An Imam of the Faith, pious, striking awe \* On the plain where his foes like  
the fawn take flight ;  
Whose voice bids folk to the faith of the Friend, \* False, doubling idols and  
gods despite !

Now Jamrkan had fared on with his tribesmen ten days' journey from Cufa-city and called a halt on the eleventh day till midnight, when he ordered a march and rode on ahead of them till he descended into the valley aforesaid and heard Jawamard reciting his verses. So he drave at him as the driving of a ravening lion, and smiting him with his sword, clove him in twain and waited till his captains came up, when he told them what had passed and said to them, "Take each of you five thousand men and disperse round about the Wady, whilst I and the Banu Amir fall upon the enemy's van, shouting, Allaho Akbar—God is Most Great ! When ye hear my slogan, do ye charge them, crying like me upon the

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<sup>1</sup> Mr. Payne transposes the distichs, making the last first. I have followed the Arabic order finding it in the Mac. and Bul. Edits. (ii. 129).

Lord, and smite them with the sword." "We hear and we obey." answered they and turning back to their braves did his bidding and spread themselves about the sides of the valley in the twilight fore-running the dawn. Presently, lo and behold ! up came the army of Al-Yaman, like a flock of sheep, filling plain and steep, and Jamrkan and the Banu Amir fell upon them, shouting, "Allaho Akbar !" till all heard it, Moslems and Miscreants. Whereupon the True Believers ambushed in the valley answered from every side and the hills and mountains responsive cried and all things replied, green and dried, saying, "God is Most Great! Aidance and Victory to us from on High! Shame to the Miscreants who His name deny!" And the Kafirs were confounded and smote one another with sabres keen whilst the True Believers and pious fell upon them like flames of fiery sheen and naught was seen but heads flying and blood jetting and faint-hearts hieing. By the time they could see one another's faces, two-thirds of the Infidels had perished and Allah hastened their souls to the fire and abiding-place dire. The rest fled and to the deserts sped whilst the Moslems pursued them to slay and take captives till middle-day, when they returned in triumph with seven thousand prisoners ; and but six-and-twenty thousand of the Infidels escaped and the most of them wounded. Then the Moslems collected the horses and arms, the loads and tents of the enemy and despatched them to Cufa with an escort of a thousand horse.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Forty-fifth Night,**

She said, It hath reached me, O auspicious King, that Jamrkan in his battle with Jawamard slew him and slew his men ; and, after taking many prisoners and much money and many horses and loads, sent them with an escort of a thousand riders, to Cufa city. Then he and the army of Al-Islam dismounted and expounded the saving Faith to the prisoners, who made profession with heart and tongue ; whereupon they released them from bonds and embraced them and rejoiced in them. Then Jamrkan made his troops, who had swelled to a mighty army, rest a day and a night and marched with the dawn, intending to attack Jaland bin Karkar in the city of Oman ; whilst the thousand horse fared back to Cufa with the loot. When they reached the city, they went in to King Gharib and told him what had passed, whereat he rejoiced and gave them joy and, turning to the Ghul of the Mountain, said, "Take horse



with twenty thousand and follow Jamrkan." So Sa'adan and his sons mounted and set out, amid twenty thousand horse for Oman. Meanwhile, the fugitives of the defeated Kafirs reached Oman and went in to Jaland, weeping and crying, "Woe!" and "Ruin!" whereat he was confounded and said to them, "What calamity hath befallen you?" So they told him what had happened and he said, "Woe to you! How many men were they?" They replied, "O King, there were twenty standards, under each a thousand men." When Jaland heard these words he said, "May the sun pour no blessing on you! Fie upon you! What! shall twenty thousand overcome you, and you seventy thousand horse and Jawamard able to withstand three thousand in field of fight?" Then, in the excess of his rage and mortification, he bared his blade and cried out to those who were present, saying, "Fall on them!" So the courtiers drew their swords upon the fugitives and annihilated them to the last man and cast them to the dogs. Then Jaland cried aloud to his son, saying, "Take an hundred thousand horse and go to Al-Irak and lay it waste altogether." Now this son's name was Kúraján and there was no doughtier knight in all the force; for he could charge single-handed three thousand riders. So he and his host made haste to equip themselves and marched in battle-array, rank following rank, with the Prince at their head, glorifying himself and improvising these couplets:—

I'm Al-Kúraján, and my name is known \* To beat all who in wold or in city  
wone!  
How many a soldier my sword at will \* Struck down like a cow on the ground  
bestrown?  
How many a soldier I've forced to fly \* And have rolled their heads as a ball is  
thrown?  
Now I'll drive and harry the land Irak<sup>1</sup> \* And like rain I'll shower the blood  
of fone;  
And lay hands on Gharib and his men, whose doom \* To the wise a warning  
will soon be shown!

The host fared on twelve days' journey and, while they were still marching, behold, a great dust-cloud arose before them and walled the horizon and the whole region. So Kurajan sent out scouts, saying, "Go forth and bring me tidings of what meaneth this dust." They went till they passed under the enemy's standards and presently returning, said, "O King, verily this is the dust of the Moslems." Whereat he was glad and said, "Did ye count them?" and they answered, "We counted the colours and they numbered twenty."

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<sup>1</sup> Al-Irak like Al-Yaman may lose the article in verse.

Quoth he, ‘ By my faith, I will not send one man-at-arms against them, but will go forth to them alone by myself and strew their heads under the horses’ hooves !” Now this was the army of Jamrkan who, espying the host of the Kafirs and seeing them as a surging sea, called a halt ; so his troops pitched the tents and set up the standards, calling upon the name of the All-wise One, the Creator of light and gloom, Lord of all creatures, Who seeth while Him none see, the High to infinity, extolled and exalted be He ! There is no God but He ! The Miscreants also halted and pitched their tents, and Kurajan said to them, “ Keep on your arms, and in armour sleep, for during the last watch of the night we will mount and trample yonder handful under feet !” Now, one of Jamrkan’s spies was standing nigh and heard what Kurajan had contrived ; so he returned to the host and told his chief who said to them, “ Arm yourselves, and as soon as it is night, bring me all the mules and camels and hang all the bells and clinkets and rattles ye have about their necks.” Now they had with them more than twenty thousand camels and mules. So they waited till the Infidels fell asleep, when Jamrkan commanded them to mount, and they arose to ride, and on the Lord of the Worlds they relied. Then said Jamrkan, “ Drive the camels and mules to the Miscreants’ camp and push them with your spears for goads !” They did as he bade and the beasts rushed upon the enemy’s tents, whilst the bells and clinkets and rattles jangled <sup>1</sup> and the Moslems followed at their heels, shouting, “ God is Most Great !” till all the hills and mountains resounded with the name of the Highmost Deity, to whom belong glory and majesty ! The cattle hearing this terrible din, took fright and rushed upon the tents and trampled the folk, as they lay asleep.—And Shah-razad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Forty-sixth Night,**

She continued, It hath reached me, O auspicious King, that when Jamrkan fell upon them with his men and steeds and camels, and the camp lay sleeping, the idolaters started up in confusion and, snatching up their arms, fell upon one another with smiting, till the most part were slaughtered. And when the day broke, they

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<sup>1</sup> Arab. “Ka’ka’ah”: hence Jabal Ka’ka’án, the higher levels in Meccah, of old inhabited by the Jurhamites and so called from their clashing and jangling arms ; whilst the Amalekites dwelt in the lower grounds called Jiyád from their generous steeds (Pilgrimage iii. 191).

looked and found no Moslem slain, but saw them all on horse-back, armed and armoured; wherefore they knew that this was a sleight which had been played upon them, and Kurajan cried out to the remnant of his folk, "O sons of slaves, what we had a mind to do with them, that have they done with us and their craft hath gotten the better of our cunning." And they were about to charge when, lo and behold! a cloud of dust rose high and walled the horizon-sky, when the wind smote it, so that it spired aloft and spread pavilion-wise in the lift and there it hung; and presently appeared beneath it the glint of helmet and gleam of hauberk and splendid warriors, baldrick'd with their tempered swords and holding in rest their supple spears. When the Kafirs saw this, they held back from the battle and each army sent out, to know the meaning of this dust, scouts, who returned with the news that it was an army of Moslems. Now this was the host of the Mountain-Ghul whom Gharib had despatched to Jamrkan's aid, and Sa'adan himself rode in their van. So the two hosts of the True Believers joined company and rushing upon the Paynimry like a flame of fire, plied them with keen sword and Rudaynian spear and quivering lance, what while day was darkened and eyes for the much dust starkened. The valiant stood fast and the faint-hearted coward fled and to the wilds and the wolds swift sped, whilst the blood over earth was like torrents shed; nor did they cease from fight till the day took flight and in gloom came the night. Then the Moslems drew apart from the Miscreants and returned to their tents, where they ate and slept, till the darkness fled away and gave place to smiling day; when they prayed the dawn-prayer and mounted to battle. Now Kurajan had said to his men as they drew off from fight (for indeed two-thirds of their number had perished by sword and spear), "O folk, to-morrow, I will champion it in the stead of war where cut and thrust jar, and where braves push and wheel I will take the field." So, as soon as light was seen and morn appeared with its shine and sheen, took horse the hosts twain and shouted their slogans amain and bared the brand and hent lance in hand and in ranks took stand. The first to open the door of war was Kurajan, who cried out, saying, "Let no coward come out to me this day nor craven!" Whereupon Jamrkan and Sa'adan stood by the colours, but there ran at him a captain of the Banu Amir and the two drave each at other awhile, like two rams butting. Presently Kurajan seized the Moslem by the jerkin under his hauberk and, dragging him from his saddle, dashed him to the ground where he left him; upon which the Kafirs laid hands on him and bound him and bore him off to their tents; whilst

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Kurajan wheeled about and careered and offered battle, till another captain came out, whom also he took prisoner ; nor did he leave to do thus till he had made prize of seven captains before mid-day. Then Jamrkan cried out with so mighty a cry, that the whole field made reply and heard it the armies twain, and ran at Kurajan with a heart in rageful pain, improvising these couplets :—

Jamrkán am I ! and a man of might, \* Whom the warriors fear with a sore  
affright :  
I waste the forts and I leave the walls \* To wail and weep for the wights I  
smite :  
Then, O Kúraján, tread the rightful road \* And quit the paths of thy foul  
unright :  
Own the One True God, who disspread the skies \* And made founts to flow and  
the hills pegged tight :  
An the slave embrace the True Faith, he'll 'scape \* Hell-pains and in Heaven  
be deckt and dight !

When Kurajan heard these words, he snarked and snorted and foully abused the sun and the moon and drave at Jamrkan, versifying with these couplets :—

I'm Kúraján, of this age the knight ; \* And my shade to the lions of Shara'<sup>1</sup> is  
blight :  
I storm the forts and snare kings of beasts \* And warriors fear me in field of  
fight ;  
Then, harkye Jamrkán, if thou doubt my word, \* Come forth to the combat and  
try my might !

When Jamrkan heard these verses, he charged him with a stout heart and they smote each at other with swords till the two hosts lamented for them, and they lunged with lance and great was the clamour between them : nor did they leave fighting till the time of mid-afternoon prayer was passed and the day began to wane. Then Jamrkan drave at Kurajan and smiting him on the breast with his mace,<sup>2</sup> cast him to the ground, as he were the trunk of a palm-tree ; and the Moslems pinioned him and dragged him off with ropes like a camel. Now when the Miscreants saw their Prince captive, a hot fever-fit of folly seized on them and they bore down upon the True Believers thinking to rescue him ; but the Moslem champions met them and left most of them prostrate on the earth, whilst the rest

<sup>1</sup> Al-Shara', a mountain in Arabia, famed for its fierce lions.

<sup>2</sup> See p. 176. "This (mace) is a dangerous weapon when struck on the shoulders or ungarded arm : I am convinced that a blow with it on a head armoured with a *salade* (cassia *cælata*, a light iron helmet) would stun a man," says La Brocquière.



turned and sought safety in flight, seeking surer site, while the clanking sabres their bodies smite. The Moslems ceased not pursuing them till they had scattered them over mount and wold, when they returned from them to the spoil ; whereof was great store of horses and tents and so forth :—good look to it for a spoil ! Then Jamrkan went in to Kurajan and expounded to him Al-Islam, threatening him with death unless he embraced the Faith. But he refused ; so they cut off his head and stuck it on a spear, after which they fared on towards Oman<sup>1</sup> city. But as regards the Kafirs, the survivors returned to Jaland and made known to him the slaying of his son and the slaughter of his host, hearing which he cast his crown to the ground and buffeting his face, till the blood ran from his nostrils, fell fainting to the floor. They sprinkled rosewater on his head, till he came to himself and cried to his Wazir, “Write letters to all my Governors and Nabobs and bid them leave not a smiter with the sword nor a lungier with the lance nor a bender of the bow, but bring them all to me in one body.” So he wrote letters and despatched them by runners to the Governors, who levied their power and joined the King with a prevailing host, whose number was one hundred and eighty thousand men. Then they made ready tents and camels and noble steeds and were about to march when, behold, up came Jamrkan and Sa’adan the Ghul, with seventy thousand horse, as they were lions fierce-faced, all steel-encased. When Jaland saw the Moslems trooping on he rejoiced and said, “By the virtue of the Sun, and her resplendent light, I will not leave alive one of my foes ; no, not one to carry the news, and I will lay waste the land of Al-Irak, that I may take my wreak for my son, the havoc-making champion bold ; nor shall my fire be quenched or cooled !” Then he turned to Ajib and said to him, “O dog of Al-Irak, ’twas thou broughtest this calamity on us ! But by the virtue of that which I worship, except I avenge me of mine enemy I will do thee die after foulest fashion !” When Ajib heard these words he was troubled with sore trouble and blamed himself ; but he waited till nightfall, when the Moslems had pitched their tents for rest. Now he had been degraded and expelled the royal camp together with those who were left to him of his suite : so he said to them, “O my kinsmen, know that Jaland and I are dismayed with exceeding dismay at the coming of the

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<sup>1</sup> Oman, which the natives pronounce “Amán,” is the region best known by its capital, Maskat. These are the Omana Moscha and Omanum Emporium of Ptolemy and the Periplus. Ibn Batutah writes Ammán, but the best dictionaries give “Oman.” (N.B.—Mr. Badger, p. I, wrongly derives Sachalitis from “Sawáhily” : it is evidently “Sáhili”).

Moslems, and I know that he will not avail to protect me from my brother nor from any other ; so it is my counsel that we make our escape, whilst all eyes sleep, and flee to King Ya'arub bin Kahtán,<sup>1</sup> for that he hath more of men and is stronger of reign." They, hearing his advice, exclaimed "Right is thy rede," whereupon he bade them kindle fires at their tent-doors and march under cover of the night. They did his bidding and set out, so by daybreak they had already fared far away. As soon as it was morning Jaland mounted with two hundred and sixty thousand fighting-men, clad cap-à-pie in hauberks and cuirasses and strait-knit mail-coats, the kettle-drums beat a point of war and all drew out for cut and thrust and fight and fray. Then Jamrkan and Sa'adan rode forth with forty thousand stalwart fighting-men, under each standard a thousand cavaliers, doughty champions, foremost in champaign. The two hosts drew out in battles and bared their blades and levelled their limber lances, for the drinking of the cup of death ; and the first to open the gate of strife was Sa'adan, as he were a mountain of syenite or a Marid of the Jinn. Then dashed out to him a champion of the Infidels, and the Ghul slew him and casting him to the earth, cried out to his sons and slaves, saying, "Light the fire and roast me this dead one." They did as he bade and brought him the roast and he ate it and crunched the bones, whilst the Kafirs stood looking on from afar ; and they cried out, "O for aid from the light-giving Sun !" and were affrighted at the thought of being slain by Sa'adan. Then Jaland shouted to his men, saying, "Slay me yonder loathsome beast !" Whereupon another captain of his host drove at the Ghul ; but he slew him, and he ceased not to slay horseman after horseman, till he had made an end of thirty men. With this the blamed Kafirs held back and feared to face him, crying, "Who shall cope with Jinns and Ghuls ?" But Jaland raised his voice, saying, "Let an hundred horse charge him and bring him to me, bound or slain." So an hundred horse set upon Sa'adan with swords and spears, and he met them with a heart firmer than flint, proclaiming the unity of the Requiting King, whom no one thing diverteth from other thing. Then he cried aloud, "Allaho Akbar !" and, smiting them with his sword, made their heads fly, and in one onset he slew of them four-and-seventy whereupon the rest took to flight. So Jaland shouted aloud to ten of his captains, each com-

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<sup>1</sup> The name I have said of a quasi historical personage, son of Joktan, the first Arabist and the founder of the Tobbá ("successor") dynasty in Al-Yaman ; while Jurham, his brother, established that of Al-Hijaz. The name is probably chosen because well-known.

manding a thousand men, and said to them, "Shoot his horse with arrows till it fall under him, and then lay hands on him." Therewith ten thousand horse drove at Sa'adan who met them with a stout heart; and Jamrkan, seeing this, bore down upon the Miscreants with his Moslems, crying out, "God is Most Great!" Before they could reach the Ghul, the enemy had slain his steed and taken him prisoner; but they ceased not to charge the Infidels, till the day grew dark for dust and eyes were blinded, and the sharp sword clanged while firm stood the valiant cavalier and destruction overtook the faint-heart in his fear; till the Moslems were amongst the Paynims like a white patch on a black bull.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Forty-seventh Night,**

She pursued, It hath reached me, O auspicious King, that battle raged between the Moslems and the Paynims till the True Believers were like a white patch on a black bull. Nor did they stint from the mellay till the darkness fell down, when they drew apart, after there had been slain of the Infidels men without compt. Then Jamrkan and his men returned to their tents; but they were in great grief for Sa'adan, so that neither meat nor sleep was sweet to them, and they counted their host and found that less than a thousand had been slain. But Jamrkan said, "O folk to-morrow I will go forth into the battle-plain and place where cut and thrust obtain, and slay their champions and make prize of their families after taking them captives and I will ransom Sa'adan therewith, by the leave of the Requiting King, whom no one thing diverteth from other thing!" Wherefore their hearts were heartened and they joyed as they separated to their tents. Meanwhile Jaland entered his pavilion and sitting down on his sofa of estate, with his folk about him, called for Sa'adan and forthright on his coming, said to him, "O dog run mad and least of the Arab brood and carrier of firewood, who was it slaughtered my son Kurajan, the brave of the age, slayer of heroes and caster down of warriors?" Quoth the Ghul, "Jamrkan slew him, captain of the armies of King Gharib, Prince of cavaliers, and I roasted and ate him, for I was hungered." When Jaland heard these words, his eyes sank into his head for rage and he bade his swordbearer smite Sa'adan's neck. So he came forward in that intent, whereupon Sa'adan stretched himself mightily and bursting his bonds, snatched the sword from the headsman and hewed off his head. Then he made at Jaland, who threw himself

down from the throne and fled ; whilst Sa'adan fell on the bystanders and killed twenty of the King's chief officers, and all the rest took to flight. Therewith loud rose the crying in the camp of the Infidels and the Ghul sallied forth of the pavilion and falling upon the troops smote them with the sword, right and left, till they opened and left a lane for him to pass ; nor did he cease to press forward, cutting at them on either side, till he won free of the Miscreants' tents and made for the Moslem camp. Now these had heard the uproar among their enemies and said, " Haply some calamity hath befallen them." But whilst they were in perplexity, behold, Sa'adan stood amongst them and they rejoiced at his coming with exceeding joy ; more especially Jamrkan, who saluted him with the salam as did other True Believers and gave him joy of his escape. Such was the case with the Moslems ; but as regards the Miscreants, when, after the Ghul's departure, they and their King returned to their tents, Jaland said to them, " O folk, by the virtue of the Sun's light-giving ray and by the darkness of the Night and the light of the Day and the Stars that stray, I thought not this day to have escaped death in mellay ; for, had I fallen into yonder fellow's hands, he had eaten me, as I were a kernel of wheat or a barley-corn or any other grain." They replied, " O King, never saw we any do the like of this Ghul." And he said, " O folk, to-morrow do ye all don arms and mount steed and trample them under your horses' hooves." Meanwhile the Moslems had ended their rejoicings at Sa'adan's return and Jamrkan said to them, " To-morrow, I will show you my derring-do and what behoveth the like of me, for by the virtue of Abraham the Friend, I will slay them with the foulest of slaughters and smite them with the bite of the sword, till all who have understanding confounded at them shall stand. But I mean to attack both right and left wings ; so, when ye see me drive at the King under the standards, do ye charge behind me with a resolute charge, and Allah's it is to decree what thing shall be ! " Accordingly the two sides lay upon their arms till the day broke through night and the sun appeared to sight. Then they mounted swiftness than the twinkling of the eyelid ; the raven of the wold croaked and the two hosts, looking each at other with the eye of fascination, formed in line-array and prepared for fight and fray. The first to open the chapter of war was Jamrkan, who wheeled and careered and offered fight in field ; and Jaland and his men were about to charge when, behold, a cloud of dust uprolled till it walled the wold and overlaid the day. Then the four winds smote it and away it floated torn to rags, and there appeared beneath it cavaliers, with helms black and garb white and many a princely knight and lances that bite and swords that smite and



footmen who lion-like knew no affright. Seeing this both armies left fighting and sent out scouts to reconnoitre and report who thus had come in main and might. So they went and within the dust-cloud disappeared from sight, and returned after awhile with the news aright that the approaching host was one of Moslems, under the command of King Gharib. When the True Believers heard from the scouts of the coming of their King, they rejoiced and driving out to meet him, dismounted and kissing the earth between his hands, —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Forty-eighth Night,**

She pursued, It hath reached me, O auspicious King, that when the Moslems saw the presence of their King Gharib, they joyed with exceeding joy; and, kissing the earth between his hands, saluted him and gat around him whilst he welcomed them and rejoiced in their safety. Then they escorted him to their camp and pitched pavilions for him and set up standards; and Gharib sat down on his couch of estate, with his Grandees about him; and they related to him all that had befallen, especially to Sa'adan. Meanwhile the Kafirs sought for Ajib and finding him not among them nor in their tents, told Jaland of his flight, whereat his Doomsday rose and he bit his fingers, saying, "By the Sun's light-giving round, he is a perfidious hound and hath fled with the rascal rout to desert-ground. But naught save force of hard fighting will serve us to repel these foes; so fortify your resolves and hearten your hearts and beware of the Moslems." And Gharib also said to the True Believers, "Strengthen your courage and fortify your hearts and seek aid of your Lord, beseeching Him to vouchsafe you the victory over your enemies." They replied, "O King, soon thou shalt see what we will do in battle-plain where men cut and thrust amain." So the two hosts slept till the day arose with its sheen and shone and the rising sun rained light upon hill and down, when Gharib prayed the two-bow prayer, after the rite of Abraham the Friend (on whom be the Peace!) and wrote a letter, which he despatched by his brother Sahim to the King of the Kafirs. When Sahim reached the enemies' camp, the guards asked him what he wanted, and he answered them, "I want your ruler."<sup>1</sup> Quoth they, "Wait till we consult him con-

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<sup>1</sup> Arab "Hákim": lit. one who orders; often confounded by the unscientific with Hakím, a doctor, a philosopher. The latter re-appears in the Heb. Khákhám applied in modern days to the Jewish scribe who takes the place of the Rabbi.

cerning thee;" and he waited, whilst they went in to their Sovran and told him of the coming of a messenger, and he cried, "Hither with him to me!" So they brought Sahim before Jaland, who said to him, "Who hath sent thee?" Quoth he, "King Gharib sends me, whom Allah hath made ruler over Arab and 'Ajam; receive his letter and return its reply." Jaland took the writ and opening it, read as follows:—"In the name of Allah, the Compassionating, the Compassionate \* the One, the All-knowing, the supremely Great, \* the Immemorial, the Lord of Noah and Sâlih and Húd and Abraham and of all things He made! \* 'The Peace be on him who followeth in the way of righteousness and who feareth the issues of frowardness \* who obeyeth the Almighty King and followeth the Faith saving and preferreth the next world to any present thing! \* But afterwards: O Jaland, none is worthy of worship save Allah alone, the Victorious, the One, Creator of night and day and the sphere revolving alway \* Who sendeth the holy Prophets and garreth the streams to flow and the trees to grow, who vaulted the heavens and spread out the earth like a carpet below \* Who feedeth the birds in their nests and the wild beasts in the deserts \* for He is Allah the All-powerful, the Forgiving, the Long-suffering, the Protector, whom eye comprehendeth on no wise and who maketh night on day arise \* He who sent down the Apostles and their Holy Writ. Know, O Jaland, that there is no faith but the Faith of Abraham the Friend; so cleave to the Creed of Salvation and be saved from the biting glaive and the Fire which followeth the grave \* But, an thou refuse Al-Islam look for ruin to haste and thy reign to be waste and thy traces untraced \* And, lastly, send me the dog Ajib hight, that I may take from him my father's and mother's blood-wit." When Jaland had read this letter, he said to Sahim, "Tell thy lord that Ajib hath fled, he and his folk, and I know not whither he is gone; but, as for Jaland, he will not forswear his faith, and to-morrow there shall be battle between us and the Sun shall give us the victory." So Sahim returned to his brother with this reply, and when the morning morrowed, the Moslems donned their arms and armour and bestrode their stout steeds, calling aloud on the name of the All-conquering King, Creator of bodies and souls, and magnifying Him with "Allaho Akbar." Then the kettle-drums of battle beat until earth trembled, and sought the field all the lordly warriors and doughty champions. The first to open the gate of battle was Jamrkan, who drave his charger into mid-plain and played with sword and javelin, till the understanding was amazed; after which he cried out, saying, "Ho! who is for tilting? Ho! who is for fighting? Let no sluggard come out to me to-day nor weakling! I am the

slayer of Kurajan bin Jaland; who will come forth to avenge him?" When Jaland heard the name of his son, he cried out to his men, "O slaves, bring me yonder horseman who slew my son, that I may eat his flesh and drink his blood." So an hundred fighting men charged at Jamrkan, but he slew the most part of them and put their chief to flight; which feat when Jaland saw, he cried out to his folk, "At him all at once and assault him with one assault." Accordingly they waved the awe-striking banners and host was heaped on host; Gharib rushed on with his men and Jamrkan did the same and the two sides met like two seas together clashing. The Yamáni sword and spear wrought havoc and breasts were rent, whilst both armies saw the Angel of Death face to face and the dust of the battle rose to the skirts of the sky. Ears went deaf and tongues went dumb and doom from every side came on whilst valiant stood fast and faint-heart fled: and they ceased not from fight and fray till ended the day, when the drums beat the retreat and the two hosts drew apart and returned, each to its tents.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Forty-ninth Night,**

She said, It hath reached me, O auspicious King, that when King Gharib ended the battle and the two hosts drew apart and each had returned to his own tents, he sat down on the throne of his realm and the place of his reign, whilst his chief officers ranged themselves about him, and he said, "I am sore concerned for the flight of the cur Ajib and I know not whither he is gone. Except I overtake him and take my wreak of him, I shall die of despite." Whereupon Sahim came forward and kissing the earth before him, said, "O King, I will go to the army of the Kafirs and find out what is come of the perfidious dog Ajib." Quoth Gharib, "Go, and learn the truth anent the hog." So Sahim disguised himself in the habit of the Infidels and became as he were of them; then, making for the enemy's camp, he found them all asleep, drunken with war and battle, and none were on wake save only the guards. He passed on and presently came to the King's pavilion, where he found King Jaland asleep unattended; so he crept up and made him smell and sniff up levigated Bhang and he became as one dead. Then Sahim went out and took a male mule, and wrapping the King in the coverlet of his bed, laid him on its back; after which he threw a mat over him and led the beast to the Moslem

camp. Now when he came to Gharib's pavilion and would have entered, the guards knew him not and prevented him, saying, "Who art thou?" He laughed and uncovered his face, and they knew him and admitted him. When Gharib saw him he said, "What bearest thou there, O Sahim!" and he replied, "O King, this is Jaland bin Karkar." Then he uncovered him, and Gharib knew him and said, "Arouse him, O Sahim." So he made him smell vinegar<sup>1</sup> and frankincense; and he cast the Bhang from his nostrils and, opening his eyes, found himself among the Moslems; whereupon quoth he, "What is this foul dream?" and closing his eyelids again would have slept; but Sahim dealt him a kick, saying, "Open thine eyes, O accursed!" So he opened them and asked, "Where am I?" and Sahim answered, "Thou art in the presence of King Gharib bin Kundamir, King of Irak." When Jaland heard this, he said, "O King, I am under thy protection! Know that I am not at fault, but that he who led us forth to fight thee was thy brother, and the same cast enmity between us and then fled." Quoth Gharib, "Knowest thou whither he is gone?" and quoth Jaland, "No, by the light-giving Sun, I know not whither." Then Gharib bade lay him in bonds and set guards over him, whilst each captain returned to his own tent, and Jamrkan while wending said to his men, "O sons of my uncle, I purpose this night to do a deed wherewith I may whiten my face with King Gharib." Quoth they, "Do as thou wilt, we hearken to thy commandment and obey it." Quoth he, "Arm yourselves and, muffling your steps while I go with you, let us fare softly and disperse about the Infidel's camp, so that the very ants shall not be ware of you; and, when you hear me cry Allaho Akbar, do ye the like and cry out, saying, God is Most Great! and hold back and make for the city-gate; and we seek aid from the Most High." So the folk armed themselves cap-à-pie and waited till the noon of night, when they dispersed about the enemy's camp and tarried awhile when, lo and behold! Jamrkan smote shield with sword and shouted, "Allaho Akbar!" Thereupon they all cried out the like, till rang again valley and mountain, hills, sands and ruins. The Miscreants awoke in dismay and fell one upon other, and the sword went round amongst them; the Moslems drew back and made for the city gates, where they slew the warders and, entering, made themselves masters of the town, with all that was therein of treasure and women. Thus it befel with Jamrkan; but as regards King Gharib, hearing the noise and

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<sup>1</sup> As has been seen, acids have ever been and are still administered as counter-inebriants, while hot spices and sweets greatly increase the effect of Bhang, opium, henbane, datura, &c.



clamour of "God is Most Great," he mounted with his troops to the last man and sent on in advance Sahim who, when he came near the field of fight, saw that Jamrkan had fallen upon the Kafirs with the Banu Amir by night and made them drink the cup of death. So he returned and told all to his brother, who called down blessings on Jamrkan. And the Infidels ceased not to smite one another with the biting sword and expending their strength till the day rose and lighted up the land, when Gharib cried out to his men, "Charge, O ye noble, and do a deed to please the All-knowing King!" So the True Believers fell upon the idolaters and plied upon every false hypocritical breast the keen sword and the quivering spear. They sought to take refuge in the city; but Jamrkan came forth upon them with his kinsmen, who hemmed them in between two mountain-ranges, and slew an innumerable host of them, and the rest fled into the wastes and wolds;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Fiftieth Night,**

She continued, It hath reached me, O auspicious King, that when the Moslem host charged upon the Miscreants they hewed them in pieces with the biting scymitar and the rest fled to the wastes and wolds; nor did the Moslems cease pursuing them with the sword, till they had scattered them abroad in the plains and stony places. Then they returned to Oman city, and King Gharib entered the palace of the King and, sitting down on the throne of his kingship, with his Grandees and Officers ranged right and left, sent for Jaland. They brought him in haste and Gharib expounded to him Al-Islam; but he rejected it; wherefore Gharib bade crucify him on the gate of the city, and they shot at him with shafts till he was like unto a porcupine. Then Gharib honourably robed Jamrkan and said to him, "Thou shalt be lord of this city and ruler thereof with power to loose and to bind therein, for it was thou didst open it with thy sword and thy folk." And Jamrkan kissed the King's feet, thanked him and wished him abiding victory and glory and every blessing. Moreover Gharib opened Jaland's treasures and saw what was therein of coin, whereof he gave largesse to his captains and standard-bearers and fighting-men, yea, even to the girls and children; and thus he lavished his gifts ten days long. After this, one night he dreamt a terrible dream and awoke, troubled and trembling. So he aroused his brother Sahim and said to him, "I saw in my vision that we were in a wide valley, when there pounced

down on us two ravening birds of prey, never in my life saw I greater than they ; their legs were like lances, and as they swooped we were in sore fear of them." Replied Sahim, "O King, this be some great enemy ; so stand on thy guard against him." Gharib slept not the rest of the night and, when the day broke, he called for his courser and mounted. Quoth Sahim, "Whither goest thou, my brother?" and quoth Gharib, "I awoke heavy at heart ; so I mean to ride abroad ten days and broaden my breast." Said Sahim, "Take with thee a thousand braves ;" but Gharib replied, "I will not go forth but with thee and only thee." So the two brothers mounted and, seeking the dales and leasows, fared on from Wady to Wady and from meadow to meadow, till they came to a valley abounding in streams and sweet-smelling flowers and trees laden with all manner eatable fruits, two of each kind. Birds warbled on the branches their various strains ; the mocking-bird trilled out her sweet notes fain and the turtle filled with her voice the plain. There sang the nightingale, whose chant arouses the sleeper, and the merle with his note like the voice of man and the cushat and the ring-dove, whilst the parrot with its eloquent tongue answered the twain. The valley pleased them and they ate of its fruits and drank of its waters, after which they sat under the shadow of its trees till drowsiness overcame them and they slept—glory be to Him who sleepeth not ! As they lay asleep, lo ; two fierce Marids swooped down on them and, taking each one on his shoulders, towered with them high in air, till they were above the clouds. So Gharib and Sahim awoke and found themselves betwixt heaven and earth ; whereupon they looked at those who bore them and saw that they were two Marids, the head of the one being as that of a dog and the head of the other as that of an ape<sup>1</sup> with hair like horses' tails and claws like lions' claws, and both were big as great palm-trees. When they espied this case, they exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great !" Now the cause of this was that a certain King of the Kings of the Jinn, hight Mura'ash, had a son called Sá'ik, who loved a damsel of the Jinn, named Najmah ;<sup>2</sup> and the twain used to foregather in that Wady under the semblance of two birds. Gharib and Sahim saw them thus and deeming them birds, shot at them with shafts but wounding only Sá'ik whose blood flowed. Najmah

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<sup>1</sup> Compare the description of the elephant-faced Vetála (Kathá S.S. Fasc. xi. p. 388).

<sup>2</sup> The lover's name Sá'ik = the Striker (with lightning) ; Najmah, the beloved = the star.

mourned over him ; then, fearing lest the like calamity befall herself, snatched up her lover and flew with him to his father's palace, where she cast him down at the gate. The warders bore him in and laid him before his sire who, seeing the pile sticking in his rib exclaimed, "Alas, my son ! Who hath done with thee this thing, that I may lay waste his abiding-place and hurry on his destruction, although he were the greatest of the Kings of the Jann ?" Thereupon Sa'ik opened his eyes and said, "O my father, none slew me save a mortal in the Valley of Springs." Hardly had he made an end of these words, when his soul departed ; whereupon his father buffeted his face, till the blood streamed from his mouth, and cried out to two Marids, saying, "Hie ye to the Valley of Springs and bring me all who are therein." So they betook themselves to the Wady in question, where they found Gharib and Sahim asleep, and, snatching them up, carried them to King Mura'ash.<sup>1</sup>—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Fifty-first Night,**

She continued, It hath reached me, O auspicious King, that the two Marids, after snatching up Gharib and Sahim, in their sleep, carried them to Mura'ash, king of the Jann, whom they saw seated on the throne of his kingship, as he were a huge mountain, with four heads on his body, the first that of a lion, the second that of an elephant, the third that of a panther, and the fourth that of a lynx. The Marids set them down before Mura'ash and said to him, "O King, these twain be they we found in the Valley of Springs." Thereupon he looked at them with wrathful eyes and snarled and snorted and shot sparks from his nostrils, so that all who stood by feared him. Then said he, "O dogs of mankind, ye have slain my son and lighted fire in my liver." Quoth Gharib, "Who is thy son, and who hath seen him ?" Quoth Mura'ash, "Were ye not in the Valley of Springs and did ye not see my son there, in the guise of a bird, and did ye not shoot at him with wooden bolts that he died ?" Replied Gharib, "I know not who slew him ; and, by the virtue of the Great God, the One, the Immemorial who knoweth things all, and of Abraham the Friend, we saw no bird, neither slew we bird or beast !" Now when Mura'ash heard Gharib

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<sup>1</sup> I have modified the last three lines of the Mac. Edit. which contain a repetition evidently introduced by the carelessness of the copyist.

swear by Allah and His greatness and by Abraham the Friend, he knew him for a Moslem (he himself being a worshipper of Fire, not of the All-powerful Sire), so he cried out to his folk, "Bring me my Goddess."<sup>1</sup> Accordingly they brought a brazier of gold and, setting it before him, kindled therein fire and cast on drugs, whereupon there arose therefrom green and blue and yellow flames, and the King and all who were present prostrated themselves before the brazier, whilst Gharib and Sahim ceased not to attest the Unity of Allah Almighty, to cry out, "God is Most Great" and to bear witness to His Omnipotence. Presently, Mura'ash raised his head and, seeing the two Princes standing in lieu of falling down to worship, said to them, "O dogs, why do ye not prostrate yourselves?" Replied Gharib, "Out on you, O ye accursed! Prostration befiteth not man save to the Worshipful King, who bringeth forth all creatures into beingness from nothingness and maketh water to well from the barren rock-wall, Him who inclineth heart of sire unto new-born scion and who may not be described as sitting or standing; the God of Noah and Salih and Hud and Abraham the Friend, Who created Heaven and Hell and trees and fruit as well,<sup>2</sup> for He is Allah, the One, the All-powerful." When Mura'ash heard this, his eyes sank into his head<sup>3</sup> and he cried out to his guards, saying, "Pinion me these two dogs and sacrifice them to my Goddess." So they bound them and were about to cast them into the fire when, behold, one of the crenelles of the palace-parapet fell down upon the brazier and brake it and put out the fire, which became ashes flying in air. Then quoth Gharib, "God is Most Great! He giveth aid and victory and He forsaketh those who deny Him, Fire worshipping and not the Almighty King!" Presently quoth Mura'ash, "Thou art a sorcerer and hast bewitched my Goddess, so that this thing hath befallen her." Gharib replied, "O madman, an the fire had soul or sense it would have warded off from self all that hurteth it." When Mura'ash heard these words, he roared and bellowed and reviled the Fire, saying, "By my Faith, I will not kill you save by the fire!" Then he bade cast them into gaol; and, calling an hundred Marids, caused them bring much fuel and set fire thereto. So they brought great plenty of wood and made a huge blaze, which flamed up mightily till the morning, when Mura'ash mounted an elephant, bearing on its back a throne of gold dubbed with jewels, and the tribes of the Jinn gathered about him in their various kinds.

<sup>1</sup> Arab. "Rabbat-i," my she-Lord, fire (nár) being feminine.

<sup>2</sup> The prose-rhyme is answerable for this galimatias.

<sup>3</sup> A common phrase equivalent to our "started from his head."



Presently they brought in Gharib and Sahim who, seeing the flaming of the fire, sought help of the One, the All-Conquering Creator of night and day, Him of All-might, whom no sight comprehendeth, but who comprehendeth all sights, for He is the Subtle, the All-knowing. And they ceased not humbly beseeching Him till, behold, a cloud arose from West to East and, pouring down showers of rain, like the swollen sea, quenched the fire. When the King saw this, he was affrighted, he and his troops, and entered the palace, where he turned to the Wazirs and Grandees and said to them, "How say ye of these two men?" They replied, "O King, had they not been in the right, this thing had not befallen the Fire; wherefore we say that they be true men which speak sooth." Rejoined Mura'ash, "Verily the truth hath been displayed to me, ay, and the manifest way, and I am certified that the worship of the Fire is false; for, were it goddess, it had warded off from itself the rain which quenched it and the stone which broke its brazier and beat it into ashes. Wherefore I believe in Him who created the fire and the light and the shade and the heat. And ye, what say ye?" They answered, "O King, we also hear and follow and obey." So the King called for Gharib and embraced him and kissed him between the eyes and then summoned Sahim; whereupon the bystanders all crowded to kiss their hands and heads.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Fifty-second Night,**

She pursued, It hath reached me, O auspicious King, that when Mura'ash and his men found salvation in the Saving Faith, Al-Islam, he called for Gharib and Sahim and kissed them between the eyes and so did all the Grandees who crowded to kiss their hands and heads. Then Mura'ash sat down on the throne of his kingship and, seating Gharib on his right and Sahim on his left hand, said to them, "O mortals, what shall we say, that we may become Moslems?" Replied Gharib, "Say:—There is no god but *the* God, and Abraham is the Friend of God!" So the King and his folk professed Al-Islam with heart and tongue, and Gharib abode with them awhile, teaching them the ritual of prayer. But presently he called to mind his people and sighed, whereupon quoth Mura'ash, "Verily, trouble is gone and joy and gladness are come." Quoth Gharib, "O King, I have many foes and I fear for my folk from them." Then he related to him his history with his brother Ajib

from first to last, and the King of the Jinns said, "O King of men, I will send one who shall bring thee news of thy people, for I will not let thee go till I have had my fill of thy face." Then he called two doughty Marids, by name Kaylaján and Kúraján, and after they had done him homage, he bade them repair to Al-Yaman and bring him news of Gharib's army. They replied, "To hear is to obey," and departed. Thus far concerning the brothers; but as regards the Moslems, they arose in the morning and led by their captains rode to King Gharib's palace, to do their service to him; but the eunuchs told them that the King had mounted with his brother and had ridden forth at peep o' day. So they made for the valleys and mountains and followed the track of the Princes, till they came to the Valley of the Springs, where they found their arms cast down and their two gallant steeds grazing, and said, "The King is missing from this place, by the glory of Abraham the Friend!" Then they mounted and sought in the valley and the mountains three days, but found no trace of them; whereupon they began the mourning ceremonies and, sending for couriers, said to them, "Do ye disperse yourselves about the cities and sconces and castles, and seek ye news of our King." "Hearkening and obedience!" cried the couriers, who dispersed hither and thither each over one of the Seven Climes and sought everywhere for Gharib, but found no trace of him. Now when the tidings came to Ajib by his spies that his brother was lost and there was no news of the missing, he rejoiced and going in to King Ya'arub bin Kahtan, sought of him aid, which he granted and gave him two hundred thousand Amalekites, wherewith he set out for Al-Yaman and sat down before the city of Oman. Jamrkan and Sa'adan sallied forth and offered him battle, and there were slain of the Moslems much folk, so the True Believers retired into the city and shut the gates and manned the walls. At this moment up came the two Marids Kaylajan and Kurajan and, seeing the Moslem beleagured, waited till nightfall, when they fell upon the Miscreants and plied them with sharp swords of the swords of the Jinn, each twelve cubits long; if a man smote therewith a rock, verily he would cleave it in sunder. They charged the Idolaters, shouting, "Allaho Akbar! God is Most Great! He giveth aid and victory and forsaketh those who deny the Faith of Abraham the Friend!" and whilst they raged amongst the foes, fire issued from their mouths and nostrils, and they made great slaughter amongst them. Thereupon the Infidels ran out of their tents offering battle but, seeing these strange things, were confounded and their hair stood on end and their reason fled. So they snatched up their arms and fell one upon other, whilst the

Marids shore off their heads, as a reaper eareth grain, crying, "God is Most Great! We are the lads of King Gharib, the friend of Mura'ash, King of the Jinn!" The sword ceased not to go round amongst them till the night was half spent, when the Misbelievers imagining that the mountains were all Ifrits, loaded their tents and treasure and baggage upon camels and made off; and the first to fly was Ajib.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### *Now when it was the Six Hundred and Fifty-third Night,*

She resumed, It hath reached me, O auspicious King, that the Misbelievers made off, and the first to fly was Ajib. Thereupon the Moslems gathered together, marvelling at this that had betided the Infidels and fearing the tribesmen of the Jinn. But the Marids ceased not from pursuit till they had driven them far away into the hills and wolds; and but fifty thousand rebels<sup>1</sup> of two hundred thousand escaped with their lives and made for their own land, wounded and sore discomfited. Then the two Jinns returned and said to them, "O host of the Moslems, your lord King Gharib and his brother Sahim salute you: they are the guests of Mura'ash, King of the Jann, and will be with you anon." When Gharib's men heard that he was safe and well, they joyed with exceeding joy and said to the Marids, "Allah gladden you twain with good news, O noble spirits!" So Kurajan and Kaylajan returned to Mura'ash and Gharib; and acquainted them with that which had happened, whereat Gharib, finding the two sitting together, felt heart at ease and said, "Allah abundantly requite you!" Then quoth King Mura'ash, "O my brother, I am minded to show thee our country and the city of Japhet<sup>2</sup> son of Noah (on whom be the Peace!)." Quoth Gharib, "O King, do what seemeth good to thee." So he

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<sup>1</sup> Arab. "Máridúna" = rebels (against Allah and His orders).

<sup>2</sup> Arab. "Yáfis" or "Yáfat." He had eleven sons and was entitled Abú al-Turk because this one engendered the Turcomans as others did the Chinese, Scythians, Slavs (Saklab), Gog, Magog, and the Muscovites or Russians. According to the Moslems there was a rapid falling off in size amongst this family. Noah's grave at Karak (the Ruin), a suburb of Zahlah, in La Brocquière's "Valley of Noah, where the Ark was built," is 140 ft. 10 in. long by 8 ft. 8 in. broad. (N.B.—It is a bit of the old aqueduct which Mr. Porter, the learned author of the "Giant Cities of Bashan," quotes as a "traditional memorial of primeval giants"—talibus carduis pascuntur asini!). Nabi Ham measures only 9 ft. 6 in. between headstone and footstone, being, in fact, about as long as his father was broad.

called for three noble steeds and, mounting, he and Gharib and Sahim set out with a thousand Marids, as they were a piece of a mountain cloven lengthwise. They fared on, solacing themselves with the sight of valleys and mountains, till they came to Jabarsá,<sup>1</sup> the city of Japhet son of Noah (on whom be the Peace!) where the townsfolk all, great and small, came forth to meet King Mura'ash and brought them into the city in great state. Then Mura'ash went up to the palace of Japhet son of Noah and sat down on the throne of his kingship, which was of alabaster, ten stages high and latticed with wands of gold wherefrom hung all manner coloured silks. The people of the city stood before him and he said to them, "O seed of Yafis bin Nuh, what did your fathers and grandfathers worship?" They replied, "We found them worshipping Fire and followed their example, as thou well knowest." "O folk," rejoined Mura'ash, "we have been shown that the fire is but one of the creatures of Almighty Allah, Creator of all things; and when we knew this, we submitted ourselves to God, the One, the All-powerful, Maker, of night and day and the sphere revolving alway, Whom comprehendeth no sight, but Who comprehendeth all sights, for He is the Subtle, the All-wise. So seek ye Salvation and ye shall be saved from the wrath of the Almighty One and from the fiery doom in the world to come." And they embraced Al-Islam with heart and tongue. Then Mura'ash took Gharib by the hand and showed him the palace and its ordinance and all the marvels it contained, till they came to the armoury, wherein were the arms of Japhet son of Noah. Here Gharib saw a sword hanging to a pin of gold and asked, "O King, whose is that?" Mura'ash answered, "'Tis the sword of Yafis bin Nuh, wherewith he was wont to do battle against men and Jinn. The sage Jardúm forged it and graved on its back names of might.<sup>2</sup> It is named Al-Máhik—the Annihilator—for that it never descendeth upon a man, but it annihilateth him, nor upon a Jinni, but it crusheth him; and if one smote therewith a mountain 'twould overthrow it." When Gharib heard tell of the virtues of the sword, he said, "I desire to look on this blade;" and Mura'ash said, "Do as thou wilt." So Gharib put out his hand, and, hending the sword, drew it from its sheath; whereupon it flashed and Death crept on its edge and glittered; and it was twelve spans long and three broad. Now Gharib wished to become owner of it, and King

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<sup>1</sup> See Night clxiv.

<sup>2</sup> According to Turcoman legends (evidently post-Mohammedan) Noah gave his son Japhet a stone inscribed with the Greatest Name, and it had the virtue of bringing on or driving off rain. The Moghuls long preserved the tradition and hence probably the sword in the text.



Mura'ash said, "An thou canst smite with it, take it." "'Tis well," Gharib replied, and took it up, and it was in his hand as a staff; wherefore all who were present, men and Jinn, marvelled and said, "Well done, O Prince of Knights!" Then said Mura'ash "Lay thy hand on this hoard for which the Kings of the earth sigh in vain, and mount, that I may show thee the city." Then they took horse and rode forth the palace, with men and Jinns attending them on foot,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Fifty-fourth Night,**

She pursued, It hath reached me, O auspicious King, that when Gharib and King Mura'ash rode forth the palace of Japhet, with men and Jinns attending them on foot, they passed through the streets and thoroughfares of the town, by palaces and deserted mansions and gilded doorways, till they issued from the gates and entered gardens full of trees fruit-bearing and waters welling and birds speaking and celebrating the praises of Him to whom belong Majesty and Eternity; nor did they cease to solace themselves in the land till nightfall, when they returned to the palace of Japhet son of Noah and they brought them the table of food. So they ate and Gharib turned to the King of the Jann and said to him, "O King, I would fain return to my folk and my force; for I know not their plight after me." Replied Mura'ash, "By Allah, O my brother, I will not part with thee for a full month, till I have had my fill of thy sight." Now Gharib could not say nay, so he abode with him in the city of Japhet, eating and drinking and making merry, till the month ended, when Mura'ash gave him great store of gems and precious ores, emeralds and balass-rubies, diamonds and other jewels, ingots of gold and silver and likewise ambergris and musk and brocaded silks and else of rarities and things of price. Moreover he clad him and Sahim in silken robes of honour gold-inwoven and set on Gharib's head a crown jewelled with pearls and diamonds of inestimable value. All these treasures he made up into even loads for him and, calling five hundred Marids, said to them, "Get ye ready to travel on the morrow, that we may carry King Gharib and Sahim back to their own country." And they answered, "We hear and we obey." So they passed the night in the city, purposing to depart on the morrow, but, next morning, as they were about to set forth behold, they espied a great host advancing upon the city, with horses neighing and kettle-drums

beating and trumpets braying and riders filling the earth for they numbered threescore and ten thousand Marids, flying and diving, under a King called Barkán. Now this Barkan was lord of the City of Carnelian and the Castle of Gold, and under his rule were five hill-strongholds, in each five hundred thousand Marids; and he and his tribe worshipped the Fire, not the Omnipotent Sire. He was a cousin of Mura'ash, the son of his father's brother, and the cause of his coming was that there had been among the subjects of King Mura'ash a misbelieving Marid, who professed Al-Islam hypocritically, and he stole away from his people and made for the Valley of Carnelian, where he went in to King Barkan and, kissing the earth before him, wished him abiding glory and prosperity. Then he told him of Mura'ash being converted to Al-Islam, and Barkan said, "How came he to tear himself away from his faith?"<sup>1</sup> So the rebel told him what had passed and, when Barkan heard it, he snorted and snarked and railed at Sun and Moon and sparkling Fire, saying, "By the virtue of my faith, I will surely slay mine uncle's son and his people and this mortal, nor will I leave one of them alive!" Then he cried out to the legions of the Jinn and choosing of them seventy thousand Marids, set out and fared on till he came to Jabarsá<sup>2</sup> the city of Japhet, and encamped before its gates. When Mura'ash saw this, he despatched a Marid, saying, "Go to this host and learn all that it wanteth and return hither in haste." So the messenger rushed away to Barkan's camp, where the Marids flocked to meet him and said to him, "Who art thou?" Replied he, "An envoy from King Mura'ash;" whereupon they carried him in to Barkan, before whom he prostrated himself, saying, "O my lord, my master hath sent me to thee, to learn tidings of thee." Quoth Barkan, "Return to thy lord and say to him:—This is thy cousin Barkan, who is come to salute thee!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### Now when it was the Six Hundred and Fifty-fifth Night,

She said, It hath reached me, O auspicious King, that when the Marid-envoy of Mura'ash was borne before Barkan and said to him,

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<sup>1</sup> This expresses Moslem sentiment; the convert to Al-Islam being theoretically respected and practically despised. The Turks call him a "Burmá" = twister, a turncoat, and no one either trusts him or believes in his sincerity.

<sup>2</sup> The name of the city first appears here: it is found also in the Bul. Edit., vol. ii., p. 132.

"O my lord, my master hath sent me to thee to learn tidings of thee," Barkan replied, "Return to thy lord and say to him :—This is thy cousin Barkan who is come to salute thee !" So the messenger went back and told Mura'ash, who said to Gharib, "Sit thou on thy throne whilst I go and salute my cousin and return to thee." Then he mounted and rode to the camp of his uncle's son. Now this was a trick<sup>1</sup> of Barkan, to bring Mura'ash out and seize upon him, and he said to his Marids, whom he had stationed about him, "When ye see me embrace him,<sup>2</sup> lay hold of him and pinion him." And they replied, "To hear is to obey." So, when King Mura'ash came up and entered Barkan's pavilion, the owner rose to him and threw his arms round his neck ; whereat the Jann fell upon Mura'ash and pinioned him and chained him. Mura'ash looked at Barkan and said, "What manner of thing is this ?" Quoth Barkan, "O dog of the Jann, wilt thou leave the faith of thy fathers and grandfathers and enter a faith thou knowest not ?" Rejoined Mura'ash, "O son of my uncle, indeed I have found the faith of Abraham the Friend to be the True Faith and all other than it vain." Asked Barkan, "And who told thee of this ?" and Mura'ash answered, "Gharib, King of Al-Irak, whom I hold in the highest honour." "By the right of the Fire and the Light and the Shade and the Heat," cried Barkan, "I will assuredly slay both thee and him !" And he cast him into gaol. Now when Mura'ash's henchman saw what had befallen his lord, he fled back to the city and told the King's legionaries who cried out and mounted. Quoth Gharib, "What is the matter ?" And they told him all that had passed, whereupon he cried out to Sahim, "Saddle me one of the chargers that King Mura'ash gave me." Said Sahim, "O my brother, wilt thou do battle with the Jinn ?" Gharib replied, "Yes, I will fight them with the sword of Japhet son of Noah, seeking help of the Lord of Abraham the Friend (on whom be the Peace !) for He is the Lord of all things and sole Creator !" So Sahim saddled him a sorrel horse of the horses of the Jinn, as he were a castle strong among castles, and he armed and mounting, rode out with the legions of the Jinn, hauberk'd cap-à-pie. Then Barkan and his host mounted also and the two hosts drew out in lines facing each other. The first to open the gate of war was Gharib, who drove his steed into the mid-field and bared the enchanted blade, whence issued a glittering light that dazzled the eyes of all the Jinn and struck terror to their hearts. Then he

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<sup>1</sup> Arab. "'Amala hlah," a Syro-Egyptian vulgarism.

<sup>2</sup> *i.e.* his cousin, but he will not use the word.

played<sup>1</sup> with the sword till their wits were wildered, and cried out, saying, "Allaho Akbar! I am Gharib, King of Irak. There is no Faith save the Faith of Abraham the Friend!" Now when Barkan heard Gharib's words, he said, "This is he who seduced my cousin from his religion; so, by the virtue of my faith, I will not sit down on my throne till I have decapitated this Gharib and suppressed his breath of life and forced my cousin and his people back to their belief; and whoso baulketh me, him will I destroy." Then he mounted an elephant paper-white as he were a tower plastered with gypsum, and goaded him with a spike of steel which ran deep into his flesh, whereupon the elephant trumpeted and made for the battle-plain where cut and thrust obtain; and, when he drew near Gharib, he cried out to him, saying, "O dog of mankind, what made thee come into our land, to debauch my cousin and his folk and pervert them from one faith to other faith. Know that this day the last of thy worldly days." Gharib replied, "Avaunt,<sup>2</sup> O vilest of the Jann!" Therewith Barkan drew a javelin and making it quiver<sup>3</sup> in his hand, cast it at Gharib; but it missed him. So he hurled a second javelin at him; but Gharib caught it in mid-air and after poisoning it launched it at the elephant. It smote him on the flank and came out on the other side, whereupon the beast fell to the earth dead and Barkan was thrown to the ground, like a great palm-tree. Before he could stir, Gharib smote him with the flat of Japhet's blade on the nape of the neck, and he fell flat upon earth in a fainting-fit; whereupon the Marids swooped down on him and surrounding him pinioned his elbows. When Barkan's people saw their king a prisoner, they drove at the others, seeking to rescue him, but Gharib and the Islamised Jinns fell upon them and gloriously done for Gharib! indeed that day he pleased the Lord who answereth prayer and slaked his vengeance with the talisman-sword! Whomsoever he smote, he clove him in sunder and before his soul could depart he became a heap of ashes in the fire; whilst the two hosts of the Jinn shot each other with flamey meteors till the battle-field was wrapped in smoke. And Gharib tourneyed right and left among the Kafirs who gave way before him, till he came to King Barkan's pavilion, with Kaylajan and Kurajan on his either hand, and cried out to them, "Loose your lord!" So they unbound Mura'ash and

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<sup>1</sup> Arab. "La'ab," meaning very serious use of the sword: we still preserve the old "sword-play."

<sup>2</sup> Arab. "Ikhsa," from a root meaning to drive away a dog.

<sup>3</sup> Arab. "Hazza-hu," the quivering motion given to the "Harbah" (a light throw-spear or javelin) before it leaves the hand.



broke his fetters, and——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Fifty-sixth Night,**

She continued, It hath reached me, O auspicious King, that when King Gharib cried out to Kaylajan and Kurajan, saying, "Loose your lord!" they unbound Mura'ash and broke his fetters, and he said to them, "Bring me my arms and my winged horse. Now he had two flying steeds, one of which he had given to Gharib and the other he had kept for himself; and this he mounted after he had donned his battle-harness. Then he and Gharib fell upon the enemy, flying through the air on their winged horses, and the true-believing Jinn followed them, shouting "Allaho Akbar—God is Most Great!"—till plains and hills, valleys and mountains re-worded the cry. The Infidels fled before them and they returned, after having slain more than thirty thousand Marids and Satans, to the city of Japhet, where the two Kings sat down on their couches of estate and sought Barkan, but found him not; for after capturing him they were diverted from him by stress of battle, where an Ifrit of his servants made his way to him and loosing him, carried him to his folk, of whom he found part slain and the rest in full flight. So he flew up with the King high in air and set him down in the City of Carnelian and Castle of Gold where Barkan seated himself on the throne of his kingship. Presently, those of his people who had survived the affair came in to him and gave him joy of his safety; and he said, "O folk, where is safety? My army is slain and they took me prisoner and have rent in pieces mine honour among the tribes of the Jann." Quoth they, "O King, 'tis ever thus that Kings still afflict and are afflicted." Quoth he, "There is no help but I take my wreak and wipe out my shame, else shall I be for ever disgraced among the tribes of the Jann." Then he wrote letters to the Governors of his fortresses, who came to him right loyally and, when he reviewed them, he found three hundred and twenty thousand fierce Marids and Satans; who said to him, "What is thy need?" And he replied, "Get ye ready to set out in three days' time;" whereto they rejoined "Hearkening and obedience!" On this wise it befel King Barkan; but as regards Mura'ash, when he discovered his prisoner's escape, it was grievous to him and he said, "Had we set an hundred Marids to guard him, he had not fled; but whither shall he go from us?" Then said he to Gharib, "Know, O my brother, that Barkan is perfidious and will never rest from wreaking blood-revenge on us, but

will assuredly assemble his legions and return to attack us ; wherefore I am minded to forestall him and follow the trail of his defeat, whilst he is yet weakened thereby." Replied Gharib, "This is the right rede, and will best serve our need ;" and Mura'ash said, "Oh my brother, let the Marids bear thee back to thine own country and leave me to fight the battles of the Faith against the Infidels, that I may be lightened of my sin-load." But Gharib rejoined, "By the virtue of the Clement, the Bountiful, the Veiler, I will not go hence till I do to death all the misbelieving Jinn ; and Allah hasten their souls to the fire and dwelling-place dire ; and none shall be saved but those who worship Allah the One, the Victorious ! But do thou send Sahim back to the city of Oman, so haply he may be healed of his ailment." For Sahim was sick. So Mura'ash cried to the Marids, saying, "Take ye up Sahim and these treasures and bear them to Oman city ;" and after replying, "We hear and we obey," they took them and made for the land of men. Then Mura'ash wrote letters to all his Governors and Captains of fortresses and they came to him with an hundred and sixty thousand warriors. So they made them ready and departed for the City of Carnelian and the Castle of Gold, covering in one day a year's journey and halted in a valley, where they encamped and passed the night. Next morning as they were about to set forth, behold, the vanguard of Barkan's army appeared, whereupon the Jinn cried out and the two hosts met and fell each upon other in that valley. Then the engagement was dight and there befel a sore fight as though an earthquake shook the site and fair plight waxed foul plight. Earnest came and jest took flight, and parley ceased 'twixt wight and wight,<sup>1</sup> whilst long lives were cut short in a trice and the Unbelievers fell into disgrace and despite ; for Gharib charged them, proclaiming the Unity of the Worshipful, the All-might, and shore through necks and left heads rolling in the dust ; nor did night betide before nigh seventy thousand of the Miscreants were slain, and of the Moslemised over ten thousand Marids had fallen. Then the kettledrums beat the retreat, and the two hosts drew apart,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> Here the translator must either order the sequence of the sentences or follow the rhyme.

**Now when it was the Six Hundred and Fifty-seventh Night,**

She resumed, It hath reached me, O auspicious King, that when the two hosts drew apart, Gharib and Mura'ash returned to their tents, after wiping their weapons, and supper being set before them, they ate and gave each other joy of their safety, and the loss of their Marids being so small. As for Barkan, he returned to his tent, grieving for the slaughter of his champions, and said to his officers, "O folk, an we tarry here and do battle with them on this wise in three days' time we shall be cut off to the last wight." Quoth they, "And how shall we do, O King?" Quoth Barkan, "We will fall upon them under cover of night whilst they are deep in sleep, and not one of them shall be left to tell the tale. So take your arms and when I give the word of command, attack and fall on your enemies as one." Now there was amongst them a Marid named Jandal whose heart inclined to Al-Islam; so when he heard the Kafirs' plot, he stole away from them and going in to King Mura'ash and King Gharib, told the twain what Barkan had devised; whereupon Mura'ash turned to Gharib and said to him, "O my brother, what shall we do?" Gharib replied, "To-night we will fall upon the Miscreants and chase them into the wilds and the wolds if it be the will of the Omnipotent King." Then he summoned the Captains of the Jann and said to them, "Arm yourselves, you and yours; and, as soon as 'tis dark, steal out of your tents on foot, hundreds after hundreds, and lie in ambush among the mountains; and when ye see the enemy engaged among the tents, do ye fall upon them from all quarters. Hearten your hearts and rely on your Lord and ye shall certainly conquer; and behold, I am with you!" So, as soon as it was dark night, the Infidels attacked the camp, invoking aid of the Fire and the Light; but when they came among the tents, the Moslems fell upon them, calling for help on the Lord of the Worlds and saying, "O Most Merciful of Mercifuls, O Creator of all createds!" till they left them like mown grass, cut down and dead. Nor did morning dawn before the most part of the Unbelievers were species without souls and the rest made for the wastes and marshes, whilst Gharib and Mura'ash returned triumphant and victorious; and, making prize of the enemy's baggage, they rested till the morrow, when they set out for the City of Carnelian and Castle of Gold. As for Barkan, when the battle had turned against him and most of his lieges were slain, he fled through the dark with the remnant of his power to his capital where he entered his palace and assembling his legionaries said to them, "O folk, whoso hath

aught of price, let him take it and follow me to the Mountain Káf, to the Blue King, lord of the Pied Palace; for he it is who shall avenge us." So they took their women and children and goods and made for the Caucasus-mountain. Presently Mura'ash and Gharib arrived at the City of Carnelian and Castle of Gold to find the gates open and none left to give them news; whereupon they entered and Mura'ash led Gharib that he might show him the city, whose walls were builded of emeralds and its gates of red carnelian, with studs of silver, and the terrace-roofs of its houses and mansions reposed upon beams of lign-aloes and sandal-wood. So they took their pleasure in its streets and alleys, till they came to the Palace of Gold and entering passed through seven vestibules, when they drew near to a building, whose walls were of royal balass-rubies and its pavement of emerald and jacinth. The two Kings were astounded at the goodliness of the place and fared on from vestibule to vestibule, till they had passed through the seventh and happened upon the inner court of the palace wherein they saw four dâises, each different from the others, and in the midst a jetting fount of red gold, compassed about with golden lions,<sup>1</sup> from whose mouths issued water. These were things to daze man's wit. The estrade at the upper end was hung and carpeted with brocaded silks of various colours and thereon stood two thrones of red gold, inlaid with pearls and jewels. So Mura'ash and Gharib sat down on Barkan's thrones and held high state in the Palace of Gold.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Fifty-eighth Night,**

She pursued, It hath reached me, O auspicious King, that Mura'ash and Gharib took seat on Barkan's thrones and held high state. Then said Gharib to Mura'ash, "What thinkest thou to do?" And Mura'ash replied, "O King of mankind, I have despatched an hundred horse to learn where Barkan is, that we may pursue him." Then they abode three days in the palace, till the scouting Marids returned with the news that Barkan had fled to the Mountain Kaf and craved protection of the Blue King who granted it; whereupon quoth Mura'ash to Gharib, "What sayest thou, O my brother?" and quoth Gharib, "Except we attack them they will attack us." So

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<sup>1</sup> Possibly taken from the Lions' Court in the Alhambra = (Dár) Al-hamrá, the Red House.



they bade the host make ready for departure and after three days, they were about to set out with their troops, when the Marids, who had carried Sahim and the presents back to Oman, returned and kissed ground before Gharib. He questioned them of their people and they replied, "After the last affair, thy brother Ajib, leaving Ya'arub bin Kahtan, fled to the King of Hind and, submitting his case, sought his protection. The King granted his prayer and writing letters to all his governors, levied an army as it were the surging sea, having neither beginning nor end, wherewith he purposeth to invade Al-Irak and lay it waste." When Gharib heard this, he said, "Perish the Misbelievers! Verily, Allah Almighty shall give the victory to Al-Islam and I will soon show them hew and foin." Said Mura'ash, "O King of humans, by the virtue of the Mighty Name, I must needs go with thee to thy kingdom and destroy thy foes and bring thee to thy wish." Gharib thanked him and they rested on this resolve till the morrow, when they set out, intending for Mount Caucasus and marched many days till they reached the City of Alabaster and the Pied Palace. Now this city was fashioned of alabaster and precious stones by Bárik bin Fáki', father of the Jinn, and he also founded the Pied Palace, which was so named because edified with one brick of gold alternating with one of silver, nor was there builded aught like it in all the world. When they came within half a day's journey of the city, they halted to take their rest, and Mura'ash sent out to reconnoitre a scout who returned and said, "O King, within the City of Alabaster are legions of the Jinn, for number as the leaves of the trees or as the drops of rain." So Mura'ash said to Gharib, "How shall we do, O King of mankind?" He replied, "O King, divide your men into four bodies and encompass with them the camp of the Infidels; then, in the middle of the night, let them cry out, saying:—God is Most Great! and withdraw and watch what happeneth among the tribes of the Jinn." So Mura'ash did as Gharib counselled and the troops waited till midnight, when they encircled the foe and shouted "Allaho Akbar! Ho for the Faith of Abraham the Friend, on whom be the Peace!" The Misbelievers at this cry awoke in affright and snatching up their arms, fell one upon other till the morning, when most part of them were dead bodies and but few remained. Then Gharib cried out to the True Believers, saying, "Up and at the remnant of the Kafirs! Behold I am with you, and Allah is your helper!" So the Moslems drave at the enemy and Gharib bared his magical blade Al-Mahik and fell upon the foe, lopping off noses and making heads wax hoary and whole ranks turn tail. At last he came up with Barkan and smote him and bereft him of life and he fell down,

drenched in his blood. On like wise he did with the Blue King, and by undurn-hour not one of the Kafirs was left alive to tell the tale. Then Gharib and Mura'ash entered the Pied Palace and found its walls builded of alternate courses of gold and silver, with door-sills of crystal and keystones of greenest emerald. In its midst was a fountain adorned with bells and pendants and figures of birds and beasts spouting forth water, and thereby a dais<sup>1</sup> furnished with gold-brocaded silk, bordered or embroidered with jewels: and they found the treasures of the palace past count or description. Then they entered the women's court, where they came upon a magnificent serraglio and Gharib saw, among the Blue King's woman-folk a girl clad in a dress worth a thousand dinars, never had he beheld a goodlier. About her were an hundred slave-girls, upholding her train with golden hooks, and she was in their midst as the moon among stars. When he saw her, his reason was confounded and he said to one of the waiting women, "Who may be yonder maid?" Quoth they, "This is the Blue King's daughter, Star o' Morn." —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Fifty-ninth Night,**

She said, It hath reached me, O auspicious King, that when Gharib asked the slave-women saying, "Who may be yonder maid?" they replied, "This is Star o' Morn, daughter to the Blue King." Then Gharib turned to Mura'ash and said to him, "O King of the Jinn, I have a mind to take yonder damsel to wife." Replied Mura'ash, "The palace and all that therein is, live stock and dead, are the prize of thy right hand; for, hadst thou not devised a stratagem to destroy the Blue King and Barkan, they had cut us off to the last one: wherefore the treasure is thy treasure and the folk thy thralls." Gharib thanked him for his fair speech and going up to the girl, gazed steadfastly upon her and loved her with exceeding love, forgetting Fakhr Taj the Princess and even Mahdiyah. Now her mother was the Chinese King's daughter whom the Blue King had carried off from her palace, and she bare this girl, whom he named

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<sup>1</sup> Arab. "Sházarwán," from Pers. Shadurwán, a palace, cornice, etc. That of the Meccan Ka'abah is a projection of about a foot broad in pent-house shape sloping downwards and two feet above the granite pavement: its only use appears in the large brass rings welded into it to hold down the covering. There are two breaks in it, one under the doorway and the other opposite Ishmael's tomb; and pilgrims are directed during circuit to keep the whole body outside it.

Star o' Morn, by reason of her beauty and loveliness ; for she was the very Princess of the Fair. Her mother died when she was a babe of forty days, and the nurses and eunuchs reared her, till she reached the age of seventeen ; but she hated her sire and rejoiced in his slaughter. So Gharib put his palm to hers<sup>1</sup> and married her that night. Then he bade pull down the Pied Palace and divided the spoil with the true-believing Jinn, and there fell to his share one-and-twenty thousand bricks of gold and silver and money and treasure beyond speech and count. Then Mura'ash took Gharib and showed him the Mountain Kaf and all its marvels ; after which they returned to Barkan's fortress and dismantled it and shared the spoil thereof. Presently they repaired to Mura'ash's capital, where they tarried five days, when Gharib sought to revisit his native country and Mura'ash said, "O King of mankind, I will ride at thy stirrup and bring thee to thine own land." Replied Gharib, "No, by the virtue of Abraham the Friend, I will not suffer thee to weary thyself on this wise, nor will I take any of the Jinn save Kaylajan and Kurajan." Quoth the King, "Take with thee ten thousand horsemen of the Jinn, to serve thee ;" but quoth Gharib, "I will take only as I said to thee." So Mura'ash bade a thousand Marids carry him to his native land, with his share of the spoil ; and he commanded Kaylajan and Kurajan to follow him and obey him ; and they answered, "Hearkening and obedience." Then said Gharib to the Marids, "Do ye carry the treasure and Star o' Morn ;" for he himself thought to ride the flying steed. But Mura'ash said, to him, "This horse, O my brother, will live only in our region, and if it come upon man's earth, 'twill die : but I have in my stables a sea-horse, whose fellow is not found in Al-Irak, no, nor in all the world is its like." So he caused bring forth the horse, and when Gharib saw it, it interposed between him and his wits.<sup>2</sup> Then they bound it and Kaylajan bore it on his shoulders and Kurajan took what he could carry. And Mura'ash embraced Gharib and wept for parting from him, saying, "O my brother, if aught befall thee wherein thou art powerless, send for me and I will come to thine aid with an army able to lay waste the whole earth and what is thereon." Gharib thanked him for his kindness and zeal for the True Faith and took leave of him ; whereupon the Marids set out with Gharib and his goods ; and, after traversing fifty years' journey in two days and a night, alighted near the city of Oman and halted to take rest. Then Gharib sent out Kaylajan to learn news of his people,

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<sup>1</sup> The "Musáfahah" before noticed.

<sup>2</sup> *i.e.* he was confounded at its beauty.

and he returned and said, "O King, the city is beleaguered by a host of Infidels, as they were the surging sea, and thy people are fighting them. The drums beat to battle and Jamrkan goeth forth as champion in the field." When Gharib heard this, he cried aloud, "God is Most Great!" and said to Kaylajan, "Saddle me the steed and bring me my arms and spear; for to-day the valiant shall be known from the recreant in the place of war and battle-stead. So Kaylajan brought him all he sought and Gharib armed and belting in baldrick Al-Mahik, mounted the sea-horse and made towards the hosts. Quoth Kaylajan and Kurajan to him, "Set thy heart at rest and let us go to the Kafirs and scatter them abroad in the wastes and wilds till, by the help of Allah, the All-powerful, we leave not a soul alive, no, not a blower of the fire." But Gharib said, "By the virtue of Abraham the Friend, I will not let you fight them without me and behold, I mount!" Now the cause of the coming of that great host was right marvellous.<sup>1</sup>—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Sixtieth Night,**

She continued, It hath reached me, O auspicious King, that when Gharib had bidden Kaylajan go and learn news of his people, the Jinn fared forth and presently returning said, "Verily around thy city is a mighty host!" Now the cause of its coming was that Ajib, having fled the field after Ya'arub's army had been put to the rout, said to his people, "O folk, if we return to Ya'arub bin Kahtan, he will say to us:—But for you, my son and my people had not been slain; and he will put us to death, even to the last man. Wherefore, methinks we were better go to Tarkanan, King of Hind, and beseech him to avenge us." Replied they, "Come, let us go thither; and the blessing of the Fire be upon thee!" So they fared days and nights till they reached King Tarkanan's capital city and, after asking and obtaining permission to present himself, Ajib went in to him and kissed ground before him. Then he wished him what men use to wish to royalty and said to him, "O King, protect me, so may protect thee the sparkling Fire and the Night with its thick darkness!" Tarkanan looked at Ajib and asked, "Who art thou and what dost thou want?" to which the other answered, "I am Ajib, King of Al-Irak; my brother hath wronged me and gotten the mastery of the land and the subjects have submitted themselves to

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<sup>1</sup> Arab. "'Ajib," punning on the name.



him. Moreover, he hath embraced the faith of Al-Islam and he ceaseth not to chase me from country to country ; and behold, I am come to seek protection of thee and thy power." When Tarkanan heard Ajib's words, he rose and sat down and cried, "By the virtue of the Fire, I will assuredly avenge thee and will let none serve other than my goddess the Fire !" And he called aloud to his son, saying, "O my son, make ready to go to Al-Irak and lay it waste and bind all who serve aught but the Fire and torment them and make an example of them ; yet slay them not, but bring them to me, that I may ply them with various tortures and make them taste the bitterness of humiliation and leave them a warning to whoever will be warned in this our while." Then he chose out to accompany him eighty thousand fighting men on horseback and the like number on giraffes,<sup>1</sup> besides ten thousand elephants, bearing on their backs seats<sup>2</sup> of sandal-wood, latticed with golden rods, plated and studded with gold and silver and shielded with pavises of gold and emerald ; moreover he sent good store of war-chariots, in each eight men fighting with all kinds of weapons. Now the Prince's name was Ra'ad Sháh,<sup>3</sup> and he was the champion of his time for prowess, having no peer. So he and his army equipped them in ten days' time, then set out as they were a bank of clouds, and fared on two months' journey, till they came upon Oman city and encompassed it, to the joy of Ajib, who thought himself assured of victory. Jamrkan and Sa'adan and all their fighting-men sallied forth into the field of fight whilst the kettle-drums beat to battle and the horses neighed. At this moment up came King Gharib, who, as we have said, had been warned by Kaylajan ; and he urged on his steed and entered among the Infidels waiting to see who should come forth and open the chapter of war. Then out rushed Sa'adan the Ghul and offered combat, whereupon there issued forth to him one of the champions of Hind ; but Sa'adan scarce let him take stand in front ere he smote him with his mace and crushed his bones and stretched him on the ground ; and so did he with his second and third, till he had slain thirty fighting men. Then there dashed out at him an Indian cavalier, by name Battásh al-Akrán,<sup>4</sup> uncle to King Tarkanan and

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<sup>1</sup> Arab. "Zarráf" (whence our word) from "Zarf" = walking hastily : the old "camelopard" which originated the nursery idea of its origin. It is one of the most timid of the antelope tribe and unfit for riding.

<sup>2</sup> Arab. "Takht," a useful word, meaning even a saddle. The usual term is "Haudaj" = the Anglo-Indian "howdah."

<sup>3</sup> "Thunder-King," Arab. and Persian.

<sup>4</sup> *i.e.* "He who violently assaults his peers" (the best men of the age).

of his day the doughtiest man, reckoned worth five thousand horse in battle-plain and cried out to Sa'adan, saying, "O thief of the Arabs, hath thy daring reached that degree that thou shouldst slay the Kings of Hind and their champions and capture their horsemen? But this day is the last of thy worldly days." When Sa'adan heard these words, his eyes waxed blood-red and he drave at Battash and aimed a stroke at him with his club; but he evaded it and the force of the blow bore Sa'adan to the ground; and before he could recover himself, the Indians pinioned him and haled him off to their tents. Now when Jamrkan saw his comrade a prisoner, he cried out, saying, "Ho, for the Faith of Abraham the Friend!" and clapping heel to his horse, ran at Battash. They wheeled about awhile, till Battash charged Jamrkan and catching him by his jerkin<sup>1</sup> tare him from his saddle and cast him to the ground; whereupon the Indians bound him and dragged him away to their tents. And Battash ceased not to overcome all who came out to him, Captain after Captain till he had made prisoners of four-and-twenty Chiefs of the Moslems, whereat the True Believers were sore dismayed. When Gharib saw what had befallen his braves, he drew from beneath his knee<sup>2</sup> a mace of gold weighing six-score pounds which had belonged to Barkan, King of the Jann——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Sixty-first Night,**

She said, It hath reached me, O auspicious King, that when Gharib beheld what had befallen his braves he drew forth a golden mace which had belonged to Barkan King of the Jann and clapped heel

Bathat al-Kubrá = the Great Disaster, is applied to the unhappy "Battle of Bedr" (Badr) on Ramazan 17, A.H. 2 (= Jan. 13, 624) when Mohammed was so nearly defeated that the Angels were obliged to assist him (Koran, chapts. iii. 11; i. 42; viii. 9). Mohammed is soundly rated by Christian writers for beheading two prisoners, Utbah ibn Rabi'a who had once spat on his face, and Nazir ibn Hâris who recited Persian romances and preferred them to the "foolish fables of the Koran." What would our forefathers have done to a man who spat in the face of John Knox and openly preferred a French play to the Pentateuch?

<sup>1</sup> Arab. "Jilbâb," either habergeon (mail-coat) or the buff-jacket worn under it.

<sup>2</sup> A favourite way, rough and ready, of carrying light weapons; often alluded to in *The Nights*. So Khusrawân in *Antar* carried "under his thighs four small darts, each like a blazing flame."

to his sea-horse, which bore him like the wind-gust into mid-field. Then he let drive at Battash, crying out, "God is Most Great ! He giveth aid and victory and He abaseth whoso reject the Faith of Abraham the Friend !" and smote him with the mace, whereupon he fell to the ground and Gharib, turning to the Moslems, saw his brother Sahim and said to him, "Pinion me this hound." When Sahim heard his brother's words, he ran to Battash and bound him hard and fast and bore him off, whilst the Moslem braves wondered who this knight could be, and the Indians said one to other, "Who is this horseman which came out from among them and hath taken our Chief prisoner ?" Meanwhile Gharib continued to offer battle and there issued forth to him a Captain of the Hindís whom he felled to earth with his mace, and Kaylajan and Kurajan pinioned him and delivered him over to Sahim ; nor did Gharib leave to do thus, till he had taken prisoner two-and-fifty of the doughtiest Captains of the army of Hind. Then the day came to an end and the kettle-drums beat the retreat ; whereupon Gharib left the field and rode towards the Moslem camp. The first to meet him was Sahim, who kissed his feet in the stirrups and said, "May thy hand never wither, O champion of the age ! Tell us who thôu art among the braves." So Gharib raised his vizor of mail and Sahim knew him and cried out, saying, "This is your King and your lord Gharib, who is come back from the land of the Jann !" When the Moslems heard Gharib's name, they threw themselves off their horses' backs, and, crowding about him, kissed his feet in the stirrups and saluted him, rejoicing in his safe return. Then they carried him into the city of Oman, where he entered his palace and sat down on the throne of his kingship, whilst his officers stood around him in the utmost joy. Food was set on and they ate, after which Gharib related to them all that had betided him with the Jinn in Mount Kaf, and they marvelled thereat with exceeding marvel and praised Allah for his safety. Then he dismissed them to their sleeping-places ; so they withdrew to their several lodgings, and when none abode with him but Kaylajan and Kurajan, who never left him, he said to them, "Can ye carry me to Cufa that I may take pleasure in my Harim, and bring me back before the end of the night ?" They replied, "O our lord, this thou askest is easy." Now the distance between Cufa and Oman is sixty days' journey for a diligent horseman, and Kaylajan said to Kurajan, "I will carry him going and thou coming back." So he took up Gharib and flew off with him, in company with Kurajan ; nor was an hour past before they set him down at the gate of his palace, in Cufa. He went in to his uncle Al-Damigh, who rose to him and saluted him ; after which quoth

Gharib, "How is it with my wives Fakhr Taj<sup>1</sup> and Mahdiah?" Al-Damigh answered, "They are both well and in good case." Then the Eunuch went in and acquainted the women of the Harim with Gharib's coming, whereat they rejoiced and raised the trill of joy and gave him the reward for good news. Presently in came King Gharib, and they rose and saluting him, conversed with him, till Al-Damigh entered, when Gharib related to them all that had befallen him in the land of the Jinn, whereat they all marvelled. Then he abode there till near daybreak, when he took leave of his wives and his uncles and mounted Kurajan's back, nor was the darkness dispelled before the two Marids set him down in the city of Oman. Then he and his men armed and he bade open the gates when, behold, up came a horseman from the host of the Indians, with Jamrkan and Sa'adan and the rest of the captive captains whom he had delivered, and committed them to Gharib. The Moslems, rejoicing in their safety, donned their mails and took horse, while the kettle-drums beat a point of war; and the Miscreants also drew up in line.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Sixty-second Night,**

She continued, It hath reached me, O auspicious King, that when the Moslem host mounted and rode to the plain of cut and thrust, the first to open the door of war was King Gharib who, drawing his sword Al-Mahik, drove his charger between the two ranks and cried out, saying, "Whoso knoweth me hath enough of my mischief, and whoso unknoweth me, to him I will make myself known. I am Gharib, King of Al-Irak and Al-Yaman, brother of Ajib." When Ra'ad Shah, son of the King of Hind, heard this, he shouted to his captains, "Bring me Ajib." So they brought him and Ra'ad Shah said to him, "Thou wottest that this quarrel is thy quarrel and thou art the cause of all this slaughter. Now yonder standeth thy brother Gharib amiddlemost the fightfield and stead where sword and spear we shall wield; go thou to him and bring him to me a prisoner, that I may set him on a camel, face to crupper, and make a show of him and carry him

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<sup>1</sup> Mr. Payne very reasonably supplants Fakhr Taj (who in Night dcxxxiv. is left in her father's palace and who is reported to be dead in Night dclxvii.) by Star o' Morn. But the former is also given in the Bul. Edit. (ii. 148), so the story-teller must have forgotten all about her. I leave it as a model specimen of Eastern incuriousness.



to the land of Hind." Answered Ajib, "O King, send out to him other than myself, for I am in ill-health this morning." But Ra'ad Shah snarked and snorted and cried, "By the virtue of the sparkling Fire and the Light and the Shade and the Heat, unless thou fare forth to thy brother and bring him to me in haste, I will cut off thy head and make an end of thee." So Ajib took heart and urging his horse up to his brother in mid-field, said to him, "O dog of the Arabs and vilest of all who hammer down tent-pegs, wilt thou contend with Kings? Take what to thee cometh and receive the glad tidings of thy death." When Gharib heard this, he said to him, "Who art thou among the Kings?" And Ajib answered, saying, "I am thy brother, and this day is the last of thy worldly days." Now when Gharib was assured that he was indeed his brother Ajib, he cried out and said, "Ho, to avenge my father and mother!" Then giving his sword to Kaylajan,<sup>1</sup> he drave at Ajib and smote him with his mace a smashing blow and a swashing, that went nigh to beat in his ribs, and seizing him by the mail-gorget tore him from the saddle and cast him to the ground; whereupon the two Marids pounced upon him and binding him fast, dragged him off dejected and abject; whilst Gharib rejoiced in the capture of his enemy and repeated these couplets of the poet:—

I have won my wish and my need have scored; \* Unto Thee be the praise and  
the thanks, O our Lord!

I grew up dejected and abject-poor, \* But Allah vouchsafed me all boons  
implored:

I have conquered countries and mastered men, \* But for thee were I naught,  
O thou Lord adored;

When Ra'ad Shah saw how evilly Ajib fared with his brother, he called for his charger and donning his harness and habergeon, mounted and dashed out a-field. As soon as he drew near King Gharib, he cried out at him, saying, "O basest of Arabs and bearer of scrubs,<sup>2</sup> who art thou, that thou shouldest capture Kings and braves? Down from thy horse and put elbows behind back and kiss my feet and set my warriors free and go with me in bond of chains to my reign that I may pardon thee and make thee a

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<sup>1</sup> There is some chivalry in his unwillingness to use the magical blade. As a rule the Knights of Romance utterly ignore fair play and take every dirty advantage in the magic line that comes to hand.

<sup>2</sup> Arab. "Hammál al-Hatabi" = one who carries to market the fuel-sticks which he picks up in the waste. In the Koran (chapt. cxi.) it is applied to Umm Jamil, wife of Mohammed's hostile cousin, Abd al-Uzza, there termed Abú Lahab (Father of smokeless Flame) with the implied meaning that she will bear fuel to feed Hell-fire.

Shaykh in our own land, so mayst thou eat there a bittock of bread." When Gharib heard these words, he laughed till he fell backwards and answered, saying, "O mad hound and scald wolf, soon shalt thou see against whom the shifts of Fortune will tend!" Then he cried out to Sahim, saying, "Bring me the prisoners;" so he brought them, and Gharib smote off their heads; whereupon Ra'ad Shah drave at him, with the driving of a lordly champion and the onslaught of a fierce slaughterer and they falsed and feinted and fought till nightfall, when the kettle-drums beat the retreat.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Sixty-third Night,**

She resumed, It hath reached me, O auspicious King, that when the kettle-drums beat the retreat, the two Kings parted and returned, each to his own place, where his people gave him joy of his safety. And the Moslems said to Gharib, "'Tis not thy wont, O King, to prolong a fight;" and he replied, "O folk, I have done battle with many royalties<sup>1</sup> and champions; but never saw I a harder hitter than this one. Had I chosen to draw Al-Mahik upon him, I had mashed his bones and made an end of his days; but I delayed with him, thinking to take him prisoner and give him part enjoyment in Al-Islam." Thus far concerning Gharib; but as regards Ra'ad Shah, he returned to his marquee and sat upon his throne, when his Chiefs came in to him and asked him of his adversary, and he answered, "By the truth of the sparkling Fire, never in my life saw I the like of yonder brave! But to-morrow I will take him prisoner and lead him away dejected and abject." Then they slept till day-break, when the battle-drums beat to fight and the swords in baldrick

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<sup>1</sup> Arab. "Akyál," lit. whose word (Kaul) is obeyed, a title of the Himyarite Kings, of whom Al-Bergendi relates that one of them left an inscription at Samarcand, which many centuries ago no man could read. This evidently alludes to the dynasty which preceded the "Tobba" and to No. xxiv, Shamar Yar'ash (Shamar the Palsied). Some make him son of Malik surnamed Náshir al-Ni'am (Scatterer of Blessings) others of Afrikús (No. xviii.), who, according to Al-Jannabi, Ahmad bin Yusuf and Ibn Ibdun (Pocock, Spec. Hist. Arab.) founded the Berber (Barbar) race, the remnants of the Canaanites expelled by the "robber, Joshua son of Nún," and became the eponymus of "Africa." This word which, under the Romans, denoted a small province on the Northern sea-board, is, I would suggest, Afar-Káhi (Afar-land), the Afar being now the Dunkali race, the country of Osiris whom my learned friend, the late Mariette Pasha derived from the Egyptian "Punt" identified by him with the Somali country. This would make "Africa," as it ought to be, an Egyptian (Coptic) term.

were dight ; and war-cries were cried amain and all mounted their horses of generous strain and drew out into the field, filling every wide place and hill and plain. The first to open the door of war was the rider outrageous and the lion rageous, King Gharib, who drave his steed between the two hosts and wheeled and careered over the field, crying, "Who is for fray, who is for fight? Let no sluggard come forth to me this day nor dullard!" Before he had made an end of speaking, out rushed Ra'ad Shah, riding on an elephant, as he were a vast tower, in a seat girthed with silken bands ; and between the elephant's ears sat the driver, bearing in hand a hook, wherewith he goaded the beast and directed him right and left. When the elephant drew near Gharib's horse, and the steed saw a creature it had never before set eyes on, it took fright ;<sup>1</sup> wherefore Gharib dismounted and gave the horse to Kaylajan. Then he drew Al-Mahik and advanced to meet Ra'ad Shah a-foot, walking on till he faced the elephant. Now it was Ra'ad Shah's wont, when he found himself overmatched by any brave, to mount an elephant, taking with him an implement called the lasso,<sup>2</sup> which was in the shape of a net, wide at base and narrow at top with a running cord of silk passed through rings along its edges. With this he would attack horsemen and casting the meshes over them, draw the running noose and drag the rider off his horse and make him prisoner ; and thus had he conquered many cavaliers. So, as Gharib came up to him, he raised his hand and, despreding the net over him, pulled him on to the back of the elephant and cried out to the beast to return to the Indian camp. But Kaylajan and Kurajan had not left Gharib and, when they beheld what had befallen their lord, they laid hold of the elephant, whilst Gharib strove with the net, till he rent it in sunder. Upon this the two Marids seized Ra'ad Shah and bound him with a cord of palm-fibre. Then the two armies drove each at other and met with a shock like two seas crashing or two mountains together dashing, whilst the dust rose to the confines of the sky and blinded was every eye. The battle waxed fierce and fell, the blood ran in rills, nor did they cease to wage war with lunge of lance and sway of sword in lustiest way, till the day darkened and the night starkened, when the drums beat the retreat and the

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<sup>1</sup> Herodotus (i. 80) notes this concerning the camel. Elephants are not allowed to walk the streets in Anglo-Indian cities, where they have caused many accidents.

<sup>2</sup> Arab. "Wahk" or "Wahak," suggesting the Roman retiarius. But the lasso pure and simple, the favourite weapon of shepherd and herdsmen was well known to the old Egyptians and in ancient India. It forms one of the T-letters in the hieroglyphs.

two hosts drew asunder.<sup>1</sup> Now the Moslems were evilly entreated that day by reason of the riders on elephants and giraffes,<sup>2</sup> and many of them were killed and most of the rest were wounded. This was grievous to Gharib, who commanded the hurt to be medicined and turning to his Chief Officers, asked them what they counselled. Answered they, "O King, 'tis only the elephants and giraffes that irk us; were we but quit of them, we should overcome the enemy." Quoth Kaylajan and Kurajan, "We twain will unsheath our swords and fall on them and slay the most part of them." But there came forward a man of Oman, who had been privy counsellor to Jaland, and said, "O King, I will be surety for the host, an thou wilt but hearken to me and follow my counsel." Gharib turned to his Captains and said to them, "Whatsoever this wise man shall say to you, that do!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Sixty-fourth Night,**

She pursued, It hath reached me, O auspicious King, that when Gharib said to his captains, "Whatsoever this wise man shall say to you, that do;" they replied, "Hearing and obeying!" So the Omani chose out ten captains and asked them, "How many braves have ye under your hands?" and they answered, "Ten thousand fighting-men." Then he carried them into the armoury and armed five thousand of them with harquebuses and other five thousand with cross-bows and taught them to shoot with these new weapons.<sup>3</sup>

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<sup>1</sup> Compare with this and other Arab battle-pieces the Pandit's description in the *Kathá Sarit Sagara*, e.g. "Then a confused battle arose with dint of arrow, javelin, lance, mace and axe, costing the lives of countless soldiers (N.B.—Millions are nothing to him); rivers of blood flowed with the bodies of elephants and horses for alligators, with the pearls from the heads of elephants for sands and with the heads of heroes for stones. That feast of battle delighted the flesh-loving demons who, drunk with blood instead of wine, were dancing with the palpitating trunks," etc., etc. Fasc. xii. 526.

<sup>2</sup> The giraffe is here *mal-placé* again: it is, I repeat, one of the most timid of the antelope tribe. Nothing can be more graceful than this huge game as it stands under a tree extending its long and slender neck to the foliage above it; but when in flight all the limbs seem loose and the head is carried almost on a level with the back.

<sup>3</sup> The fire-arms may have been inserted by the copier; the cross-bow (*Arcubalista*) is of unknown antiquity. I have remarked in my *Book of the Sword* (p. 19) that the bow is the first crucial evidence of the distinction between the human weapon and the bestial arm, and proves a difference of degree if not of kind between man and the so-called lower animals. I note from Yule's *Marco Polo* (ii. 143) "that the cross-bow was re-introduced into European warfare during the twelfth century"; but the arbalest was well known to the *bon roi* Charlemagne (Regnier Sat. X.)



Now as soon as it was day, the Indians came out to the field, armed cap-à-pie, with the elephants, giraffes and champions in their van ; whereupon Gharib and his men mounted and both hosts drew out and the big drums beat to battle. Then the man of Oman cried out to the archers and harquebusiers to shoot, and they plied the elephants and giraffes with shafts and leaden bullets, which entered the beasts' flanks, whereat they roared out and turning upon their own ranks, trod them down with their hooves. Presently the Moslems charged the Misbelievers and outflanked them right and left, whilst the elephants and giraffes trampled them and drove them into the hills and wolds, whither the Moslems followed hard upon them with the keen-edged sword and but few of the giraffes and elephants escaped. Then King Gharib and his folk returned, rejoicing in their victory ; and on the morrow they divided the loot and rested five days ; after which King Gharib sat down on the throne of his kingship and sending for his brother Ajib, said to him, "O dog, why hast thou assembled the Kings against us ? But He who hath power over all things hath given us the victory over thee. So embrace the Saving Faith and thou shalt be saved, and I will forbear to avenge my father and mother on thee therefor, and I will make thee King again as thou wast, placing myself under thy hand." But Ajib said, "I will not leave my faith." So Gharib bade lay him in irons and appointed an hundred stalwart slaves to guard him ; after which he turned to Ra'ad Shah and said to him, "How sayst thou of the faith of Al-Islam ?" Replied he, "O my lord, I will enter thy Faith ; for, were it not a true Faith and a goodly, thou hadst not conquered us. Put forth thy hand and I will testify that there is no god but *the* God, and Abraham the Friend is the Apostle of God." At this Gharib rejoiced and said to him, "Is thy heart indeed stablished in the sweetness of this Belief ?" And he answered, saying, "Yes, O my lord !" Then quoth Gharib, "O Ra'ad Shah, wilt thou go to thy country and thy kingdom ?" and quoth he, "O my lord, my father will put me to death, for that I have left his faith." Gharib rejoined, "I will go with thee and make thee King of the country and constrain the folk to obey thee, by the help of Allah, the Bountiful, the Beneficent." And Ra'ad Shah kissed his hands and feet. Then Gharib rewarded the counsellor who had caused the rout of the foe and gave him great wealth ; after which he turned to Kaylajan and Kurajan, and said to them, "Harkye, Chiefs of the Jinn, 'tis my will that ye carry me, together with Ra'ad Shah and Jamrkan and Sa'adan to the land of Hind." "We hear and we obey," answered they. So Kurajan took up Jamrkan and Sa'adan, whilst Kaylajan took Gharib and Ra'ad Shah and made for

the land of Hind.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Sixty-fifth Night,**

She said, It hath reached me, O auspicious King, that when the two Marids had taken up Gharib and Jamrkan, Sa'adan the Ghul and Ra'ad Shah, they flew on with them from sundown till the last of the night, when they set them down on the terrace of King Tarkanan's palace at Cashmere. Now news was brought to Tarkanan by the remnants of his host of what had befallen his son, whereat he slept not neither took delight in aught, and he was troubled with sore trouble. As he sat in his Harim pondering his case, behold, Gharib and his company descended the stairways of the palace and came in to him; and when he saw his son and those who were with him, he was confused and fear took him of the Marids. Then Ra'ad Shah turned to him and said, "How long wilt thou persist in thy frowardness, O traitor and worshipper of the Fire? Woe to thee! Leave worshipping the Fire and serve the Magnanimous Sire, Creator of day and night, Whom attaineth no sight." When Tarkanan heard his son's speech, he cast at him an iron club he had by him: but it missed him and fell upon a buttress of the palace and smote out three stones. Then cried the King, "O dog, thou hast destroyed mine army and hast forsaken thy faith and comest now to make me do likewise!" With this Gharib went up to him and dealt him a cuff on the neck which knocked him down; whereupon the Marids bound him fast and all the Harim-women fled. Then Gharib sat down on the throne of kingship and said to Ra'ad Shah, "Do thou justice upon thy father." So Ra'ad Shah turned to him and said, "O perverse old man, become one of the saved and thou shalt be saved from the fire and the wrath of the All-powerful." But Tarkanan cried, "I will not die except in my own faith." Whereupon Gharib drew Al-Mahik and smote him therewith, and he fell to the earth in two pieces, and Allah hurried his soul to the fire and abiding-place dire.<sup>1</sup> Then Gharib bade hang his body over the palace gate and they hung one half on the right hand and the other on the left and waited till day, when Gharib caused Ra'ad Shah don the royal habit and sit down on his father's throne, with himself on

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<sup>1</sup> In Al-Islam this was unjustifiable homicide, excused only because the Kafir had tried to slay his own son. He should have been summoned to become a tributary and then, on express refusal, he might legally have been put to death.

his dexter hand and Jamrkan and Sa'adan and the Marids standing right and left; and he said to Kaylajan and Kurajan, "Whoso entereth of the Princes and Officers, seize him and bind him, and let not a single Captain escape you." And they answered, "Hearkening and obedience!" Presently, the Officers made for the palace, to do their service to the King, and the first to appear was the Chief Captain who, seeing King Tarkanán's dead body cut in half and hanging on either side of the gate, was seized with terror and amazement. Then Kaylajan laid hold of him by the collar and threw him and pinioned him; after which he dragged him into the palace and before sunrise they had bound three hundred and fifty Captains and set them before Gharib, who said to them, "O folk, have you seen your King hanging at the palace-gate?" Asked they, "Who hath done this deed?" and he answered, "I did it, by the help of Allah Almighty; and whoso opposeth me, I will do with him likewise." Then quoth they, "What is thy will with us?" and quoth he, "I am Gharib, King of Al-Irak, he who slew your warriors; and now Ra'ad Shah hath embraced the Faith of Salvation and is become a mighty King and ruler over you. Do ye become True Believers and all shall be well with you; but if ye refuse, you shall repent it." So they pronounced the profession of the Faith and were enrolled among the people of felicity. Then said Gharib, "Are your hearts indeed stablished in the sweetness of the Belief?" and they replied, "Yes;" whereupon he bade release them and clad them in robes of honour, saying, "Go to your people and expound Al-Islam to them. Whoso accepteth the Faith, spare him; but if he refuse, slay him."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Sixty-sixth Night,**

She continued, It hath reached me, O auspicious King, that King Gharib said to the troops of Ra'ad Shah, "Go to your people and offer Al-Islam to them. Whoso accepteth the Faith, spare him; but if he refuse, slay him." Accordingly, they went out and, assembling the men under their command, explained what had taken place and expounded Al-Islam to them, and they all professed, except a few, whom they put to death; after which they returned and told Gharib, who blessed Allah and glorified Him, saying, "Praised be the Almighty who hath made this thing easy to us without strife!" Then he abode in Cashmere of India forty days, till he had ordered the affairs of the country and cast down the shrines and temples of

the Fire and built in their stead mosques and cathedrals, whilst Ra'ad Shah made ready for him rarities and treasures beyond count and despatched them to Al-Irak in ships. Then Gharib mounted on Kaylajan's back and Jamrkan and Sa'adan on that of Kurajan, after they had taken leave of Ra'ad Shah, and journeyed through the night till break of day, when they reached Oman city where their troops met them and saluted them and rejoiced in them. Then they set out for Cufa, and there Gharib called for his brother Ajib and commanded to hang him. So Sahim brought hooks of iron and driving them into the tendons of Ajib's heels, hanged him over the gate; and Gharib bade them shoot him; so they riddled him with arrows, till he was like unto a porcupine. Then Gharib entered his palace and sitting down on the throne of his kingship, passed the day in ordering the affairs of the state. At nightfall he went in to his Harim, where Star o' Morn came to meet him and embraced him and gave him joy, she and her women, of his safety. He spent that day with her and on the morrow, after he had made the Ghushl-ablution and prayed the dawn-prayer, he sat down on his throne and commanded preparation to be made for his marriage with Mahdiah. Accordingly they slaughtered three thousand head of sheep and two thousand oxen and a thousand he-goats and five hundred camels and the like number of horses, beside four thousand fowls and great store of geese; never was such wedding in Al-Islam to that day. Then he abode with Mahdiah ten days; after which he committed the kingdom to his uncle Al-Damigh, charging him to rule the lieges justly, and journeyed with his women and warriors, till he came to the ships laden with the treasures and rarities which Ra'ad Shah had sent him, and divided the monies among his men, who from poor became rich. Presently they fared on till they reached the city of Babel, where he bestowed on Sahim al-Layl a robe of honour and appointed him Sultan of the city.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Sixty-seventh Night,**

She resumed, It hath reached me, O auspicious King, that Gharib, after robing his brother Sahim and appointing him Sultan, abode with him ten days, after which he set out again and journeyed, nor stinted travel till he reached the castle of Sa'adan the Ghul, where they rested five days. Then quoth Gharib to Kaylajan and Kurajan, "Pass over to Isbánír al-Madáin, to the palace of the



Chosroë, and find what is come of Fakhr Taj and bring me one of the King's kinsmen, who shall acquaint me with what hath passed." Quoth they, "We hear and we obey," and set out forthright for Isbanir. As they flew between heaven and earth, behold, they caught sight of a mighty army, as it were the surging sea, and Kaylajan said to Kurajan, "Let us descend and determine what be this host." So they alighted and walking among the troops, found them Persians and questioned the soldiers whose men they were and whither they were bound; whereto they made answer, "We are *en route* for Al-Irak, to slay Gharib and all who accompany him." When the Marids heard these words, they repaired to the pavilion of the Persian general, whose name was Rustam, and waited till the soldiers slept, when they took up Rustam, bed and all, and made for the castle where Gharib lay. They arrived there by midnight and going to the door of the King's pavilion, cried, "Permission!" which when he heard, he sat up and said, "Come in." So they entered and set down the couch with Rustam asleep thereon. Gharib asked, "Who be this?" and they answered, "This be a Persian Prince, whom we met coming with a great host, thinking to slay thee and thine, and we have brought him to thee, that he may tell thee what thou hast a mind to know." "Fetch me an hundred braves!" cried Gharib, and they fetched them; whereupon he bade them, "Draw your swords and stand at the head of this Persian carle!" Then they awoke him and he opened his eyes; and, finding an arch of steel over his head, shut them again, crying, "What be this foul dream?" But Kaylajan pricked him with his sword-point and he sat up and said, "Where am I?" Quoth Sahim, "Thou art in the presence of King Gharib, son-in-law of the King of the Persians. What is thy name and whither goest thou?" When Rustam heard Gharib's name, he bethought himself and said in his mind, "Am I asleep or awake?" Whereupon Sahim dealt him a buffet, saying, "Why dost thou not answer?" And he raised his head and asked, "Who brought me from my tent out of the midst of my men?" Gharib answered, "These two Marids brought thee." So he looked at Kaylajan and Kurajan and trembled. Then the Marids fell upon him, baring their tusks and brandishing their blades, and said to him, "Wilt thou not rise and kiss ground before King Gharib?" And he trembled the more at them and was assured that he was not asleep; so he stood up and kissed the ground between the hands of Gharib, saying, "The blessing of the Fire be on thee, and long life be thy lot, O King!" Gharib cried, "O dog of the Persians, fire is not worshipful, for that it is harmful and profiteth not save in cooking food." Asked Rustam, "Who

then is worshipful?" and Gharib answered, "Alone worshipworth is God, who formed thee and fashioned thee and created the heavens and the earth." Quoth the Ajami, "What shall I say that I may become of the party of this Lord and enter thy Faith?" and quoth Gharib, "Say:—There is no god but *the* God, and Abraham is the Friend of God." So Rustam pronounced the profession of the Faith and was enrolled among the people of felicity. Then said he to Gharib, "Know, O my lord, that thy father-in-law, King Sabúr, seeketh to slay thee; and indeed he hath sent me with an hundred thousand men, charging me to spare none of you." Gharib rejoined, "Is this my reward for having delivered his daughter from death and dishonour? Allah will requite him his ill intent. But what is thy name?" The Persian answered, "My name is Rustam, general of Sabur;" and Gharib, "Thou shalt have the like rank in my army," adding, "But tell me, O Rustam, how is it with the Princess Fakhr Taj?" "May thy head live, O King of the age!" "What was the cause of her death?" Rustam replied, "O my lord, no sooner hadst thou left us than one of the Princess's women went in to King Sabur and said to him:—O my master, didst thou give Gharib leave to wed the Princess my mistress? whereto he answered:—No, by the virtue of the Fire! and drawing his sword, went in to his daughter and said to her:—O foul baggage, why didst thou suffer yonder Badawi to wed thee? Then she was silent and hung down her head. Whereupon he cast her into prison till nightfall, when he called two of his courtiers and said to them:—Carry her afar off and throw her into the river Jayhun and tell none. They did his commandment, and indeed her memory is forgotten and her time is past."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Sixty-eighth Night,**

She pursued, It hath reached me, O auspicious King, that when Gharib asked news of Fakhr Taj, Rustam informed him that she had been drowned in the river by her sire's command. And when Gharib heard this, the world waxed wan before his eyes and he cried, "By the virtue of Abraham the Friend, I will assuredly go to yonder dog and overwhelm him and lay waste his realm!" Then he sent letters to Jamrkan and to the governors of Mosul and Mayyáfárikín; and, turning to Rustam, said to him, "How many men hadst thou in thine army?" He replied, "An hundred thousand Persian horse;" and Gharib rejoined, "Take ten thousand horse and go

to thy people and occupy them with war ; I will follow on thy trail." So Rustam mounted and taking ten thousand Arab horse made for his tribe, saying in himself, "I will do a deed shall whiten my face with King Gharib." So he fared on seven days, till there remained but half a day's journey between him and the Persian camp ; when, dividing his host into four divisions he said to his men, "Surround the Persians on all sides and fall upon them with the sword." They rode on from eventide till midnight, when they had compassed the camp of the 'Ajamis, who were slumbering in security, and fell upon them, shouting, "God is Most Great !" Whereupon the Persians started up from sleep and their feet slipped and the sabre went round amongst them ; for the All-knowing King was wroth with them, and Rustam wrought amongst them as fire in dry fuel ; till, by the end of the night, the whole of the Persian host was slain or wounded or fled, and the Moslems made prize of their tents and baggage, horses, camels and treasure-chests. Then they alighted and rested in the tents of the 'Ajamis till King Gharib came up and, seeing what Rustam had done and how he had gained by stratagem a great and complete victory, he invested him with a robe of honour and said to him, "O Rustam, it was thou didst put the Persians to the rout ; wherefore all the spoil is thine." So he kissed Gharib's hand and thanked him, and they rested till the end of the day, when they set out for King Sabur's capital. Meanwhile the fugitives of the defeated force reached Isbanir and went in to Sabur, crying out and saying, "Alas !" and "Well-away !" and "Woe worth the day !" Quoth he, "What hath befallen you and who with his mischief hath smitten you ?" Accordingly they told him all that had passed and said, "Naught befel us except that thy general Rustam, fell upon us in the darkness of night because he had turned Moslem ; nor did Gharib come near us." When the King heard this, he cast his crown to the ground and said, "There is no worth left us !" Then he turned to his son, Ward Shah<sup>1</sup> and said to him, "O my son, there is none for this affair save thou." Answered Ward Shah, "By thy life, O my father, I will assuredly bring Gharib and his chiefs of the people in chains and slay all who are with him." Then he numbered his army and found it two hundred and twenty thousand men. So they slept, intending to set forth on the morrow ; but, next morning, as they were about to march, behold, a cloud of dust arose and spread till it walled the world and baffled the sight of the farthest-seeing wight. Now Sabur had mounted to farewell his son, and

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<sup>1</sup> *i.e.* "Rose King," like the Sikh name "Guláb Singh" = Rosewater Lion, sounding in translation almost too absurd to be true.

when he saw this mighty great dust, he let call a runner and said to him, "Go find me out the cause of this dust-cloud." The scout went and returned, saying, "O my lord, Gharib and his braves are upon you;" whereupon they unloaded their bâ-t-beasts and drew out in line of battle. When Gharib came up and saw the Persians ranged in row, he cried out to his men, saying, "Charge with the blessing of Allah!" Whereat they waved the flags, and the Arabs and the 'Ajamis drave one at other and folk were heaped upon folk. Blood ran like water and all souls saw death face to face; the courageous advanced and pressed forward to assail and the coward hung back and turned tail and they ceased not from fight and fray till ended day, when the kettle-drums beat the retreat and the two hosts drew apart. Then Sabur commanded to pitch his camp hard over the city-gate, and Gharib set up his pavilions in front of theirs; and everyone went to his tent—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Sixty-ninth Night,**

She said, It hath reached me, O auspicious King, that when the two hosts drew apart, everyone went to his tent until the morning. As soon as it was day, the two hosts mounted their strong steeds and levelled their lances and wore their harness of war; then they raised their slogan-cries and drew out in battle-array, whilst came forth all the lordly knights and the lions of fights. Now the first to open the gate of battle was Rustam, who urged his charger into mid-field and cried out, "God is Most Great! I am Rustam, champion-in-chief of the Arabs and 'Ajams. Who is for tilting, who is for fighting? Let no sluggard come out to me this day or weakling!" Then there rushed forth to him a champion of the Persians; the two charged each other and there befel between them a sore fight, till Rustam sprang upon his adversary and smote him with a mace he had with him, seventy pounds in weight, and beat his head down upon his breast, and he fell to the earth, dead and in his blood drowned. This was no light matter to Sabur and he commanded his men to charge; so they drave at the Moslems, invoking the aid of the light-giving Sun, whilst the True Believers called for help upon the Magnanimous King. But the 'Ajams, the Miscreants, outnumbered the Arabs, the Moslems, and made them drain the cup of death; which when Gharib saw he drew his sword Al-Mahik and crying out his war-cry, fell upon the Persians, with Kaylajan and Kurajan at either stirrup; nor did he leave playing upon them with



blade till he hewed his way to the standard-bearer and smote him on the head with the flat of his sword, whereupon he fell down in a fainting-fit and the two Marids bore him off to their camp. When the Persians saw the standard fall, they turned and fled and for the city-gates made; but the Moslems followed them with the blade and they crowded together to enter the city, so that they could not shut the gates and there died of them much people. Then Rustam and Sa'adan, Jamrkan and Sahim, Al-Damigh, Kaylajan and Kurajan and all the braves Mohammedan and the champions of Faith Unitarian fell upon the misbelieving Persians in the gates, and the blood of the Kafirs ran in the streets like a torrent till they threw down their arms and harness and called out for quarter; whereupon the Moslems stayed their swords from the slaughter and drove them to their tents, as one driveth a flock of sheep. Meanwhile Gharib returned to his pavilion, where he doffed his gear and washed himself of the blood of the Infidels; after which he donned his royal robes and sat down on his chair of estate. Then he called for the King of the Persians and said to him, "O dog of the 'Ajams, what moved thee to deal thus with thy daughter? How seest thou me unworthy to be her husband?" And Sabur answered, saying, "O King, punish me not because of that deed which I did; for I repent me and confronted thee not in fight but in my fear of thee."<sup>1</sup> When Gharib heard these words he bade throw him flat and beat him; so they bastinadoed him, till he could no longer groan, and cast him among the prisoners. Then Gharib expounded Al-Islam to the Persians and one hundred and twenty thousand of them embraced The Faith, and the rest he put to the sword. Moreover all the citizens professed Al-Islam and Gharib mounted and entered in great state the city Isbanir Al-Madain. Presently he went into the King's palace and sitting down on Sabur's throne, gave robes and largesse and distributed the booty and treasure among the Arabs and Persians; wherefore they loved him and wished him victory and honour and endurance of days. But Fakhr Taj's mother remembered her daughter and raised the voice of mourning for her, and the palace was filled with wails and cries. Gharib heard this and entering the Harim, asked the women what ailed them, whereupon the Princess's mother came forward and said, "O my lord, thy presence put me in mind of my daughter and how she would have joyed in thy coming, had she been alive and well." Gharib wept

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<sup>1</sup> "Repentance acquitteth the penitent" is a favourite and noble saying popular in Al-Islam. It is first found in Seneca; and, like all such golden sentences, is probably as old as the dawn of literature.

for her and sitting down on his throne, called for Sabur, and they brought him stumbling in his shackles. Quoth Gharib to him, "O dog of the Persians, what didst thou do with thy daughter?" "I gave her to such an one and such an one," quoth the King, "saying:—Drown her in the river Jayhun." Therewith Gharib sent for the two men and asked them, "Is what he saith true?" Answered they, "Yes; but, O King, we did not drown her; nay we took pity on her and left her on the banks of the Jayhun, saying:—Save thyself and return not to the city, lest the King slay thee and slay us with thee. This is all we know of her."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Six Hundred and Seventieth Night,

She continued, It hath reached me, O auspicious King, that the two men ended the tale of Fakhr Taj with these words, "And we left her upon the bank of the river Jayhun." Now, when Gharib heard this he bade bring the astrologers and said to them, "Strike me a board of geomancy and find out what is come of Fakhr Taj, and whether she is still in the bonds of life or dead." They did so and said, "O King of the age, it is manifest to us that the Princess is alive and hath borne a male child; but she is with a tribe of the Jinn, and will be parted from thee twenty years; count, therefore, how many years thou hast been absent in travel." So he reckoned up the years of his absence and found them eight years and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!"<sup>1</sup> Then he sent for all Sabur's Governors of towns and strongholds and they came and did him homage. Now one day after this, as he sat in his palace, behold, a cloud of dust appeared in the distance and spread till it walled the whole land and darkened the horizon. So he summoned the two Marids and bade them reconnoitre, and they went forth under the dust cloud and snatching up a horseman of the advancing host, returned and set him down before Gharib, saying, "Ask this fellow, for he is of the army." Quoth Gharib, "Whose power is this?" and the man answered, "O King, 'tis the army of Khirad Shah,<sup>2</sup> King of Shiráz, who is come forth to fight thee." Now the cause of

<sup>1</sup> Here an ejaculation of impatience.

<sup>2</sup> *i.e.* "King Intelligence": it has a ludicrous sound suggesting only "Dandánhá-i-Khirad" = wisdom-teeth. The Mac. Edit. persistently keeps "Ward Shah," a copyist-error.

Khirad Shah's coming was this. When Gharib defeated Sabur's army, as hath been related, and took him prisoner, the King's son fled with a handful of his father's force, and ceased not flying till he reached the city of Shiráz, where he went into King Khirad Shah and kissed ground before him, whilst the tears ran down his cheeks. When the King saw him in this case, he said to him, "Lift thy head, O youth, and tell me what maketh thee weep." He replied, "O King, a King of the Arabs, by name Gharib, hath fallen on us and captured the King my sire and slain the Persians, making them drain the cup of death." And he told him all that had passed from first to last. Quoth Khirad Shah, "Is my wife<sup>1</sup> well?" and quoth the Prince, "Gharib hath taken her." Cried the King, "As my head liveth, I will not leave a Badawi or a Moslem on the face of the earth!" Presently he wrote letters to his Viceroys, who levied their troops and joined him with an army which when reviewed numbered eighty-five thousand men. Then he opened his armouries and distributed arms and armour to the troops, after which he set out with them and journeyed till he came to Isbanir, and all encamped before the city-gate. Hereupon Kaylajan and Kurajan came in to Gharib and kissing his knee said to him, "O our Lord, heal our hearts and give us this host to our share;" and he said, "Up and at them!" So the two Marids flew aloft high in the lift and lighting down in the pavilion of the King of Shiraz, found him seated on his chair of estate, with the Prince of Persia, Ward Shah son of Sabur, sitting on his right hand, and about him his Captains, with whom he was taking counsel for the slaughter of the Moslems. Kaylajan came forward and caught up the Prince and Kurajan snatched up the King and the twain flew back with them to Gharib, who caused beat them till they fainted. Then the Marids returned to the Shirazian camp and, drawing their swords, which no mortal man had strength to wield, fell upon the Misbelievers and Allah hurried their souls to the fire and abiding-place dire, whilst they saw no one and nothing save two swords flashing and reaping men, as a husbandman reapeth corn. So they left their tents and mounting their horses bare-backed, fled, and the Marids pursued them two days and slew of them much people; after which they returned and kissed Gharib's hand. He thanked them for the deed they had done and said to them, "The spoil of the Infidels is yours alone: none shall share with you therein; whereat they called down blessings on him and going forth,

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<sup>1</sup> *i.e.* Fakhr Taj, who had been promised him in marriage. See Night dcxxxiii.

gathered the booty together and abode in their homes. On this wise it fared with them ; but as regards Gharib and his lieges,— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Seventy-first Night,**

She resumed, It hath reached me, O auspicious King, that after Gharib had put to flight the host of Khirad Shah, he bade Kaylajan and Kurajan take the spoil to their own possession nor share it with any ; so they gathered the booty and abode in their own homes. Meanwhile the remains of the beaten force ceased not flying till they reached the city of Shiraz and there lifted up the voice of weeping and began the ceremonial lamentations for those of them that had been slain. Now King Khirad Shah had a brother Sírán the Sorcerer hight, than whom there was no greater wizard in his day, and he lived apart from his brother in a certain stronghold, called the Fortalice of Fruits,<sup>1</sup> in a place abounding in trees and streams and birds and blooms, half a day's journey from Shiraz. So the fugitives betook them thither and went into Siran the Sorcerer, weeping and wailing aloud. Quoth he, "O folk, what causeth you to weep?" and they told him all that had happened especially how the two Marids had carried off his brother Khirad Shah ; whereupon the light of his eyes became night and he said, "By the virtue of my faith, I will certainly slay Gharib and all his men and leave not one alive to tell the tale!" Then he pronounced certain magical words and summoned the Red King, who appeared and Siran said to him, "Fare for Isbanir and fall on Gharib, as he sitteth upon his throne." Replied he, "Hearkening and obedience!" and, gathering his troops, repaired to Isbanir and assailed Gharib, who seeing him, drew his sword Al-Mahik and he and Kaylajan and Kurajan fell upon the army of the Red King and slew of them five hundred and thirty and wounded the King himself with a grievous wound ; whereupon he and his people fled and stayed not in their flight, till they reached the Fortalice of Fruits and went into Siran, crying out and exclaiming, "Woe!" and "Ruin!" And the Red King said to Siran, "O sage, Gharib hath with him the enchanted sword of Japhet son of Noah, and

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<sup>1</sup> The name does not appear till further on, after vague Eastern fashion, which here and elsewhere I have not had the heart to adopt. The same may be found in Ariosto, *passim*.



whomsoever he smiteth therewith he severeth him in sunder, and with him also are two Marids from Mount Caucasus, given to him by King Mura'ash. He it is who slew the Blue King and Barkan Lord of the Carnelian City, and did to death much people of the Jinn." When the Enchanter heard this, he said to the Red King, "Go," and he went his ways; whereupon he resumed his conjurations, and calling up a Marid, by name Zu'ázi'a, gave him a drachm of levigated Bhang and said to him, "Go thou to Isbanir, and enter King Gharib's palace and assume the form of a sparrow. Wait till he fall asleep and there be none with him; then put the Bhang up his nostrils and bring him to me." "To hear is to obey," replied the Marid and flew to Isbanir, where, changing himself into a sparrow, he perched on the window of the palace and waited till all Gharib's attendants retired to their rooms and the King himself slept. Then he flew down and going up to Gharib, blew the powdered Bhang into his nostrils, till he lost his senses, whereupon he wrapped him in the bed-coverlet and flew off with him, like the storm-wind, to the Fortalice of Fruits; where he arrived at midnight and laid his prize before Siran. The Sorcerer thanked him and would have put Gharib to death, as he lay senseless under Bhang; but a man of his people withheld him, saying, "O Sage, an thou slay him, his friend King Mura'ash will fall on us with all his Ifrits and lay waste our realm." "How then shall we do with him?" asked Siran, and the other answered, "Cast him into the Jayhun while he is still under Bhang and he shall be drowned and none will know who threw him in." And Siran bade the Marid take Gharib and cast him into Jayhun river.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Seventy-second Night,**

She resumed, It hath reached me, O auspicious King, that the Marid took Gharib and carried him to the Jayhun purposing to cast him therein, but it was grievous to him to drown him, wherefore he made a raft of wood and binding it with cords, pushed it out (and Gharib thereon) into the current, which carried it away. Thus fared it with Gharib; but as regards his people, when they awoke in the morning and went in to do their service to their King, they found him not and seeing his rosary on the throne, awaited him awhile, but he came not. So they sought out the head Chamberlain and said to him, "Go into the Harim and look for the King: for 'tis not his habit to tarry till this time." Accordingly, the Cham-

berlain entered the Serraglio and enquired for the King, but the women said, "Since yesterday we have not seen him." Thereupon he returned and told the Officers, who were confounded and said, "Let us see if he have gone to take his pleasure in the gardens." Then they went out and questioned the gardeners if they had seen the King, and they answered, "No ;" whereat they were sore concerned and searched all the garths till the end of the day, when they returned in tears. Moreover, the two Marids sought for him all round the city, but came back after three days, without having happened on any tidings of him. So the people donned black and made their complaint to the Lord of all worshipping men Who doth as he is fain. Meanwhile, the current bore the raft along for five days till it brought it to the salt sea, where the waves disported with Gharib, and his stomach, being troubled, threw up the Bhang. Then he opened his eyes and finding himself in the midst of the main, a plaything of the billows, said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Would to Heaven I wot who hath done this deed by me !" Presently as he lay, perplexed concerning his case, lo ! he caught sight of a ship sailing by and signalled with his sleeve to the sailors, who came to him and took him up, saying, "Who art thou and whence comest thou ?" He replied, "Do ye feed me and give me to drink, till I recover myself ; and after I will tell you who I am." So they brought him water and victual, and he ate and drank and Allah restored to him his reason. Then he asked them, "O folk, what countrymen are ye and what is your Faith ?" and they answered, "We are from Karaj<sup>1</sup> and we worship an idol called Minkásh." Cried Gharib, "Perdition to you and your idol ! O dogs, none is worthy of worship save Allah who created all things, who saith to a thing, Be ! and it becometh." When they heard this, they rose up and fell upon him in great wrath and would have seized him. Now he was without weapons, but whomsoever he struck, he smote down and deprived of life, till he had felled forty men, after which they overcame him by force of numbers and bound him fast, saying, "We will not slay him save in our own land, that we may first show him to our King." Then they sailed on till they came to the city of Karaj, —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> A town in Persian Irak, unhappily far from the "Salt sea."

Now when it was the Six Hundred and Seventy-third Night,

She pursued, It hath reached me, O auspicious King, that when the ship's crew seized Gharib and bound him fast they said, "We will not slay him save in our own land." Then they sailed on till they came to the city of Karaj, the builder whereof was an Amalekite, fierce and furious; and he had set up at each gate of the city a magical figure of copper which, whenever a stranger entered, blew a blast on a trumpet, that all in the city heard it and fell upon the stranger and slew him, except he embraced their creed. When Gharib entered the city, the figure stationed at the gate blew such a horrible blast that the King was affrighted and going in to his idol, found fire and smoke issuing from its mouth, nose and eyes. Now a Satan had entered the heart of the idol and speaking as with its tongue, said, "O King, there is come to thy city one hight Gharib, King of Al-Irak, who biddeth the folk quit their belief and worship his Lord; wherefore, when they bring him before thee, look thou spare him not." So the King went out and sat down on his throne; and presently, the sailors brought in Gharib and set him before the presence, saying, "O King, we found this youth shipwrecked in the midst of the sea, and he is a Kafir and believeth not in our gods." Then they told him all that had passed and the King said, "Carry him to the house of the Great Idol and cut his throat before him, so haply our god may look lovingly upon us." But the Wazir said, "O King, it befitteth not to slaughter him thus, for he would die in a moment: better we imprison him and build a pyre of fuel and burn him with fire." Thereupon the King commanded to cast Gharib into gaol and caused wood to be brought, and they made a mighty pyre and set fire to it, and it burnt till the morning. Then the King and the people of the city came forth and the Ruler sent to fetch Gharib; but his lieges found him not; so they returned and told their King who said, "And how made he his escape?" Quoth they, "We found the chains and shackles cast down and the doors fast locked." Whereat the King marvelled and asked, "Hath this fellow to Heaven up flown or into the earth gone down?" and they answered, "We know not." Then said the King, "I will go and question my god, and he will inform me whither he is gone." So he rose and went in, to prostrate himself to his idol, but found it not and began to rub his eyes and say, "Am I in sleep or on wake?" Then he turned to his Wazir and said to him, "Where is my god and where is my prisoner? By my faith, O dog of Wazirs,

haddest thou not counselled me to burn him, I had slaughtered him ; for it is he who hath stolen my god and fled ; and there is no help but I take blood-wreak of him !” Then he drew his sword and struck off the Wazir’s head. Now there was for Gharib’s escape with the idol a strange cause and it was on this wise. When they had shut him up in a cell adjoining the domed shrine under which stood the idol, he rose to pray, calling upon the name of Almighty Allah and seeking deliverance of Him, to whom be honour and glory ! The Marid who had charge of the idol and spoke in its name, heard him and fear got hold upon his heart and he said, “ O shame upon me ! Who is this seeth me while I see him not ? ” So he went in to Gharib and throwing himself at his feet, said to him, “ O my Lord, what must I say that I may become of thy company and enter thy religion ? ” Replied Gharib, “ Say :—There is no god but *the* God, and Abraham is the Friend of God.” So the Marid pronounced the profession of Faith and was enrolled among the people of felicity. Now his name was Zalzá, son of Al-Muzalzil,<sup>1</sup> one of the Chiefs of the Kings of the Jinn. Then he unbound Gharib and taking him and the idol, made for the higher air.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Seventy-fourth Night,**

She said, It hath reached me, O auspicious King, that the Marid took up Gharib and the idol and made for the higher air. Such was his case ; but as regards the King, when his soldiers saw what had befallen and the slaughter of the Wazir they renounced the worship of the idol and drawing their swords, slew the King ; after which they fell on one another, and the sword went round amongst them three days, till there abode alive but two men, one of whom prevailed over the other and killed him. Then the boys attacked the survivor and slew him and fell to fighting amongst themselves, till they were all killed ; and the women and girls fled to the hamlets and fortified villages ; wherefore the city became desert and none dwelt therein but the owl. Meanwhile, the Marid Zalzal flew with Gharib towards his own country, the Island of Camphor and the Castle of Crystal and the Land of the Enchanted Calf, so called because its King Al-Muzalzil had a pied calf, which he had clad in

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<sup>1</sup> “ Earthquake, son of Ennosigaius ” (the Earthquake-maker).



housings brocaded with red gold, and worshipped as a god. One day the King and his people went in to the calf and found him trembling ; so the King said, " O my god, what hath troubled thee ? " whereupon the Satan in the calf's heart cried out and said, " O Muzalzil, verily thy son hath deserted to the Faith of Abraham the Friend, at the hands of Gharib Lord of Al-Irak ; " and went on to tell him all that had passed from first to last. When the King heard the words of his calf he was confounded and going forth, sat down upon his throne. Then he summoned his Grandees, who came in a body, and he told them what he had heard from the idol, whereat they marvelled and said, " What shall we do, O King ? " Quoth he, " When my son cometh and ye see him embrace me, do ye lay hold of him ; " and they said, " Harkening and obedience ! " After two days came Zalzal and Gharib, with the King's idol of Karaj, but no sooner had they entered the palace-gate than the Jinn seized on them and carried them before Al-Muzalzil, who looked at his son with eyes of ire and said to him, " O dog of the Jann, hast thou left thy faith and that of thy fathers and grandfathers ? " Quoth Zalzal, " I have embraced the True Faith, and on like wise do thou (woe be to thee ! ) seek salvation and thou shalt be saved from the wrath of the King Almighty in sway, Creator of Night and Day. " Therewith his father waxed wroth and said, " O son of shame, dost confront me with these words ? " Then he bade clap him in prison and turning to Gharib, said to him, " O wretch of a mortal, how hast thou abused my son's wit and seduced him from his Faith ? " Quoth Gharib, " Indeed I have brought him out of wrongousness into the way of righteousness, out of Hell into Heaven and out of unfaith to the True Faith. " Whereupon the King cried out to a Marid called Sayyár, saying, " Take this dog and cast him into the Wady of Fire, that he may perish. " Now this valley was in the " Waste Quarter " <sup>1</sup> and was thus named from the excess of its heat and the flaming of its fire, which was so fierce that none who went down therein could live an hour, but was destroyed ; and it was compassed about by mountains high and slippery wherein was no opening. So Sayyar took up Gharib and flew with him towards the Valley of Fire, till he came within an hour's journey thereof, when being weary, he alighted in a valley full of trees and streams and fruits, and setting down from his back Gharib, chained as he was, fell asleep for fatigue. When Gharib heard him snore, he strove with his bonds

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<sup>1</sup> Arab. " Ruba' al-Kharáb " or " Ruba' al-Khálí " (empty quarter), the great central wilderness of Arabia covering some 50,000 square miles and still left white on our latest maps (Pilgrimage, i. 14).

till he burst them ; then, taking up a heavy stone, he cast it down on the Marid's head and crushed his bones, so that he died on the spot. Then he fared on into the valley—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Seventy-fifth Night,**

She continued, It hath reached me, O auspicious King, that Gharib after killing the Marid fared on into the valley and found himself in a great island in mid-ocean, full of all fruits that lips and tongue could desire. So he abode alone on the island, drinking of its waters and eating of its fruits and of fish that he caught, and days and years passed over him, till he had sojourned there in his solitude seven years. One day, as he sat, behold, there came down on him from the air two Marids, each carrying a man : and seeing him they said, "Who art thou, O fellow, and of which of the tribes art thou?" Now they took him for a Jinni, because his hair was grown long ; and he replied, saying, "I am not of the Jann," whereupon they questioned him, and he told them all that had befallen him. They grieved for him and one of the Ifrits said, "Abide thou here till we bear these two lambs to our King, that he may break his fast on the one and sup on the other, and after we will come back and carry thee to thine own country." He thanked them and said, "Where be the lambs?" Quoth they, "These two mortals are the lambs." And Gharib said, "I take refuge with Allah the God of Abraham the Friend, the Lord of all creatures, who hath power over everything!" Then the Marids flew away and Gharib abode awaiting them two days, when one of them returned, bringing with him a suit of clothes wherewith he clad him. Presently he took him up and flew with him sky-high out of sight of earth, till Gharib heard the angels glorifying God in heaven, and a flaming shaft issued from amongst them and made for the Marid, who fled from it towards the earth. The meteor pursued him, till he came within a spear's cast of the ground, when Gharib leaped from his shoulders and the fiery shaft overtook the Marid, who became a heap of ashes. As for Gharib, he fell into the sea and sank two fathoms deep, after which he rose to the surface and swam for two days and two nights, till his strength failed him and he made certain of death. But on the third day, as he was despairing, he caught sight of an island steep and mountainous : so he swam for it and landing, walked on inland, where he rested a day and a night, feeding on the growth of the ground. Then he climbed to the mountain top, and, descending

the counterslope, fared on two days till he came in sight of a walled and bulwarked city, abounding in trees and rills. He walked up to it; but, when he reached the gate, the warders seized on him, and carried him to their Queen, whose name was Ján Sháh.<sup>1</sup> Now she was five hundred years old, and every man who entered the city, they brought to her and she slew him and so had she slain many men. When she saw Gharib, he pleased her mightily; so she asked him, "What be thy name and Faith and whence comest thou?" and he answered, "My name is Gharib, King of Irak, and I am a Moslem." Said she, "Leave this Creed and enter mine and I will marry thee and make thee King." But he looked at her with eyes of ire and cried, "Perish thou and thy faith!" Cried she, "Dost thou blaspheme my idol, which is of red carnelian, set with pearls and gems?" And she called out to her men, saying, "Imprison him in the house of the idol; haply 'twill soften his heart." So they shut him up in the domed shrine and locking the doors upon him, went their way.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### *Now when it was the Six Hundred and Seventy-sixth Night,*

She resumed, It hath reached me, O auspicious King, that when they took Gharib, they jailed him in the idol's domed shrine; and locking the doors upon him, went their way. As soon as they were gone, Gharib gazed at the idol, which was of red carnelian, with collars of pearls and precious stones about its neck, and presently he went close to it and lifting it up, dashed it on the ground and brake it in bits; after which he lay down and slept till daybreak. When morning morrowed, the Queen took seat on her throne and said, "O men, bring me the prisoner." So they opened the temple doors and entering, found the idol broken in pieces, whereupon they buffeted their faces till the blood ran from the corners of their eyes. Then they made at Gharib to seize him; but he smote one of them with his fist and slew him, and so did he with another and yet another, till he had slain five-and-twenty of them and the rest fled and went in to the Queen Jan Shah, shrieking loudly. Quoth she, "What is the matter?" and quoth they, "The prisoner hath broken thine idol and slain thy men," and told her all that had passed. When she heard this, she cast her crown to the

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<sup>1</sup> Pers. "Life King;" women also assume the title of Shah.

ground and said, "There is no worth left in idols!" Then she mounted amid a thousand fighting-men and rode to the temple, where she found Gharib had gotten him a sword and came forth and was slaying men and overthrowing warriors. When she saw his prowess, her heart was drowned in the love of him and she said to herself, "I have no need of the idol and care for naught save this Gharib, that he may live in my heart the rest of my life." Then she cried to her men, "Hold aloof from him and leave him to himself!" then, going up to him she muttered certain magical words, where-upon his arm became benumbed, his forearm relaxed and the sword dropped from his hand. So they seized him and pinioned him, as he stood confounded, stupefied. Then the Queen returned to her palace, and seating herself on her seat of estate, bade her people withdraw and leave Gharib with her. When they were alone, she said to him, "O dog of the Arabs, wilt thou shiver my idol and slay my people?" He replied, "O accursed woman, had he been a god he had defended himself!" Quoth she, "Wed me and I will forgive thee all thou hast done." But he replied, saying, "I will do naught of this;" and she said, "By the virtue of my faith, I will torture thee with grievous torture!" So she took water and conjuring over it, sprinkled it upon him and he became an ape. And she used to feed and water and keep him in a closet, appointing one to care for him; and in this plight he abode two years. Then she called him to her one day and said to him, "Wilt thou hearken to me?" And he signed to her with his head, "Yes." So she rejoiced and freed him from the enchantment. Then she brought him food and he ate and talked with her and kissed her, so that she trusted in him; but presently at unawares he seized her by the neck and brake it, nor did he arise from her till life had left her. Then, seeing an open cabinet, he went in and found there a sword of jewelled<sup>1</sup> steel and a targe of Chinese iron: so he armed himself cap-à-pie and waited till the day; as soon as it was morning, he went forth and stood at the gate of the palace. When the Emirs came and would have gone in to do their service to the Queen, they found Gharib standing at the gate, clad in complete war gear; and he said to them, "O folk, leave the service of idols and worship the All-wise King, Creator of Night and Day, the Lord of men, the Quickener of dry bones, for He made all things and hath dominion

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<sup>1</sup> Arab. "Mujauhar": the watery or wavy mark upon Eastern blades is called the "jauhar," lit. = jewel, and fig. = damascened. The peculiarity is also called water and grain, which gives rise to a host of *double-entendres*, puns, paronomasias and conceits more or less frigid.



over all." When the Kafirs heard this, they ran at him, but he fell on them like a rending lion and charged through them again and again, slaying of them much people;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Seventy-seventh Night,**

She pursued, It hath reached me, O auspicious King, that when the Kafirs fell upon Gharib, he slew of them much people; but, when the night came, they overcame him by stress of numbers and would have taken him by strenuous effort, when behold, there descended upon the Infidels a thousand Marids, under the command of Zalzal, who plied them with the keen sabre and made them drink the cup of destruction, whilst Allah hurried their souls to Hell-fire, till but few were left of the people of Jan Shah to tell the tale and the rest cried out, "Quarter! Quarter!" and believed in the Requiring King, whom no one thing diverteth from other thing, the Destroyer of the Jabábirah<sup>1</sup> and Exterminator of the Akásirah, Lord of this world and of the next. Then Zalzal saluted Gharib and gave him joy of his safety; and Gharib said to him, "How knewest thou of my case?" and he replied, "O my lord, my father kept me in prison two years, after sending thee to the Valley of Fire; then he released me, and I abode with him another year, till I was restored to favour with him, when I slew him and his troops submitted to me. I ruled them for a year's space till, one night, I lay down to sleep, having thee in thought, and saw thee in a dream, fighting against the people of Jan Shah; wherefore I took these thousand Marids and came to thee." And Gharib marvelled at this happy conjuncture. Then he seized upon Jan Shah's treasures and those of the slain and appointed a ruler over the city; after which the Marids took up Gharib and the monies and he lay the same night in the Castle of Crystal. He abode Zalzal's guest six months, when he desired to depart; so Zalzal gave him rich presents and despatched three thousand Marids, who brought the spoils of Karaj-city and added them to those of Jan Shah. Then Zalzal loaded forty thousand Marids with the treasure and himself taking up Gharib, flew with his host towards the city of Isbanir al-Madain, where they arrived at midnight. But as Gharib glanced around he saw the

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<sup>1</sup> Etymologically meaning tyrants or giants; and applied to great heathen conquerors like Nimrod and the mighty rulers of Syria, the Anakim Giants and other peoples of Hebrew fable. The Akásirah are the Chosroës before noticed.

walls invested on all sides by a conquering host,<sup>1</sup> as it were the surging sea, so he said to Zalzal, "O my brother, what is the cause of this siege and whence came this army?" Then he alighted on the terrace-roof of his palace and cried out, saying, "Ho, Star o' Morn! Ho, Mahdiah!" Whereupon the twain started up from sleep in amazement and said, "Who calleth us at this hour?" Quoth he, "'Tis I, your lord, Gharib, the Marvellous One of the deeds wondrous." When the Princesses heard their lord's voice, they rejoiced and so did the women and the eunuchs. Then Gharib went down to them and they threw themselves upon him and lulliloed with cries of joy, so that all the palace rang again and the captains of the army awoke and said, "What is to do?" So they made for the palace and asked the eunuchs, "Hath one of the King's women given birth to a child?" and they answered, "No; but rejoice ye, for King Gharib hath returned to you." Accordingly they rejoiced, and Gharib, after salams to the women, came forth amongst his comrades, who threw themselves upon him and kissed his hands and feet, returning thanks to Almighty Allah and praising Him. Then he sat down on his throne, with his officers sitting about him, and questioned them of the beleaguering army. They replied, "O King, these troops sat down before the city three days ago and there are amongst them Jinns as well as men; but we know not what they want, for we have had with them neither battle nor speech." And presently they added, "The name of the commander of the besieging army is Murad Shah and he hath with him an hundred thousand horse and three thousand foot, besides two hundred tribesmen of the Jinn." Now the manner of his coming was wondrous.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Seventy-eighth Night,**

She said, It hath reached me, O auspicious King, that the cause of this army coming upon Isbanir city was wondrous. When the two men, whom Sabur had charged to drown his daughter Fakhr Taj let her go, bidding her flee for her life, she went forth distracted, unknowing whither to turn and saying, "Where is thine eye, O Gharib, that thou mayst see my case and the misery I am in?" and

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<sup>1</sup> Arab. "Askar jarrár," lit. "drawing": so in Egyptian slang "Nás jarrár" = folk who wish to draw your money out of your pocket, greedy cheats.

wandered on from country to country, and from valley to valley, till she came to a Wady abounding in trees and streams, in whose midst stood a strong-based castle and a lofty-built, as it were one of the pavilions of Paradise. So she betook herself thither and entering the fortalice, found it hung and carpeted with stuffs of silk and great plenty of gold and silver vessels; and therein were an hundred beautiful damsels. When the maidens saw Fakhr Taj, they came up to her and saluted her, deeming her of the virgins of the Jinn, and asked her of her case. Quoth she, "I am daughter to the Persians' King;" and told them all that had befallen her; which when they heard, they wept over her and condoled with her and comforted her, saying, "Be of good cheer and keep thine eyes cool and clear, for here thou shalt have meat and drink and raiment, and we all are thy handmaids." She called down blessings on them and they brought her food, of which she ate till she was satisfied. Then quoth she to them, "Who is the owner of this palace and lord over you girls?" and quoth they, "King Salsál, son of Dál, is our master; he passeth a night here once in every month and fareth in the morning to rule over the tribes of the Jann." So Fakhr Taj took up her abode with them and after five days she gave birth to a male child, as he were the moon. They named him Murad Shah, and he grew up in his mother's lap. After a while came King Salsal, riding on a paper-white elephant, as he were a tower plastered with lime and attended by the troops of the Jinn. He entered the palace, where the hundred damsels met him and kissed ground before him, and amongst them Fakhr Taj. When the King saw her, he looked at her and said to the others, "Who is yonder damsel?" and they replied, "She is the daughter of Sabur, King of the Persians and Turks and Daylamites." Quoth he, "Who brought her hither?" So they repeated to him her story; whereat he was moved to pity for her and said to her, "Grieve not, but take patience till thy son be grown a man, when I will go to the land of the 'Ajams and strike off thy father's head from between his shoulders and seat thy son on the throne in his stead." So she rose and kissed his hands and blessed him. Then she abode in the castle and her son grew up and was reared with the children of the King. They used to ride forth together a-hunting and birding and he became skilled in the chase of wild beasts and ravening lions and ate of their flesh, till his heart became harder than the rock. When he reached the age of fifteen, his spirit waxed big in him and he said to Fakhr Taj, "O my mamma, who is my papa?" She replied, "O my son, Gharib, King of Al-Irak, is thy father, and I am the King's daughter of the Persians," and she told him her story. Quoth he,

"Did my grandfather indeed give orders to slay thee and my father Gharib?" and quoth she, "Yes." Whereupon he, "By the claim thou hast on me for rearing me, I will assuredly go to thy father's city and cut off his head and bring it into thy presence!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Seventy-ninth Night,**

She said, It hath reached me, O auspicious King, that when Murad Shah, son of Fakhr Taj, thus bespake his mother, she rejoiced in his speech. Now he used to go a-riding with two hundred Marids till he grew to man's estate, when he and they fell to making raids and cutting off the roads and they pushed their razzias ever farther till one day he attacked the city of Shiraz and took it. Then he proceeded to the palace and cut off the King's head, as he sat on his throne, and slew many of his troops, whereupon the rest cried, "Quarter! Quarter!" and kissed his stirrups. Finding that they numbered ten thousand horse, he led them to Balkh, where he slew the King of the city and put his men to the rout and made himself master of the riches of the place. Thence he passed to Núrayn,<sup>1</sup> at the head of an army of thirty thousand horse, and the Lord of Nurayn came out to meet him, with treasure and tribute, and did him homage. Then he went on to Samarcand of the Persians and took the city, and after that to Akhlát<sup>2</sup> and took that town also; nor was there any city he came to but he captured it. Thus Murad Shah became the head of a mighty host, and all the booty he made and spoils in the sundry cities he divided among his soldiery, who loved him for his valour and munificence. At last he came to Isbanir al-Madain and sat down before it, saying, "Let us wait till the rest of my army come up, when I will seize on my grandfather and solace my mother's heart by smiting his neck in her presence." So he sent for her, and by reason of this there was no battle for three days, when Gharib and Zalzal arrived with the forty thousand Marids, laden with treasure and presents. They asked concerning the beseigers, but none could enlighten them beyond saying that the host had been there encamped for three days without a fight taking place. Presently came Fakhr Taj, and her son Murad Shah embracing her said, "Sit in thy tent till I bring thy father to thee." And she

<sup>1</sup> In Turkistan: the name means "Two lights."

<sup>2</sup> In Armenia, mentioned by Sadik Isfaháni (Transl. p. 62).



sought succour for him of the Lord of the worlds, the Lord of the heavens and the Lord of the earth. Next morning, as soon as it was day, Murad Shah mounted and rode forth, with the two hundred Marids on his right hand and the Kings of men on his left, whilst the kettle-drums beat to battle. When Gharib heard this, he also took horse and, calling his people to the combat, rode out, with the Jinn on his dexter hand and the men on his sinistral. Then came forth Murad Shah, armed cap-à-pie, and drove his charger right and left, crying, "O folk, let none come forth to me but your King: if he conquer me, he shall be lord of both armies, and if I conquer him, I will slay him, as I have slain others." When Gharib heard his speech, he said, "Avaunt, O dog of the Arabs!" And they charged each at other and lunged with lances till they broke, then hewed at each other with swords, till the blades were notched; nor did they cease to advance and retire and wheel and career till the day was half spent and their horses fell down under them, when they dismounted and gripped each other. Then Murad Shah seizing Gharib lifted him up and strove to dash him to the ground; but Gharib caught him by the ears and pulled him with his might, till it seemed to the youth as if the heavens were falling on the earth;<sup>1</sup> and he cried out with his heart in his mouth, saying, "I yield myself to thy mercy, O Knight of the Age!" So Gharib bound him,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Eightieth Night,**

She continued, It hath reached me, O auspicious King, that when Gharib caught Murad Shah by the ears and well nigh tore them off, he cried, "I yield myself to thy mercy, O Knight of the Age!" So Gharib bound him, and the Marids his comrades would have charged and rescued him, but Gharib fell on them with a thousand Marids and was about to smite them down, when they cried out, "Quarter! Quarter!" and threw away their arms. Then Gharib returned to his Shahmiyánah which was of green silk, embroidered with red gold and set with pearls and gems; and, seating himself on his throne, called for Murad Shah. So they brought him, shuffling in his manacles and shackles. When the prisoner saw him, he hung

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<sup>1</sup> This is the only ludicrous incident in the tale, which justifies Von Hammer's suspicion. Compare it with the realistic combat between Rustam and his son Sohráb.

down his head for shame ; and Gharib said to him, "O dog of the Arabs, who art thou that thou shouldst ride forth and measure thyself against Kings?" Replied Murad Shah, "O my lord, reproach me not, for indeed I have excuse." Quoth Gharib, "What manner of excuse hast thou?" And quoth he, "Know, O my lord, that I came out to avenge my mother and my father on Sabur, King of the Persians ; for he would have slain them ; but my mother escaped and I know not whether he killed my father or not." When Gharib heard these words, he replied, "By Allah, thou art indeed excusable ! But who were thy father and mother and what are their names?" Murad Shah said, "My sire was Gharib, King of Al-Irak, and my mother Fakhr Taj, daughter of King Sabur of Persia." When Gharib heard this, he gave a great cry and fell down fainting. They sprinkled rose-water on him till he came to himself, when he said to Murad Shah, "Art thou indeed Gharib's son by Fakhr Taj?" and he replied, "Yes." Cried Gharib, "Thou art a champion, the son of a champion. Loose my child !" And Sahim and Kaylajan went up to Murad Shah and set him free. Then Gharib embraced his son and, seating him beside himself, said to him, "Where is thy mother?" "She is with me in my tent," answered Murad Shah ; and Gharib said, "Bring her to me." So Murad Shah mounted and repaired to his camp, where his comrades met him, rejoicing in his safety, and asked him of his case ; but he answered, "This is no time for questions." Then he went in to his mother and told her what had passed ; whereat she was gladdened with exceeding gladness : so he carried her to Gharib, and they two embraced and rejoiced in each other. Presently Fakhr Taj and Murad Shah islamised and expounded The Faith to their troops, who all made profession with heart and tongue. After this, Gharib sent for Sabur and his son Ward Shah, and upbraided them for their evil dealing and expounded Al-Islam to them ; but they refused to profess ; wherefore he crucified them on the gate of the city and the people decorated the town and held high festival. Then Gharib crowned Murad Shah with the crown of the Chosroës and made him King of the Persians and Turks and Medes ; moreover, he made his uncle Al-Damigh, King over Al-Irak, and all the peoples and lands submitted themselves to Gharib. And he abode in his kingship, doing justice among his lieges, wherefore all the people loved him, and he and his wives and comrades ceased not from all solace of life, till there came to them the Destroyer of delights and Sunderer of societies ; and extolled be the perfection of Him whose glory endureth for ever and aye and whose boons embrace all His creatures ! This is everything that hath come down

to us of the history of Gharib and Ajib. And Abdullah bin Ma'amar al-Kaysi hath thus related the tale of

*OTBAH<sup>1</sup> AND RAYYA.*

I WENT one year on the pilgrimage to the Holy House of Allah, and when I had accomplished my pilgrimage, I turned back for visitation of the tomb of the Prophet, whom Allah bless and keep ! One night, as I sat in the Garden,<sup>2</sup> between the tomb and the pulpit, I heard a low moaning in a soft voice ; so I listened to it and it said :—

Have the doves that moan in the lotus-tree \* Woke grief in thy heart and bred misery ?

Or doth memory of maiden in beauty deckt \* Cause this doubt in thee, this despondency ?

O night, thou art longsome for love-sick sprite \* Complaining of Love and its ecstasy :

Thou makest him wakeful, who burns with fire \* Of a love, like the live coal's ardency.

The moon is witness my heart is held \* By a moonlight brow of the brightest blee :

I reckt not to see me by Love ensnared \* Till ensnared before I could reck or see.

Then the voice ceased and not knowing whence it came to me I abode perplexed ; but lo ! it again took up its lament and recited :—

Came Rayya's phantom to grieve thy sight \* In the thickest gloom of the black-haired Night ?

And hath love of slumber deprived those eyes \* And the Phantom-vision vexed thy sprite ?

I cried to the Night, whose glooms were like \* Seas that surge and billow with might, with might :—

“ O Night, thou art longsome to lover who \* Hath no aid nor help save the morning-light ! ”

She replied, “ Complain not that I am long : \* 'Tis love is the cause of thy longsome plight ! ”

Now, at the first of the couplets, I sprang up and made for the

<sup>1</sup> I cannot understand why Trébutien, iii., 457, writes this word Afba. He remarks that it is the “ Oina and Riya ” of Jámi, elegantly translated by M. de Chezy in the *Journal Asiatique*, vol. i. 144.

<sup>2</sup> I have described this part of the Medinah Mosque in *Pilgrimage*, ii. 62-69. The name derives from a saying of Mohammed (of which there are many variants), “ Between my tomb and my pulpit is a garden of the Gardens of Paradise ” (Burckhardt, *Arabia*, p. 337). The whole Southern portico (not only a part) now enjoys that honoured name and the tawdry decorations are intended to suggest a *parterre*.

quarter whence the sound came ; nor had the voice ended repeating them, ere I was with the speaker and saw a youth of the utmost beauty, the hair of whose side-face had not sprouted and in whose cheeks tears had worn twin trenches.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Eighty-first Night,**

She continued, It hath reached me, O auspicious King that Abdullah ibn Ma'amar al-Kaysi thus continued :—So I sprang up and made for the quarter whence the sound came ; nor had the voice ended repeating the verses, ere I was with the speaker and saw a youth on whose side-face the hair had not sprouted, and in whose cheeks tears had worn twin trenches. Quoth I to him, " Fair befall thee for a youth ! " and quoth he, " And thee also ! Who art thou ? " I replied, " Abdullah bin Ma'amar al-Kaysi ; " and he said, " Dost thou want aught ? " I rejoined, " I was sitting in the Garden and naught hath troubled me this night but thy voice. With my life would I ransom thee ! What aileth thee ? " He said, " Sit thee down." So I sat down and he continued, " I am Otbah bin al-Hubáb bin al-Mundhir bin al-Jamúh the Ansári.<sup>1</sup> I went out in the morning to the Mosque Al-Ahzáb<sup>2</sup> and occupied myself there awhile with prayer-bows and prostrations, after which I withdrew apart, to worship privily. But lo ! up came women, as they were moons, walking with a swaying gait, and surrounding a damsel of passing loveliness, perfect in beauty and grace, who stopped before me and said :—O Otbah, what sayst thou of union with one who seeketh union with thee ? Then she left me and went away ; and since that time I have heard no tidings of her nor come upon any trace of her ; and behold, I am distracted and do naught but remove from place to place." Then he cried out and fell to the ground fainting. When he came to himself, it was as if the damask of his cheeks were dyed with safflower,<sup>3</sup> and he recited these couplets :—

<sup>1</sup> Mohammed's companions (Asháb), numbering some five thousand, were divided into two orders, the Muhájirín (fugitives) or Meccans who accompanied the Apostle to Al-Medinah (Pilgrimage ii. 138) and the Ansár (Auxiliaries) or Medinites who invited him to their city and lent him zealous aid (Ibid. ii. 130). The terms constantly occur in Arab history.

<sup>2</sup> The " Mosque of the Troops," also called Al-Fath (victory), the largest of the Four Mosques : " it is still a place of pious visitation where prayer is granted. Koran, chap. xxxiii., and Pilgrimage ii. 325.

<sup>3</sup> Arab. " Al-Wars," with two meanings. The Alfáz Adwiyah gives it = Kurkum, curcuma, turmeric, safran d'Inde ; but popular usage assigns it to Usfur, Kurtum or safflower (*carthamus tinctorius*). I saw the shrub growing all about



I see you with my heart from far countrie \* Would Heaven you also me from far could see!

My heart and eyes for you are sorrowing; \* My soul with you abides and you with me.

I take no joy in life when you're unseen \* Or Heaven or Garden of Eternity.

Said I, "O Otbah, O son of my uncle, repent to thy Lord and crave pardon for thy sin; for before thee is the terror of standing up to Judgment." He replied, "Far be it from me so to do. I shall never leave to love till the two mimosa-gatherers return."<sup>1</sup> I abode with him till daybreak, when I said to him, "Come let us go to the Mosque Al-Ahzab." So we went thither and sat there, till we had prayed the midday prayers, when lo! up came the women; but the damsel was not among them. Quoth they to him, "O Otbah, what thinkest thou of her who seeketh union with thee?" He said, "And what of her?" and they replied, "Her father hath taken her and departed to Al-Samáwah."<sup>2</sup> I asked them the name of the damsel and they said, "She is called Rayyá, daughter of Al-Ghitríf al-Sulami."<sup>3</sup> Whereupon Otbah raised his head and recited these verses:—

My friends, Rayyá hath mounted soon as morning shone, \* And to Samáwah's wold her caravan is gone.

My friends, I've wept till I can weep no more, Oh, say, \* Hath anyone a tear that I can take on loan?

Then said I to him, "O Otbah, I have brought with me great wealth wherewith I desire to succour generous men; and by Allah, I will lavish it before thee,<sup>4</sup> so thou mayst attain thy desire and more than thy desire! Come with me to the assembly of the Ansaris." So we rose and went, till we entered their assembly, when I salam'd to

Harar which exports it, and it is plentiful in Al-Yaman (Niebuhr, p. 133), where women affect it to stain the skin a light yellow and remove freckles; it is also an internal remedy in leprosy. But the main use is that of a dye, and the Tob-stained with Wars is almost universal in some parts of Arabia. Sonnini (p. 510) describes it at length and says that Europeans in Egypt call it "Parrot-seeds" because the bird loves it, and the Levant traders "Saffrenum."

<sup>1</sup> Two men of the great 'Anazah race went forth to gather Karaz, the fruit of the Sant (*Mimosa Nilotica*) both used for tanning, and never returned. Hence the proverb which is obsolete in conversation. See Burckhardt, Prov. 659: where it takes the place of "*ad Græcas Kalendas*."

<sup>2</sup> Name of a desert (Mafázah) and a settlement on the Euphrates' bank between Basrah and the site of old Kufah, near Kerbela, the well-known visitation place in Babylonian Irak.

<sup>3</sup> Of the Banu Sulaym tribe; the adjective is Sulami not Sulaymi.

<sup>4</sup> Arab. "Amám-ak" = before thee (in space); from the same root as Imám = antistes, leader of prayer; and conducing to perpetual puns, e.g. "You are Imám-i (my leader) and therefore should be Amám-i" (in advance of me).

them and they returned my greeting civilly. Then quoth I, "O assembly, what say ye of Otbah and his father?" and they replied, "They are of the Princes of the Arabs." I continued, "Know that he is smitten with the calamity of love and I desire your furtherance to Al-Samawah. And they said, "To hear is to obey." So they mounted with us, the whole party, and we rode till we drew near the place of the Banu Sulaym. Now when Ghitrif heard of our being near, he hastened forth to meet us, saying, "Long life to you, O nobles!" whereto we replied, "And to thee also! Behold, we are thy guests." Quoth he, "Ye have alighted at a most hospitable abode and ample;" and dismounting he cried out, "Ho, all ye slaves, come down!" So they came down and spread skin-rugs and cushions and slaughtered sheep and cattle; but we said, "We will not taste of thy food, till thou have accomplished our need." He asked, "And what is your need?" and we answered, "We demand thy noble daughter in marriage for Otbah bin Hubab bin Mundhir the illustrious and well-born." "O my brethren," said he, "she whom you demand is owner of herself, and I will go in to her and tell her." So he rose in wrath<sup>1</sup> and went in to Rayya, who said to him, "O my papa, why do I see thee show anger?" And he replied, saying, "Certain of the Ansaris have come upon me to demand thy hand of me in marriage." Quoth she, "They are noble chiefs; the Prophet, on whom be the choicest blessings and peace, intercedeth for them with Allah. For whom among them do they ask me?" Quoth he, "For a youth known as Otbah bin al-Hubab;" and she said, "I have heard of Otbah that he performeth what he promiseth and findeth what he seeketh." Ghitrif cried, "I swear that I will never marry thee to him; no, never, for there hath been reported to me somewhat of thy converse with him." Said she, "What was that? But in any case, I swear that the Ansaris shall not be uncivilly rejected; wherefore do thou offer them a fair excuse." "How so?" "Make the dowry heavy to them and they will desist." "Thou sayst well," said he, and going out in haste, told the Ansaris, "The damsel of the tribe<sup>2</sup> consenteth; but she requireth a dowry worthy herself. Who engageth for this?" "I," answered I. Then said he, "I require for her a thousand bracelets of red gold and five thousand dirhams of the coinage of Hajar<sup>3</sup> and an hundred pieces

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<sup>1</sup> He was angry, as presently appears, because he had heard of certain love passages between the two, and this in Arabia is a dishonour to the family.

<sup>2</sup> Euphemy for "my daughter."

<sup>3</sup> The Badawin call a sound dollar "Kirsh hajar" or "Riyal hajar" = a stone dollar; but the word is spelt with the greater *h*.

of woollen cloth and striped stuffs<sup>1</sup> of Al-Yaman and five bladders of ambergris." Said I, "Thou shalt have that much; dost thou consent?" and he said, "I do consent." So I despatched to Al-Medinah the Illumined<sup>2</sup> a party of the Ansaris, who brought all for which I had become surety; whereupon they slaughtered sheep and cattle and the folk assembled to eat of the food. We abode thus forty days when Ghitrif said to us, "Take your bride." So we set her in a dromedary-litter and her father equipped her with thirty camel-loads of things of price; after which we farewelled him and journeyed till we came within a day's journey of Al-Medinah the Illumined, when there fell upon us horsemen, with intent to plunder, and methinks they were of the Banu Sulaym. Otbah drove at them and slew of them much people, but fell back, wounded by a lance-thrust and presently dropped to the earth. Then there came to us succour of the country people, who drove away the highwaymen; but Otbah's days were ended. So we said, "Alas for Otbah, oh!" and the damsel hearing it cast herself down from the camel and throwing herself upon him, cried out grievously and repeated these couplets:—

Patient I seemed, yet Patience shown by me \* Was but self-guiling till thy sight  
I see :

Had my soul done as due my life had gone, \* Had fled before mankind, fore-  
stalling thee :

Then, after me and thee none shall to friend \* Be just, nor any soul with soul  
agree.

Then she sobbed a single sob and gave up the ghost. We dug one grave for them and laid them in the earth, and I returned to the dwellings of my people, where I abode seven years. After that I betook me again to Al-Hijaz and entering Al-Medinah the Illumined for pious visitation said in my mind, "By Allah, I will go again to Otbah's tomb!" So I repaired thither, and, behold, over the grave

<sup>1</sup> Arab. "Burdah and Habarah." The former, often translated "mantle," is a thick woollen stuff, brown or grey, woven oblong and used like a plaid by day and by night. Mohammed's Burdah woven in his Harem and given to the poet, Ka'ab, was 7½ ft. long by 4½: it is still in the upper Serraglio of Stambul. In early days the stuff was mostly striped; now it is either plain or with lines so narrow that it looks like one colour. The Habarah is a Burd made in Al-Yaman and not to be confounded with the Egyptian mantilla of like name (Lane, M. E. chapt. iii.).

<sup>2</sup> Every Eastern city has its special title. Al-Medinah is entitled "Al-Munawwarah" (the Illumined) from the blinding light which surrounds the Prophet's tomb and which does not show to eyes profane (Pilgrimage ii. 3). I presume that the idea arose from the huge lamps of "The Garden." I have noted that Mohammed's coffin suspended by magnets is an idea unknown to Moslems, but we find the fancy in Al-Harari related of St. Peter, "Simon Cephas (the rock) is in the City of Great Rome, in its largest church within a silver ark hanging by chains from the ceiling." (Lee, Ibn Batutah, p. 161.)

was a tall tree, on which hung fillets of red and green and yellow stuffs.<sup>1</sup> So I asked the people of the place, "How be this tree called?" and they answered, "The tree of the Bride and the Bridegroom." I abode by the tomb a day and a night, then went my way; and this is all I know of Otbah,—Almighty Allah have mercy upon him! And they also tell this tale of

### *HIND DAUGHTER OF AL-NU'MAN AND AL-HAJJAJ.*<sup>2</sup>

It is related that Hind daughter of Al-Nu'man was the fairest woman of her day, and her beauty and loveliness were reported to Al-Hajjaj, who sought her in marriage and lavished much treasure on her. So he took her to wife, engaging to give her a dowry of two hundred thousand dirhams in case of divorce, and he abode with her a long time. One day he went in to her and found her looking at her face in the mirror and saying :—

Hind is an Arab filly purest bred, \* Which hath been wedded to a mongrel mule.<sup>3</sup>

<sup>1</sup> Here the fillets are hung instead of the normal rag-strips to denote an honoured tomb. Lane (iii. 242) and many others are puzzled about the use of these articles. In many cases they are suspended to trees in order to transfer sickness from the body to the tree and whoever shall touch it. The Sawáhlí people term such articles a Ketí (seat or vehicle) for the mysterious haunter of the tree, who prefers occupying it to the patient's person. Briefly the custom, still popular throughout Arabia, is African and Fetish.

<sup>2</sup> Al-Mas'údí (chap. xcv.), mentions a Hind bint Asmá and tells a facetious story of her and the "enemy of Allah," the poet Jarír.

<sup>3</sup> Here the old Shiah hatred of the energetic conqueror of Oman crops out again. Hind's song is that of Maysum concerning her husband Mu'áwiyah, which Mrs. Godfrey Clark ('Ilâm-en-Nâs, p. 108) thus translates :—

A hut that the winds make tremble  
Is dearer to me than a noble palace :  
And a dish of crumbs on the floor of my home  
Is dearer to me than a varied feast ;  
And the sighing of the breeze through every crevice  
Is dearer to me than the beating of drums.

Compare with Dr. Carlyle's No. X. :—

The russet suit of camel's hair  
With spirits light and eye serene  
Is dearer to my bosom far  
Than all the trappings of a queen, etc. etc.

And with mine (Pilgrimage iii. 262) :—

O take these purple robes away,  
Give back my cloak of camel's hair  
And bear me from this towering pile  
To where the black tents flap i' the air, etc. etc.



When Al-Hajjaj heard this, he turned back and went his way, unseen of Hind ; and, being minded to put her away, he sent Abdullah bin Táhir to her, to divorce her. So Abdullah went in to her and said to her, "Al-Hajjaj Abu Mohammed saith to thee :—Here be the two hundred thousand dirhams of the contingent dowry he oweth thee ; and he hath deputed me to divorce thee." Replied she, "O Ibn Tahir, I gladly agree to this ; for know that I never for one day took pleasure in him ; so, if we separate, by Allah, I shall never regret him, and these two hundred thousand dirhams I give to thee as a reward for the glad tidings thou bringest me of my release from yonder dog of the Thakafites."<sup>1</sup> After this, the Commander of the Faithful, Abd al-Malik bin Marwán, heard of her beauty and loveliness, her stature and symmetry, her sweet speech and the amorous grace of her glances, and sent to her to ask her in marriage ;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Eighty-second Night,**

She resumed, It hath reached me, O auspicious King, that the Prince of True Believers, Abd al-Malik bin Marwan, hearing of the lady's beauty and loveliness, sent to ask her in marriage ; and she wrote him in reply a letter, in which, after the glorification of Allah and benediction of His Prophet, she said, "O Commander of the Faithful, I will not consent save on one condition, and if thou ask me what it is, I reply that Al-Hajjaj lead my camel to the town where thou tarriest, barefoot and clad as he is."<sup>2</sup> When the Caliph read her letter, he laughed long and loud and sent to Al-Hajjaj, bidding him do as she desired. He dared not disobey the order, so he submitted to the Caliph's commandment and sent to Hind, telling her to make ready for the journey. So she made ready and mounted her litter, when Al-Hajjaj with his suite came up to Hind's door and as she mounted and her damsels and eunuchs rode around her, he dismounted and took the halter of her camel and led it along, barefooted, whilst she and her damsels and tirewomen laughed and jeered at him and made mock of him. Then she said to her tirewoman, "Draw back the curtain of the litter ;" and she

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<sup>1</sup> Al-Hajjaj's tribal name was Al-Thakifi or descendant of Thakif. According to Al-Mas'udi he was son of Farighah (the tall beauty) by Yúsuf bin Ukayl the Thakafite.

<sup>2</sup> Making him a "Kawwád" = leader ; a true piece of feminine spite. But the Caliph prized Al-Hajjaj too highly to treat him as in the text.

drew back the curtain, till Hind was face to face with Al-Hajjaj, whereupon she laughed at him and he improvised this couplet :—

Though now thou jeer, O Hind, how many a night \* I've left thee wakeful  
sighing for the light.

And she answered him with these two :—

We reckon not, an our life escape from bane, \* For waste of wealth and gear that  
went in vain :

Money may be regained and rank re-won \* When one is cured of malady and  
pain.

And she ceased not to laugh at him and make sport of him, till they drew near the city of the Caliph, when she threw down a dinar with her own hand and said to Al-Hajjaj, "O camel-driver, I have dropped a dirham ; look for it and give it to me." So he looked and seeing naught but the dinar, said, "This is a dinar." She replied, "Nay, 'tis a dirham." But he said, "This is a dinar." Then quoth she, "Praised be Allah who hath given us in exchange for a paltry dirham a dinar ! Give it us." And Al-Hajjaj was abashed at this. Then he carried her to the palace of the Commander of the Faithful, and she went in to him and became his favourite.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### *Now when it was the Six Hundred and Eighty-third Night,*

She pursued, It hath reached me, O auspicious King, that men also  
tell a tale anent

#### *KHUZAYMAH BIN BISHR AND IKRIMAT AL-FAYYAZ.<sup>1</sup>*

THERE lived once, in the days of the Caliph Sulayman bin Abd al-Malik,<sup>2</sup> a man of the Banu Asad, by name Khuzaymah bin Bishr,

<sup>1</sup> *i.e.* "The overflowing," with benefits ; on account of his generosity.

<sup>2</sup> The seventh Ommyade, A.H. 96-99 (715-719). He died of his fine appetite after eating at a sitting a lamb, six fowls, seventy pomegranates, and 11½ lbs. of currants. He was also proud of his youth and beauty and was wont to say, "Mohammed was the Apostle and Abu Bakr witness to the Truth ; Omar the Discriminator and Othman the Bashful, Mu'awiyah the Mild and Yazid the Patient ; Abd al-Malik the Administrator and Walid the Tyrant : but I am the Young King !"

who was famed for bounty and abundant wealth and excellence and righteous dealing with his brethren. He continued thus till times grew strait with him and he became in need of the aid of those Moslem brethren on whom he had lavished favour and kindness. So they succoured him a while and then grew weary of him, which when he saw, he went in to his wife, who was the daughter of his father's brother, and said to her, "O my cousin, I find a change in my brethren; wherefore I am resolved to keep my house till death come to me." So he shut his door and abode in his home, living on that which he had by him, till it was spent and he knew not what to do. Now Ikrimat al-Rabā'ī, surnamed Al-Fayyáz, Governor of Mesopotamia,<sup>1</sup> had known him, and one day, as he sat in his audience-chamber, mention was made of Khuzaymah, whereupon quoth Ikrimat, "How is it with him?" And quoth they, "He is in a plight past telling, and hath shut his door and keepeth the house." Ikrimat rejoined, "This cometh but of his excessive generosity; but how is it that Khuzaymah bin Bishr findeth nor comforter nor requiter?" And they replied, "He hath found naught of this." So when it was night, Ikrimat took four thousand dinars and laid them in one purse; then, bidding saddle his beast, he mounted and rode privily to Khuzaymah's house, attended only by one of his pages, carrying the money. When he came to the door, he alighted and taking the purse from the page, made him withdraw afar off; after which he went up to the door and knocked. Khuzaymah came out to him, and he gave him the purse, saying, "Better thy case herewith." He took it and, finding it heavy, put it from his hand and laying hold of the bridle of Ikrimat's horse, asked, "Who art thou? My soul be thy ransom!" Answered Ikrimat, "O man, I come not to thee at a time like this desiring that thou shouldst know me." Khuzaymah rejoined, "I will not let thee go till thou make thyself known to me," whereupon Ikrimat said, "I am hight Jábir Atharát al-Kirá́m."<sup>2</sup> Quoth Khuzaymah, "Tell me more." But Ikrimat cried, "No," and fared forth, whilst Khuzaymah went in to his cousin and said to her, "Rejoice for Allah hath sent us speedy relief and wealth! if these be but dirhams, yet are they many. Arise and light the lamp." She said, "I have not wherewithal to light it." So he spent the night handling the coins and felt by their roughness that they were dinars, but could not credit it. Meanwhile Ikrimat returned to his own house and found that his wife had missed him

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<sup>1</sup> Arab. "Al-Jazírah," "the Island;" name of the region and the capital.

<sup>2</sup> *i.e.* "Repairer of the Slips of the Generous," an evasive reply, which of course did not deceive the questioner.

and asked for him, and when they told her of his riding forth, she misdoubted of him and said to him, "Verily the Wali of Al-Jazirah rideth not abroad after such an hour of the night, unattended and secretly, save to a wife or a mistress." He answered, "Allah knoweth that I went not forth to either of these." "Tell me then wherefore thou wentest forth?" "I went not forth at this hour save that none should know it." "I must needs be told." "Wilt thou keep the matter secret, if I tell thee?" "Yes!" So he told her of the state of the case, adding, "Wilt thou have me swear to thee?" Answered she, "No, no; my heart is set at ease and trusteth in that which thou hast told me." As for Khuzaymah, soon as it was day he made his peace with his creditors and set his affairs in order; after which he got him ready and set out for the Court of Sulayman bin Abd al-Malik, who was then sojourning in Palestine.<sup>1</sup> When he came to the royal gate, he sought admission of the Chamberlain, who went in and told the Caliph of his presence. Now he was renowned for his beneficence and Sulayman knew of him; so he bade admit him. When he entered, he saluted the Caliph after the usual fashion of saluting<sup>2</sup> and the King asked, "O Khuzaymah, what hath kept thee so long from us?" Answered he, "Evil case," and quoth the Caliph, "What hindered thee from having recourse to us?" Quoth he, "My infirmity, O Commander of the Faithful!" "And why," said Sulayman, "comest thou to us now?" Khuzaymah replied, "Know, O Commander of the Faithful, that I was sitting one night late in my house, when a man knocked at the door and did thus and thus;" and he went on to tell him of all that had passed between Ikrimat and himself from first to last. Sulayman asked, "Knowest thou the man?" and Khuzaymah answered, "No, O Commander of the Faithful, he was reserved<sup>3</sup> and would say naught save:—I am hight Jabir Atharat al-Kiram." When Sulayman heard this, his heart burned within him for anxiety to discover the man, and he said, "If we knew him, truly we would requite him for his generosity." Then he bound for Khuzaymah a banner<sup>4</sup> and made him Governor of Mesopotamia, in the stead of Ikrimat al-Fayyaz; and he set out for Al-Jazirah. When he drew near the city, Ikrimat and the people of the place came forth to meet him and they saluted each other and went on into the town, where Khuzaymah took up his lodging in the

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<sup>1</sup> Arab. "Falastin," now obsolete. The word has echoed far west and the name of the noble race has been degraded to "Philister," a bourgeois, a greasy burgher.

<sup>2</sup> Saying, "The Peace be with thee, O Prince of True Believers!"

<sup>3</sup> Arab. "Mutanakkir," which may also mean proud or in disguise.

<sup>4</sup> On appointment as viceroy.



Government-house and bade take security for Ikrimat and that he should be called to account.<sup>1</sup> So an account was taken against him and he was found to be in default for much money; whereupon Khuzaymah required of him payment, but he said, "I have no means of paying aught." Quoth Khuzaymah, "It must be paid;" and quoth Ikrimat, "I have it not; do what thou hast to do." So Khuzaymah ordered him to gaol.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

**Now when it was the Six Hundred and Eighty-fourth Night,**

She said, It hath reached me, O auspicious King, that Khuzaymah, having ordered the imprisonment of Ikrimat al-Fayyaz, sent to him again to demand payment of the debt; but he replied, "I am not of those who preserve their wealth at the expense of their honour; do what thou wilt." Then Khuzaymah bade load him with irons and kept him in prison a month or more, till confinement began to tell upon him and he became wasted. After this, tidings of his plight travelled to the daughter of his uncle who was troubled with sore concern thereat and, sending for a freedwoman of hers, a woman of abundant judgment and experience, said to her, "Go forthwith to the Emir Khuzaymah's gate and say:—I have a counsel for the Emir. If they ask what it is, add:—I will not tell it save to himself; and when thou enterest to him, beg to see him in private and when private ask him:—What be this deed thou hast done? Hath Jabir Atharat al-Kiram deserved of thee no better reward than to be cast into strait prison and hard bond of irons?" The woman did as she was bid, and when Khuzaymah heard her words, he cried out at the top of his voice, saying, "Alas, the baseness of it! Was it indeed he?" And she answered, "Yes." Then he bade saddle his beast forthwith and, summoning the honourable men of the city, repaired with them to the prison, and opening the door, went in with them to Ikrimat, whom they found sitting in evil case, worn out and wasted with blows and misery. When he looked at Khuzaymah, he was abashed and hung his head; but the other bent down to him and kissed his face; whereupon he raised his head and asked, "What maketh thee do this?" Answered Khuzaymah, "The generosity of thy dealing and the vileness of my requital." And

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<sup>1</sup> The custom with outgoing Governors. It was adopted by the Spaniards and Portuguese, especially in America. The generosity of Ikrimat without the slightest regard to justice or common honesty is characteristic of the Arab in story-books.

Ikrimat said, "Allah pardon us and thee!" Then Khuzaymah commanded the jailor to strike off Ikrimat's fetters and clap them on his own feet; but Ikrimat said, "What is this thou wilt do?" Quoth the other, "I have a mind to suffer what thou hast suffered." Quoth Ikrimat, "I conjure thee by Allah, do not so!" Then they went out together and returned to Khuzaymah's house, where Ikrimat would have farewelled him and wended his way; but he forbade him and Ikrimat said, "What is thy will of me?" Replied Khuzaymah, "I wish to change thy case, for my shame before the daughter of thine uncle is yet greater than my shame before thee." So he bade clear the bath and entering with Ikrimat, served him there in person and when they went forth he bestowed on him a splendid robe of honour and mounted him and gave him much money. Then he carried him to his house and asked his leave to make his excuses to his wife and obtained her pardon. After this he besought him to accompany him to the Caliph, who was then abiding at Ramlah,<sup>1</sup> and he agreed. So they journeyed thither, and when they reached the royal quarters the Chamberlain went in and acquainted the Caliph Sulayman bin Abd al-Malik with Khuzaymah's arrival, whereat he was troubled and said, "What! is the Governor of Mesopotamia come without our command? This can be only on some grave occasion." Then he bade admit him and said, before saluting him, "What is behind thee, O Khuzaymah?" Replied he, "Good, O Commander of the Faithful." Asked Sulayman, "What bringeth thee?" and he answered, saying, "I have discovered Jabir Atharat al-Kiram and thought to gladden thee with him, knowing thine excessive desire to know him and thy longing to see him." "Who is he?" quoth the Caliph, and quoth Khuzaymah, "He is Ikrimat al-Fayyaz." So Sulayman called for Ikrimat, who approached and saluted him as Caliph; and the King welcomed him and making him draw near his sitting-place, said to him, "O Ikrimat, thy good deed to him hath brought thee naught but evil," adding, "Now write down in a note thy needs each and every, and that which thou desirest." He did so and the Caliph commanded to do all that he required and that forthwith. Moreover he gave him ten thousand dinars more than he asked for and twenty chests of clothes over and above that he sought, and calling for a spear, bound him a banner and made him Governor over Armenia and Āzarbijān<sup>2</sup> and Mesopotamia, saying, "Khuzaymah's case is in thy

<sup>1</sup> The celebrated half-way house between Jaffa and Jerusalem.

<sup>2</sup> Alias the Kohistan or mountain region, Susiana (Khuzistan) whose capital was Susa; and the head quarters of fire-worship. Āzar (fire) was the name of Abraham's father whom Eusebius calls "Athar" (Pilgrimage iii. 336).

hands ; an thou wilt, continue him in his office, and if thou wilt, degrade him." And Ikrimat said, "Nay, but I restore him to his office, O Commander of the Faithful." Then they went out from him and ceased not to be Governors under Sulayman bin Abd al-Malik all the days of his Caliphate. And they also tell a tale of

*YUNUS THE SCRIBE AND THE CALIPH WALID  
BIN SAHL.*

THERE lived in the reign of the Caliph Hishám,<sup>1</sup> son of Abd al-Malik, a man named Yúnus the Scribe, well-known to the general, and he set out one day on a journey to Damascus, having with him a slave-girl of surpassing beauty and loveliness, whom he had taught all that was needful to her and whose price was an hundred thousand dirhams. When they drew near to Damascus, the caravan halted by the side of a lake and Yunus went down to a quiet place with his damsel and took out some victual he had with him and a leather bottle of wine. As he sat at meat, behold, came up a young man of goodly favour and dignified presence, mounted on a sorrel horse and followed by two eunuchs, and said to him, "Wilt thou accept me to guest?" "Yes," replied Yunus. So the stranger alighted and said, "Give me to drink of thy wine." Yunus gave him to drink and he said, "If it please thee, sing us a song." So Yunus sang this couplet extempore :—

She joineth charms were never seen conjoined in mortal dress : \* And for her  
love she makes me love my tears and wakefulness.

At which the stranger rejoiced with exceeding joy and Yunus gave him to drink again and again, till the wine got the better of him and he said, "Bid thy slave-girl sing." So she improvised this couplet :—

A Houri, by whose charms my heart is moved to sore distress ; \* Nor wand of  
tree nor sun nor moon her rivals I confess !

The stranger was overjoyed with this and they sat drinking till nightfall, when they prayed the evening-prayer and the youth said

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<sup>1</sup> Tenth Ommiade A.H. 105-125 (= 724-743), a wise and discreet ruler with an inclination to avarice and asceticism. According to some, the Ommiades produced only three statesmen, Mu'awiyah, Abd al-Malik and Hisham ; and the reign of the latter was the end of sage government and wise administration.

to Yunus, "What bringeth thee to our city?" He replied, "Quest of wherewithal to pay my debts and better my case." Quoth the other, "Wilt thou sell me this slave-girl for thirty thousand dirhams?" whereto quoth Yunus, "I must have more than that." He asked, "Will forty thousand content thee?" but Yunus answered, "That would only settle my debts, and I should remain empty-handed." Rejoined the stranger, "We will take her of thee at fifty thousand dirhams<sup>1</sup> and give thee a suit of clothes to boot and the expenses of thy journey and make thee a sharer in my condition as long as thou livest." Cried Yunus, "I sell her to thee on these terms." Then said the young man, "Wilt thou trust me to bring thee the money to-morrow and let me take her with me, or shall she abide with thee till I pay thee down her price?" Whereto wine and shame and awe of the stranger led Yunus to reply, "I will trust thee; take her and Allah bless thee in her!" Whereupon the visitor bade one of his pages set her before him on his beast, and mounting his own horse, farewelled Yunus and rode away out of sight. Hardly had he left him, when the seller bethought himself and knew that he had erred in selling her and said in his mind, "What have I done? I have delivered my slave-girl to a man with whom I am unacquainted, neither know I who he is; and grant that I were acquainted with him, how am I to get at him?" So he abode in thought till the morning, when he prayed the dawn-prayers and his companions entered Damascus, whilst he sat, perplexed and wotting not what to do, till the sun scorched him and it irked him to abide there. He thought to enter the city, but said in his mind, "If I enter Damascus, I cannot be sure but that the messenger will come and find me not, in which case I shall have sinned against myself a second sin." Accordingly he sat down in the shade of a wall that was there, and towards the wane of day, up came one of the eunuchs whom he had seen with the young man, whereat great joy possessed Yunus and he said to himself, "I know not that aught hath ever given me more delight than the sight of this fellow." When the Eunuch reached him, he said to him, "O my lord, we have kept thee long waiting;" but Yunus disclosed nothing to him of the torments of anxiety he had suffered. Then quoth the Eunuch, "Knowest thou the man who bought the girl of thee?" and quoth Yunus, "No," to which the other rejoined, "'Twas Walid bin Sahl,<sup>2</sup> the Heir Apparent." And Yunus was silent. Then

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<sup>1</sup> About £2,000, which seems a long price; but in those days Damascus had been enriched with the spoils of the world adjacent.

<sup>2</sup> Eleventh Ommyad dynasty, A.H. 125—126 (=743—744). Ibn Sahl (son



said the Eunuch, "Ride," and made him mount a horse he had with him and they rode till they came to a mansion, where they dismounted and entered. Here Yunus found the damsel, who sprang up at his sight and saluted him. He asked how she had fared with him who had bought her and she answered, "He lodged me in this apartment and ordered me all I needed." Then he sat with her awhile, till suddenly one of the servants of the house-owner came in and bade him rise and follow him. So he followed the man into the presence of his master and found him yester-night's guest; whom he saw seated on his couch and who said to him, "Who art thou?" "I am Yunus the Scribe." "Welcome to thee, O Yunus! by Allah, I have long wished to look on thee; for I have heard of thy report. How didst thou pass the night?" "Well, may Almighty Allah advance thee!" "Peradventure thou repentedest thee of that thou didst yesterday and saidst to thyself: I have delivered my slave-girl to a man with whom I am not acquainted, neither know I his name nor whence he cometh?" "Allah forbid, O Emir, that I should repent over her! Had I made gift of her to the Prince, she were the least of the gifts that are given unto him,"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Eighty-fifth Night,**

She continued, It hath reached me, O auspicious King, that when Yunus the Scribe said to Walid, "Allah forbid I should repent over her! Had I made gift of her to the Prince, she were the least of gifts that are given to him, nor indeed is she worthy of his rank," Walid rejoined, "By Allah, but I repented me of having carried her away from thee and said to myself:—This man is a stranger and knoweth me not, and I have taken him by surprise and acted inconsiderately by him, in my haste to take the damsel! Dost thou recall what passed between us?" Quoth Yunus, "Yes!" and quoth Walid, "Dost thou sell this damsel to me for fifty thousand

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of ease, *i.e.* free and easy) was a nickname; he was the son of Yazid II. and brother of Hishám. He scandalised the lieges by his profligacy, wishing to make the pilgrimage in order to drink upon the Ka'abah roof; so they attacked the palace and lynched him. His death is supposed to have been brought about (27th of Jamáda al-Akhirah = April 16, 744) by his cousin and successor Yazid (No. iii.) surnamed the Retrencher. The tale in the text speaks well for him; but generosity amongst the Arabs covers a multitude of sins, and people say, "Better a liberal sinner than a stingy saint."

dirhams?" And Yunus said, "I do." Then the Prince called to one of his servants to bring him fifty thousand dirhams and a thousand and five hundred dinars to boot, and gave them all to Yunus, saying, "Take the slave's price: the thousand dinars are for thy fair opinion of us and the five hundred are for thy viaticum and for what present thou shalt buy for thy people. Art thou content?" "I am content," answered Yunus and kissed his hands, saying, "By Allah, thou hast filled my eyes and my hand and my heart!" Quoth Walid, "By Allah, I have as yet had no meeting with her nor have I taken my fill of her singing. Bring her to me!" So she came and he bade her sit, then said to her, "Sing." And she sang these verses:—

O thou who dost comprise all Beauty's boons! \* O sweet of nature, fain of coquetry!  
 In Turks and Arabs many beauties dwell; \* But, O my fawn, in none thy charms I see.  
 Turn to thy lover, O my fair, and keep \* Thy word, though but in visioned phantasy:  
 I'm not the first for thee who fared distraught; \* Slain by thy love how many a many be!  
 I am content with thee for worldly share \* Dearer than life and good art thou to me!

When he heard this, he was delighted exceedingly and praised Yunus for his excellent teaching of her and her fair education. Then he bade his servants bring him a roadster with saddle and housings for his riding, and a mule to carry his gear, and said to him, "O Yunus, when it shall reach thee that command hath come to me, do thou join me; and, by Allah, I will fill thy hands with good and advance thee to honour and make thee rich as long as thou livest!" So Yunus said, "I took his goods and went my ways; and when Walid succeeded to the Caliphate, I repaired to him; and, by Allah, he kept his promise and entreated me with high honour and munificence. Then I abode with him in all content of ease and rise of rank and mine affairs prospered and my wealth increased and goods and farms became mine, such as sufficed me and will suffice my heirs after me; nor did I cease to abide with Walid till he was slain—the mercy of Almighty Allah be on him!" And men tell a tale concerning

*HARUN AL-RASHID AND THE ARAB GIRL.*

THE Caliph Harun al-Rashid was walking one day with Ja'afar the Barmecide, when he espied a company of girls drawing water and went up to them, having a mind to drink. As he drew near, one of them turned to her fellows and improvised these lines :—

Thy Phantom bid thou fleet and fly \* Far from the couch whereon I lie ;  
So I may rest and quench the fire, \* Bonfire in bones aye flaming high ;  
My love-sick form Love's restless palm \* Rolls o'er the rug whereon I sigh :  
How 'tis with me thou wottest well \* How long, then, Union wilt deny ?

The Caliph marvelled at her elegance and eloquence,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

*Now when it was the Six Hundred and Eighty-sixth Night,*

She resumed, It hath reached me, O auspicious King, that the Caliph, hearing the girl's verses, marvelled at her elegance and eloquence, and said to her, "O daughter of nobles, are these thine own or a quotation?" Replied she, "They are my very own," and he rejoined, "An thou say sooth keep the sense and change the rhyme." So she said :—

Bid thou thy Phantom distance keep \* And quit this couch the while I sleep ;  
So I may rest and quench the flames \* Through all my body rageful creep,  
In love-sick one, whom passion's palms \* Roll o'er the bed where grief I weep.  
How 'tis with me thou wottest well ; \* All but thy Union hold I cheap !

Quoth the Caliph, "This also is stolen ;" and quoth she, "Nay, 'tis my very own." He said, "If it be indeed thine own, change the rhyme again and keep the sense." So she recited the following :—

Unto thy Phantom deal behest \* To shun my couch the while I rest,  
So I repose and quench the fire \* That burns what lies within my breast,  
My weary form Love's restless palm \* Rolls o'er with boon of sleep unblest,  
How 'tis with me thou wottest well \* When Union's bought 'tis haply best !

Quoth Al-Rashid, "This too is stolen ;" and quoth she, "Not so, 'tis mine." He said, "If thy words be true, change the rhyme once more." And she recited :—

Drive off the ghost that ever shows \* Beside my couch when I'd repose,  
So I may rest and quench the fire \* Beneath my ribs e'er flames and glows,

In love-sick one, whom passion's palms \* Roll o'er the couch where weeping flows,  
How 'tis with me thou wottest well \* Will Union come as Union goes ?

Then said the Caliph, "Of what part of this camp art thou?" and she replied, "Of its middle in dwelling and of its highest in tent-poles."<sup>1</sup> Wherefore he knew that she was the daughter of the tribal chief. "And thou," quoth she, "of what art thou among the guardians of the horses?" and quoth he, "Of the highest in tree and of the ripest in fruit." "Allah protect thee, O Commander of the Faithful!" said she, and kissing ground called down blessings on him. Then she went away with the maidens of the Arabs, and the Caliph said to Ja'afar, "There is no help for it but I take her to wife." So Ja'afar repaired to her father and said to him, "The Commander of the Faithful hath a mind to thy daughter." He replied, "With love and goodwill, she is a gift as a handmaid to His Highness our Lord the Commander of the Faithful." So he equipped her and carried her to the Caliph, who took her to wife and visited her daily, and she became of the dearest of his women to him. Furthermore, he bestowed on her father largesse such as succoured him among Arabs, till he was transported to the mercy of Almighty Allah. The Caliph, hearing of his death, went in to her greatly troubled; and, when she saw him looking afflicted, she entered her chamber and doffing all that was upon her of rich raiment, donned mourning apparel and raised lament for her father. It was said to her, "What is the reason of this?" and she replied, "My father is dead." So they repaired to the Caliph and told him and he rose and going in to her, asked her who had informed her of her father's death; and she answered, "It was thy face, O Commander of the Faithful!" Said he, "How so?" and she said, "Since I have been with thee, I never saw thee on such wise till this time, and there was none for whom I feared save my father, by reason of his great age; but may thy head live, O Commander of the Faithful!" The Caliph's eyes filled with tears and he consoled with her; but she ceased not to mourn for her father, till she followed him—Allah have mercy on the twain! And a tale is also told of

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<sup>1</sup> The tents of black wool woven by the Badawi women are generally supported by three parallel rows of poles lengthways and crossways (the highest line being the central) and the covering is pegged down. Thus the outline of the roofs forms two or more hanging curves, and these characterise the architecture of the Tartars and Chinese; they are still preserved in the Turkish (and sometimes in the European) "Kiosque," and they have extended to the Brazil, where the up-turned eaves, often painted vermilion below, at once attract the traveller's notice, and suggest Macão.



*IBRAHIM OF MOSUL AND THE DEVIL.<sup>1</sup>*

QUOTH Abu Ishak Ibrahim al-Mausili:—I asked Al-Rashid once to give me a day's leave that I might be private with the people of my household and my brethren, and he gave me leave for Saturday the Sabbath. So I went home and betook myself to making ready meat and drink and other necessities, and bade the doorkeepers shut the doors and let none come in to me. However, presently, as I sat in my sitting-chamber, with my women who were looking after my wants, behold, there appeared an old man of comely and reverend aspect,<sup>2</sup> clad in white clothes and a shirt of fine stuff, with a doctor's turband on his head and a silver-handled staff in his hand, and the house and porch were full of the perfumes wherewith he was scented. I was greatly vexed at his coming in to me and thought to turn away the doorkeepers; but he saluted me after the goodliest fashion and I returned his greeting and bade him be seated. So he sat down and began entertaining me with stories of the Arabs and their verses, till my anger left me and methought my servants had sought to pleasure me by admitting a man of such good breeding and fine culture. Then I asked him, "Art thou for meat?" and he answered, "I have no need of it." "And for drink?" quoth I, and quoth he, "That is as thou wilt." Accordingly I drank off a pint of wine and poured him out the like. Then said he, "O Abu Ishak, wilt thou sing us somewhat, so we may hear of thine art that wherein thou excellest high and low?" His words angered me; but I swallowed my anger and taking the lute played and sang. "Well done, O Abu Ishak!"<sup>3</sup> said he; whereat my wrath redoubled and I said to myself, "Is it not enough that he should intrude upon me, without my leave, and importune me thus, but he must call me by name, as though he knew not the right way to address me?" Quoth he, "An thou wilt sing something more we will requite thee." I dissembled my annoyance and took the lute and sang again, taking pains with what I sang and rising thereto altogether, in consideration of his

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<sup>1</sup> Lane introduced this tale into vol. i., p. 223, notes on chapt. iii., apparently not knowing that it was in *The Nights*. He gives a mere abstract, omitting all the verse, and he borrowed it either from the *Halbat al-Kumayt* (chapt. xiv.) or from *Al-Mas'ûdî* (chapt. cxi.). See the French translation, vol. vi. p. 340.

<sup>2</sup> In *Al-Mas'ûdî* the Devil is "a young man fair of favour and formous of figure," which is more appropriate to a "Tempter." He also wears light stuffs of dyed silks.

<sup>3</sup> It would have been more courteous in an utter stranger to say, O my lord!

saying, "We will requite thee."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Eighty-eighth Night**

She continued, It hath reached me, O auspicious King, that when the Shaykh said to Abu Ishak, "If thou wilt sing something more we will requite thee," I dissembled my annoyance (continued Ibrahim) and, taking the lute, sang again with great attention to my singing and rising altogether thereto, in consideration of his saying, "We will requite thee." He was delighted, and cried, "Well done, O my lord!" presently adding, "Dost thou give me leave to sing?" "As thou wilt," answered I, deeming him weak of wit, for that he should think to sing in my presence, after that which he had heard from me. So he took the lute and swept the strings, and by Allah, I fancied they spoke in Arabic tongue, with a sweet and liquid and murmurous voice; than he began and sang these couplets:—

I bear a hurt heart, who will sell me for this \* A heart whole and free from all  
canker and smart?

Nay, none will consent or to barter or buy \* Such loss, ne'er from sorrow and  
sickness to part:

I groan wi' the groaning of wine-wounded men \* And pine for the pining ne'er  
freeth my heart.

And by Allah, meseemed the doors and the walls and all that was in the house answered and sang with him, for the beauty of his voice, so that I fancied my very limbs and clothes replied to him, and I abode amazed and unable to speak or move, for the trouble of my heart. Then he sang these couplets:—

Culvers of Liwa!<sup>1</sup> to your nests return; \* Your mournful voices thrill this heart  
of mine.

Then back a-copse they flew, and well-nigh took \* My life and made me tell my  
secret pine.

With cooing call they one who's gone, as though \* Their breasts were maddened  
with the rage of wine:

Ne'er did mine eyes their like for culvers see \* Who weep, yet tear-drops never  
dye their eyne.

And also these couplets:—

O Zephyr of Najd, when from Najd thou blow, \* Thy breathings heap only new  
woe on woe!

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<sup>1</sup> The Arab Tempe (of fiction, not of grisly fact).

The turtle bespoke me in bloom of morn \* From the cassia-twig and the willow-bough ;

She moaned with the moaning of love-sick youth \* And exposed love-secret I ne'er would show :

They say lover wearies of love when near \* And is cured of love an afar he go : I tried either cure which ne'er cured my love ; \* But that nearness is better than farness I know :<sup>1</sup>

Yet,—the nearness of love shall no 'vantage prove \* An whoso thou lovest deny thee of love.

Then said he, " O Ibrahim, sing this song after me, and preserving the mode thereof in thy singing, teach it to thy slave-girls." Quoth I, " Repeat it to me." But he answered, " There needs no repetition ; thou hast it by heart, nor is there more to learn." Then he suddenly vanished from my sight. At this I was amazed and running to my sword drew it and made for the door of the Harem, but found it closed and said to the women, " What have ye heard ?" Quoth they, " We have heard the sweetest of singing and the goodliest." Then I went forth amazed to the house-door and, finding it locked, questioned the doorkeepers of the old man. They replied, " What old man ? By Allah, no one hath gone in to thee this day !" So I returned pondering the matter, when behold, there arose from one of the corners of the house, a voice, saying, " O Abu Ishak, no harm shall befall thee. 'Tis I, Abú Murrah,<sup>2</sup> who have been thy cup-companion this day, so fear nothing !" Then I mounted and rode to the palace, where I told Al-Rashid what had passed, and he said, " Repeat to me the airs thou heardest from him." So I took the lute and played and sang them to him ; for, behold, they were rooted in my heart. The Caliph was charmed with them and drank thereto, albeit he was no confirmed wine-bibber, saying, " Would he would some day pleasure us with his company, as he hath pleased thee !"<sup>3</sup> Then he ordered me a present and I took it and went away. And men relate this story anent

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<sup>1</sup> These four lines are in Al-Mas'ûdi, chapt. cxviii. Fr. trans. vii. 313, but that author does not tell us who wrote them.

<sup>2</sup> *i.e.* Father of Bitterness = the Devil. This legend of the Foul Fiend appearing to Ibrahim of Mosul (and also to Ishák, N. dcxcv.) seems to have been accepted by contemporaries and reminds us of similar visitations in Europe—notably to Dr. Faust. I once began to write a biography of the Devil ; but I found that European folk-lore had made such an unmitigated fool of the grand old Typhon-Ahriman as to take away from him all human interest.

<sup>3</sup> In Al-Mas'ûdi the Caliph exclaims, " Verily thou hast received a visit from Satan ! "

*THE LOVERS OF THE BANU OZRAH.<sup>1</sup>*

QUOTH Masrur the Eunuch :—The Caliph Harun Al-Rashid was very wakeful one night and said to me, “See which of the poets is at the door to-night.” So I went out and finding Jamíl bin Ma’amar al-Ozrí<sup>2</sup> in the antechamber, said to him, “Answer the Commander of the Faithful.” Quoth he, “I hear and I obey,” and going in with me, saluted the Caliph, who returned his greeting and bade him sit down. Then he said to him, “O Jamil, hast thou any of thy wonderful new stories to tell us?” He replied, “Yes, O Commander of the Faithful : wouldst thou fainer hear that which I have seen with mine eyes or that which I have only heard?” Quoth the Caliph, “Tell me something thou hast actually beheld.” Quoth Jamil, “’Tis well, O Prince of True Believers ; incline thy heart to me and lend me thine ears.” The Caliph took a bolster of red brocade, purpled with gold and stuffed with ostrich-feathers and, laying it under him, propped up both elbows thereon ; then he said to Jamil, “Now<sup>3</sup> for thy tale, O Jamil!” Thereupon he begun :—Know, O Commander of the Faithful, that I was once desperately enamoured of a certain girl and used to pay her frequent visits,——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

*Now when it was the Six Hundred and Eighty-ninth Night,*

She pursued, It hath reached me, O auspicious King, that when the Caliph had propped his elbows upon the brocaded cushion, he said, “Out with thy tale, O Jamil!” and the poet begun :—Know, O Commander of the Faithful, I was desperately in love with a girl and used often to visit her, because she was my desire and delight of all the things of this world. After a while, her people removed with her, by reason of scarcity of pasture, and I abode some time

<sup>1</sup> Al-Mas’udi, chapt. cxix. (Fr. transl. vii. 351) mentions the “Banu Odhrah” as famed for lovers and tells the pathetic tale of ’Orwah and ’Afrá.

<sup>2</sup> Jamil bin Ma’amar the poet has been noticed before ; and he has no business here as he died years before Al-Rashid was born. The tale begins like that of Ibn Mansúr and the Lady Budúr (Night cccxxvii.), except that Mansur does not offer his valuable advice.

<sup>3</sup> Arab. “Halumma,” an interjection = bring ! a congener of the Heb. “Halúm” : the grammarians of Kufah and Bassorah are divided concerning its origin.



without seeing her, till I grew restless and longed for her sight and my soul<sup>1</sup> urged me to journey to her. One night, I could hold out no longer; so I rose and saddling my she-camel, bound on my turband and donned my oldest dress.<sup>2</sup> Then I baldricked myself with my sword and slinging my spear behind me, mounted and rode forth in quest of her. I fared on fast till, one night, it was pitch dark and exceeding black, yet I persisted in the hard task of climbing down Wadys and up hills, hearing on all sides the roaring of lions and howling of wolves and the cries of the wild beasts. My reason was troubled thereat and my heart sank within me; but for all that my tongue ceased not to call on the name of Almighty Allah. As I went along thus, sleep overtook me and the camel carried me aside out of my road, till, presently, something<sup>3</sup> smote me on the head, and I woke, startled and alarmed, and found myself in a pasturage full of trees and streams and birds on the branches, warbling their various speech and notes. As the trees were tangled I alighted and, taking my camel's halter in hand, fared on softly with her, till I got clear of the thick growth and came out into the open country, where I adjusted her saddle and mounted again, knowing not where to go nor whither the Fates should lead me: but, presently, peering afar into the desert, I espied a fire in its middle depth. So I smote my camel and made for the fire. When I drew near, I saw a tent pitched, and fronted by a spear stuck in the ground, with a pennon flying<sup>4</sup> and horses tethered and camels feeding, and said in myself, "Doubtless there hangeth some grave matter by this tent, for I see in the desert none other than it." So I went up thereto and said, "Peace be with you, O people of the tent, and the mercy of Allah and his blessing!" Whereupon there came forth to me a young man as youths are when nineteen years old, who was like the full moon shining in the East, with valour written between his eyes, and answered, saying, "And with thee be the Peace, and Allah's mercy and His blessing! O brother of the Arabs, methinks thou hast lost thy way?" Replied I, "Even so; direct me right, Allah have mercy upon thee!" He rejoined, "O brother of the Arabs, of a truth this our land is infested with lions and the night is exceeding dark and dreary, beyond measure cold

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<sup>1</sup> Arab. "Nafs-i," which here corresponds with "the flesh," the "Old Adam," &c.

<sup>2</sup> Arab. "Atmári" used for travel. The Anglo-Americans are the only people who have the common sense to travel (where they are not known) in their "store clothes" and reserve the worst for where they are known.

<sup>3</sup> *e.g.* a branch or bough.

<sup>4</sup> Arab. "Ráyah káimah," which Lane translates a "beast standing"!

and gloomy, and I fear lest the wild beasts rend thee in pieces ; wherefore do thou alight and abide with me this night in ease and comfort, and to-morrow I will put thee in the right way." Accordingly, I dismounted and hobbled my she-camel with the end of her halter ;<sup>1</sup> then I put off my heavy upper clothes and sat down. Presently the young man took a sheep and slaughtered it and kindled a brisk fire ; after which he went into the tent and bringing out finely powdered salt and spices, fell to cutting off pieces of mutton and roasting them over the fire and feeding me therewith, weeping at one while and sighing at another. Then he groaned heavily and wept sore and improvised these couplets :—

There remains to him naught save a fitting breath \* And an eye whose babe ever wandereth.

There remains not a joint in his limbs, but what \* Disease firm fixt ever tortureth.

His tears are flowing, his vitals burning ; \* Yet for all his tongue still he silenceth.

All foemen in pity beweepe his woes ; \* Ah for freke whom the foeman pitieth !

By this I knew, O Commander of the Faithful, that the youth was a distracted lover (for none knoweth passion save he who hath tasted the passion-savour), and quoth I to myself, "Shall I ask him?" But I consulted my judgment and said, "How shall I assail him with questioning, and I in his abode?" So I restrained myself and ate my sufficiency of the meat. When we had made an end of eating, the young man arose and, entering the tent, brought out a handsome basin and ewer and a silken napkin, whose ends were purfled with red gold, and a sprinkling-bottle full of rose-water mingled with musk. I marvelled at his dainty delicate ways and said in my mind, "Never wot I of delicacy in the desert." Then we washed our hands and talked a while, after which he went into the tent and, making a partition between himself and me with a piece of red brocade, said to me, "Enter, O Chief of the Arabs, and take thy rest ; for thou hast suffered more of toil and travel than sufficeth this night and in this thy journey." So I entered and finding a bed of green brocade, doffed my dress and passed a night such as I had never passed in my life.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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<sup>1</sup> Tying up the near foreleg just above the knee ; and even with this a camel can hop over sundry miles of ground in the course of a night. The hobbling is shown in Lane (Nights, vol. ii. p. 46).

**Now when it was the Six Hundred and Ninetieth Night,**

She resumed, It hath reached me, O auspicious King, that Jamil spoke, saying :—Never in my life passed I a night like that. I pondered the young man's case till the world was dark and all eyes slept, when I was aroused by the sound of a low voice, never heard I a softer or sweeter. I raised the curtain which hung between us and saw a damsel (never beheld I a fairer of face), by the young man's side and they were both weeping and complaining, one to other of their longing for Union.<sup>1</sup> Quoth I, "By Allah, I wonder who may be this second one! When I entered this tent, there was none therein save this young man." And after reflection I added, "Doubtless this damsel is of the daughters of the Jinn and is enamoured of this youth; so they have secluded themselves with each other in this solitary place." Then I considered her closely and behold, she was a mortal and an Arab girl, whose face, when she unveiled, shamed the shining sun, and the tent was lit up by the light of her countenance. When I was assured that she was his beloved, I bethought me of lover-jealousy; so I let drop the curtain and covering my face, fell asleep. As soon as it was dawn I arose and donning my clothes, made the Wuzu-ablution and prayed such prayers as are obligatory and which I had deferred. Then I said, "O brother of the Arabs, wilt thou direct me into the right road and thus add to thy favours?" He replied, "At thy leisure, O chief of the Arabs; the term of the guest-rite is three days,<sup>2</sup> and I am not one to let thee go before that time." So I abode with him three days, and on the fourth day as we sat talking, I asked him of his name and lineage. Quoth he, "As for my lineage, I am of the Banú Ozrah; my name is Such-an-one, son of Such-an-one and my father's brother is called Such-an-one." And behold, O Commander of the Faithful, he was the son of my paternal uncle and of the noblest house of the Banu Ozrah. Said I, "O my cousin, what moved thee to act on this wise, secluding thyself in the waste and leaving thy fair estate and that of thy father and thy slaves

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<sup>1</sup> As opposed to "Severance" in the old knightly language of love, which is now apparently lost to the world. I tried it in the Lyrics of Camoens and found that I was speaking a forgotten tongue, which mightily amused the common sort of critic and reviewer.

<sup>2</sup> More exactly three days and eight hours, after which the guest becomes a friend and, as in the Argentine prairies, is expected to do friend's duty. The popular saying is, "The entertainment of a guest is three days; the viaticum (jáizah) is a day and a night, and whatso exceedeth this is an alms."

and handmaids?" When he heard my words, his eyes filled with tears and he replied, "Know, O my cousin, that I fell madly in love of the daughter of my father's brother, fascinated by her, distracted for her, passion-possessed as by a Jinn, wholly unable to let her out of my sight. So I sought her in marriage of her sire, but he refused and married her to a man of the Banu Ozrah, who carried her to his abiding-place this last year. When she was thus far removed from me and I was prevented from looking on her, the excess of love-longing drove me to forsake my clan<sup>1</sup> and friends and fortune and take up my abode in this desert, where I have grown used to my solitude." I asked, "Where are their dwellings?" and he answered, "They are hard by, on the crest of yonder hill; and every night, at the dead time, when all eyes sleep, she stealeth secretly out of the camp, unseen of anyone, and I satisfy my desire of her converse and she of mine."<sup>2</sup> So I abide thus, solacing myself with her a part of the night, till Allah work out that which is to be wrought; either I shall compass my hope, in spite<sup>3</sup> of the envious, or Allah will determine for me and He is the best of determinators." Now when the youth told me his case, O Commander of the Faithful, I was concerned for him and perplexed by reason of my jealousy for his honour; so I said to him, "O son of my uncle, wilt thou that I point out to thee a plan and suggest to thee a project whereby (please Allah) thou shalt find perfect welfare and the way of right and successful issue whereby the Almighty shall do away from thee that thou darest?" He replied, "Say on, O my cousin;" and quoth I, "When it is night and the girl cometh, set her on my she-camel which is swift of pace, and mount thou thy steed, whilst I bestride one of these dromedaries. So we will fare on all night and when the morrow morns we shall have traversed wolds and wastes, and thou wilt have attained thy hope and won the beloved of thy heart. The Almighty's earth is wide, and by Allah, I will back thee with heart and wealth and sword."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> Arab. "'Ashírah." Books tell us there are seven degrees of connection among the Badawin: Sha'ab, tribe or rather race, nation (as the Anazah) descended from a common ancestor: Kabílah, the tribe proper (whence *les Kabyles*); Fasíláh (sept), Imárah, Ashirah (all a man's connections); Fakhiz (lit. the thigh, *i.e.* his blood relations), and Batn (belly) his kith and kin. Practically Kabílah is the tribe, Ashírah the clan, and Bayt the household; while Hayy may be anything between tribe and kith and kin.

<sup>2</sup> This is the true platonic love of noble Arabs, the Ishk 'uzrí.

<sup>3</sup> Arab. "'Alá raghm," a favourite term. It occurs in theology; for instance, when the Shí'ahs are asked the cause of such and such a ritual distinction they will reply, "'Ala Raghmi 'l-Tasannun": lit. = to spite the Sunnis.



**Now when it was the Six Hundred and Ninety-first Night,**

She said, It hath reached me, O auspicious King, that when Jamil advised the elopement and night journey, promising his aid as long as he lived, the youth accepted and said, "O cousin, wait till I take counsel with her, for she is quick-witted and prudent and hath insight into affairs." So (continued Jamil) when the night darkened and the hour of her coming arrived, and he awaiting her at the appointed tide, she delayed beyond her usual time, and I saw him go forth the door of the tent and opening his mouth, inhale the wafts of breeze that blew from her quarter, as if to snuff her perfume, and he repeated these two couplets :—

Breeze of East who bringest me gentle air \* From the place of sojourn where dwells my fair :

O Breeze, of the lover thou bearest sign \* Canst not of her coming a signal bear ?

Then he entered the tent and sat weeping awhile ; after which he said to me, "O my cousin, some mischance must have betided the daughter of mine uncle, or some accident must have hindered her from coming to me this night," presently adding, "But abide where thou art, till I bring thee the news." And he took sword and shield and was absent a while of the night, after which he returned, carrying something in hand and called aloud to me. So I hastened to him and he said, "O my cousin, knowest thou what hath happened?" I replied, "No, by Allah!" Quoth he, "Verily, I am distraught concerning my cousin this night ; for, as she was coming to me, a lion met her in the way and devoured her, and there remaineth of her but what thou seest." So saying, he threw down what he had in his hand, and behold, it was the damsel's turband and what was left of her bones. Then he wept sore and casting down his bow,<sup>1</sup> took a bag and went forth again saying, "Stir not hence till I return to thee, if it please Almighty Allah." He was absent a while and presently returned, bearing in his hand a lion's head, which he threw on the ground and called for water. So I brought him water, with which he washed the lion's mouth and

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<sup>1</sup> In the text "Al-Kaus," for which Lane and Payne substitute a shield. The bow had not been mentioned but—*n'importe*, the Arab reader would say. In the text it is left at home because it is a cowardly, far-killing weapon compared with sword and lance. Hence the Spaniard calls, and justly calls, the knife the "bravest of arms," as it wants a man behind it.

fell to kissing it and weeping; and he mourned for her exceedingly and recited these couplets :—

Ho thou lion who broughtest thyself to woe, \* Thou art slain and worse sorrows  
my bosom rend!

Thou hast reft me of fairest companionship, \* Made her home Earth's womb till  
the world shall end.

To Time, who hath wrought me such grief, I say, \* "Allah grant in her stead  
never show a friend!"

Then said he to me, "O cousin, I conjure thee by Allah and the claims of kindred and consanguinity<sup>1</sup> between us, keep thou my charge. Thou wilt presently see me dead before thee; whereupon do thou wash me and shroud me and these that remain of my cousin's bones in this robe and bury us both in one grave and write thereon these two couplets :—

On Earth surface we lived in rare ease and joy \* By fellowship joined in one house  
and home.

But Fate with her changes departed us, \* And the shroud conjoins us in Earth's  
cold womb.

Then he wept with sore weeping and, entering the tent, was absent awhile, after which he came forth, groaning and crying out; and soon he gave one sob and departed this world. When I saw that he was indeed dead, it was grievous to me and so sore was my sorrow for him that I had well-nigh followed him for excess of mourning over him. Then I laid him out and did as he had enjoined me, shrouding his cousin's remains with him in one robe and laying the twain in one grave. I abode by their tomb three days, after which I departed and continued to pay frequent pious visits<sup>1</sup> to the place for two years. This then is their story, O Commander of the Faithful! Al-Rashid was pleased with Jamil's story and rewarded him with a robe of honour and a handsome present. And men also tell a tale concerning

<sup>1</sup> Arab. "Rahim" or "Rihm" = womb, uterine relations, pity or sympathy, which may here be meant.

<sup>2</sup> Reciting Fátiha's and so forth, as I have described in the Cemetery of Al-Medinah (ii. 300). Moslems do not pay for prayers to benefit the dead like the majority of Christendom and, according to Calvinistic Wahhâbi-ism, their prayers and blessings are of no avail. But the mourner's heart loathes reason and he prays for his dead instinctively.

*THE BADAWI AND HIS WIFE.<sup>1</sup>*

CALIPH MU'AWIYAH was sitting one day in his palace<sup>2</sup> at Damascus, in a room whose windows were open on all four sides, that the breeze might enter from every quarter. Now it was a day of excessive heat, with no breeze from the mountains stirring, and the middle of the day, when the heat was at its height, and the Caliph saw a man coming along, scorched by the heat of the ground and limping, as he fared on barefoot. Mu'awiyah considered him awhile and said to his courtiers, "Hath Allah (may He be extolled and exalted!) created any more miserable than he who need must hie abroad at such an hour and in such sultry tide as this?" Quoth one of them, "Haply he seeketh the Commander of the Faithful;" and quoth the Caliph, "By Allah, if he seek me, I will assuredly give to him, and if he be wronged, I will certainly succour him. Ho, boy! Stand at the door, and if yonder wild Arab seek to come in to me, forbid him not therefrom." So the page went out and presently the Arab came up to him and he said, "What dost thou want?" Answered the other, "I want the Commander of the Faithful," and the page said, "Enter." So he entered and saluted the Caliph, —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

*Now when it was the Six Hundred and Ninety-second Night,*

She said, It hath reached me, O auspicious King, that when the page allowed him to enter, the Badawi saluted the Caliph, who said to him, "Who art thou?" Replied the Arab, "I am a man of the Banú Tamím."<sup>3</sup> "And what bringeth thee here at this season?"

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<sup>1</sup> Lane transfers this to vol. i. 520 (notes to chapt. vii.); and gives a mere abstract as of that preceding.

<sup>2</sup> We learn from Ibn Batutah that it stood South of the Great Mosque and afterwards became the Coppersmiths' Bazar. The site was known as Al-Khazrá (the Green) and the building was destroyed by the Abbasides. See Deffrémery and Sanguinetti, i. 206.

<sup>3</sup> This great tribe, or rather nation, has been noticed before. The name means "Strong," and derives from one Tamim bin Murr of the race of Adnan, nat. circ. A.D. 121. They still hold the North-Eastern uplands of Najd, comprising the great desert Al-Dahná and extend to Al-Bahrayn; they are split up into a multitude of clans and septs; and they can boast of producing two famous sectarians. One was Abdullah bin Suffár, head of the Suffriyah; and the other Abdullah bin Ibáz (Ibadh), whence the Ibáziyah heretics of Oman who long included her princes. Mr. Palgrave wrongly writes Abadeeyah and Biadeeyah and my "Bayázi" was an Arab vulgarism used by the Zanzibarians. Dr. Badger rightly prefers Ibáziyah which he writes Ibádhiyah (Hist. of the Imams, etc.).

asked Mu'awiyah; and the Arab answered, "I come to thee, complaining and thy protection imploring." "Against whom?" "Against Marwán bin al-Hakam,<sup>1</sup> thy deputy," replied he, and began reciting:—

Mu'awiyah,<sup>2</sup> thou gen'rous lord, and best of men that be; \* And oh, thou lord  
of learning, grace and fair humanity,  
Thee-wards I come because my way of life is strait to me: \* O help! and let me  
not despair thine equity to see.  
Deign thou redress the wrong that dealt the tyrant whim of him \* Who better  
had my life destroyed than made such wrong to dree.  
He robbed me of my wife Su'ád and proved him worst of foes, \* Stealing mine  
honour 'mid my folk with foul iniquity;  
And went about to take my life before th' appointed day \* Hath dawned which  
Allah made my lot by Destiny's decree.

Now when Mu'awiyah heard him recite these verses, with the fire flashing from his mouth, he said to him, "Welcome and fair welcome, O brother of the Arabs! Tell me thy tale and acquaint me with thy case." Replied the Arab, "O Commander of the Faithful, I had a wife whom I loved passing dear with love none came near; and she was the coolth of mine eyes and the joy of my heart; and I had a herd of camels, whose produce enabled me to maintain my condition; but there came upon us a bad year which killed off hoof and horn and left me naught. Whenas what was in my hand failed me and wealth fell from me and I lapsed into evil case, I at once became abject and a burden to those who erewhile wished to visit me; and when her father knew it, he took her from me and abjured me and drove me forth without ruth. So I repaired to thy deputy, Marwan bin al-Hakam, and asked his aid. He summoned her sire and questioned him of my case, when he denied any knowledge of me. Quoth I:—Allah assain the Emir! An it please him to send for the woman and question her of her father's saying, the truth will appear. So he sent for her and brought her; but no sooner had he set eyes on her than he fell in love with her; so, becoming my rival, he denied me succour and was wroth with me, and sent me to prison, where I became as I had fallen from heaven and the wind had cast me down in a far land. Then said Marwan to her father:—Wilt thou give her to me to wife, on a present settlement of a

<sup>1</sup> Governor of Al-Medinah under Mu'awiyah and afterwards (A.H. 64-65 = 683-4) fourth Omniade. Al-Siyúti (p. 216) will not account him amongst the princes of the Faithful, holding him a rebel against Al-Zubayr. Ockley makes Ibn al-Zubayr ninth and Marwán tenth Caliph.

<sup>2</sup> The address, without the vocative particle, is more emphatic; and the P.N. Mu'awiyah seems to court the omission.



thousand dinars and a contingent dowry of ten thousand dirhams,<sup>1</sup> and I will engage to free her from yonder wild Arab! Her father was seduced by the bribe and agreed to the bargain; whereupon Marwan sent for me and looking at me like an angry lion, said to me:—O Arab, divorce Su'ad. I replied:—I will not put her away; but he set on me a company of his servants, who tortured me with all manner of tortures, till I found no help for it but to divorce her. I did so and he sent me back to prison, where I abode till the days of her purification were accomplished, when he married her and let me go. So now I come hither in thee hoping and thy succour imploring and myself on thy protection throwing." And he spoke these couplets:—

Within my heart is fire \* Which ever flameth higher;  
 Within my frame are pains \* For skill of leach too dire.  
 Live coals in vitals burn \* And sparks from coal up spire:  
 Tears flood mine eyes and down \* Coursing my cheek ne'er tire:  
 Only God's aid and thine \* I crave for my desire!

Then he was convulsed,<sup>2</sup> and his teeth chattered and he fell down in a fit, squirming like a scotched snake. When Mu'awiyah heard his story and his verse, he said, "Marwan bin al-Hakam hath transgressed against the laws of the Faith and hath violated the Harim of True Believers!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Ninety-third Night,**

She continued, It hath reached me, O auspicious King, that when the Caliph Mu'awiyah heard the wild Arab's words, he said, "The son of Al-Hakam hath indeed transgressed against the laws of the Faith and hath violated the Harim of True Believers," presently adding, "O Arab, thou camest to me with a story, the like whereof I never heard!" Then he called for inkcase and paper and wrote to Marwan as follows:—Verily it hath reached me that thou transgressest the laws of the Faith with regard to thy lieges. Now it behoveth the Wali who governeth the folk to keep his eyes from their sins. And after he wrote many words, which (quoth he who told

<sup>1</sup> This may also mean that the £500 were the woman's "mahr" or marriage dowry and the £400 a present to buy the father's consent.

<sup>2</sup> Quite true to nature. See an account of the quasi-epileptic fits to which Syrians are subject and by them called Al-Wahtab in "The Inner Life of Syria," i. 233.

me the tale) I omit, for brevity's sake, and amongst them these couplets :—

Thou wast invested (woe to thee !)<sup>1</sup> with rule for thee unfit : \* Crave thou of Allah pardon for thine inhumanity.

Th' unhappy youth to us is come complaining mid his groans \* And asks redress for parting-grief and saddened me through thee.

An oath have I to Allah sworn shall never be forsworn ; \* Nay, for I'll do what Faith and Creed command me to decree.

An thou dare cross me in whate'er to thee I now indite \* I of thy flesh assuredly will make the vulture free.

Divorce Su'ád, equip her well, and in the hottest haste \* With Al-Kumayt and Zibán's son, hight Nasr, send to me.

Then he folded the letter and, sealing it with his seal, delivered it to Al-Kumayt<sup>2</sup> and Nasr bin Zibán (whom he was wont to employ on weighty matters, because of their trustiness) who took the missive and carried it to Al-Medinah, where they went in to Marwan and, saluting him, delivered to him the writ and told him how the case stood. He read the letter and fell a-weeping ; but he went in to Su'ád (as 'twas not in his power to refuse obedience to the Caliph) and, acquainting her with the case, divorced her in the presence of Al-Kumayt and Nasr ; after which he equipped her and delivered her to them, together with a letter to the Caliph, wherein he versified as follows :—

Hurry not, Prince of Faithful men ! with best of grace thy vow \* I will accomplish as 'twas vowed and with the gladdest gree.

I sinned not with evil sin when loved her I, then how \* Canst charge me with a shameless deed or any villainy ?

Soon comes to thee that splendid sun which hath no living peer \* On earth, nor aught in mortal men or Jinns her like shall see.

This he sealed with his own signet and gave to the messengers who returned with Su'ád to Damascus and delivered to Mu'awiyah the letter, and when he had read it he cried, "Verily, he hath obeyed handsomely, but he exceedeth in his praise of the woman." Then he called for her and saw beauty such as he had never seen, for comeliness and loveliness, stature and symmetrical grace ; moreover, he talked with her and found her fluent of speech and choice in words. Quoth he, "Bring me the Arab." So they fetched the man, who came, sore disordered for shifts and changes of fortune, and

<sup>1</sup> Arab. "Wayha-k," here equivalent to Wayla-k. M. C. Barbier de Meynard renders the first "mon ami" and the second "misérable."

<sup>2</sup> This is an instance when the article (Al) is correctly used with one proper name and not with another. Al-Kumayt (P. N. of poet) lit. means a bay horse with black points : Nasr is victory.

Mu'awiyah said to him, "O Arab, an thou wilt freely give her up to me, I will bestow upon thee in her stead three slave girls, high-bosomed maids like moons, with each a thousand dinars ; and I will assign thee on the Treasury such an annual sum as shall content thee and enrich thee." When the Arab heard this, he groaned one groan and swooned away, so that Mu'awiyah thought he was dead ; and, as soon as he revived, the Caliph said to him, "What aileth thee?" The Arab answered, "With heavy heart and in sore need have I appealed to thee from the injustice of Marwan bin al-Hakam ; but to whom shall I appeal from thine injustice?" And he versified in these couplets :—

Make me not (Allah save the Caliph !) one of the betrayed \* Who from the  
fiery sands to fire must sue for help and aid :

Deign thou restore Su'ád to this afflicted heart distraught, \* Which every morn  
and eve by sorest sorrow is waylaid :

Loose thou my bonds and grudge me not and give her back to me ; \* And if  
thou do so ne'er thou shalt for lack of thanks upbraid !

Then said he, "By Allah, O Commander of the Faithful, wert thou to give me all the riches contained in the Caliphate, yet would I not take them without Su'ad." And he recited this couplet :—

I love Su'ád and unto all but hers my love is dead, \* Each morn I feel her love  
to me is drink and daily bread.

Quoth the Caliph, "Thou confessest to having divorced her and Marwan owned the like : so now we will give her free choice. An she choose other than thee, we will marry her to him, and if she choose thee, we will restore her to thee." Replied the Arab, "Do so." So Mu'awiyah said to her, "What sayest thou, O Su'ad ? Which dost thou choose ; the Commander of the Faithful, with his honour and glory and dominion and palaces and treasures and all else thou seest at his command, or Marwan bin al-Hakam with his violence and tyranny, or this Arab, with his hunger and poverty?" So she improvised these couplets ;—

This one, whom hunger plagues, and rags enfold, \* Dearer than tribe and kith  
and kin I hold ;

Than crowned head, or deputy Marwán, \* Or all who boast of silver coins  
and gold.

Then said she, "By Allah, O Commander of the Faithful, I will not forsake him for the shifts of Fortune or the perfidies of Fate, there being between us old companionship we may not forget, and love beyond stay and let ; and indeed 'tis but just that I bear with him

in his adversity, even as I shared with him in prosperity." The Caliph marvelled at her wit and love and constancy and, ordering her ten thousand dirhams, delivered her to the Arab, who took his wife and went away.<sup>1</sup> And they likewise tell a tale of

### *THE LOVERS OF BASSORAH.*

THE Caliph Harun al-Rashid was sleepless one night ; so he sent for Al-Asma'i and Husayn al Khalf'a<sup>2</sup> and said to them, "Tell me a story you twain and do thou begin, O Husayn." He said, "'Tis well, O Commander of the Faithful;" and thus began :—Some years ago, I dropped down stream to Bassorah, to present to Mohammed bin Sulayman al-Rab'i<sup>3</sup> a Kasidah or elegy I had composed in his praise ; and he accepted it and bade me abide with him. One day, I went out to Al-Mirbad,<sup>4</sup> by way of Al-Muháliyah ;<sup>5</sup> and, being oppressed by the excessive heat, walked up to a great door, to ask for drink, when I was suddenly aware of a damsel, as she were a branch swaying, with eyes languishing, eyebrows arched and finely pencilled and smooth cheeks rounded, clad in a gown the colour of a pomegranate-flower, and a mantilla of Sana'a<sup>6</sup> work ; but the perfect whiteness of her body overcame the redness of her gown. Moreover, O Prince of True Believers, round her neck was slung an amulet of red gold that fell down upon her breast, and on the plain of her forehead were browlocks like jet.<sup>7</sup> Her eyebrows joined and her eyes were like lakes ; she had an aquiline nose and thereunder shell-like lips showing teeth like pearls. Pleasantness prevailed in every part of her ; but she seemed dejected, disturbed, distracted, and in the vestibule came and went, walking upon the

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<sup>1</sup> This anecdote, which reads like truth, is ample set-off for a cart-load of abuse of women. But even the Hindus, determined misogynists in books, sometimes relent. Says the Katha Sarit Sagara : "So you see, King, honourable matrons are devoted to their husbands, and it is not the case that all women are always bad" (ii. 624). Let me hope that after all this Mistress Su'ád did not lead her husband a hardish life.

<sup>2</sup> Al-Khali'a has been explained : the translation of Al-Mas'udi (vi. 10) renders it "scélérat." Abú Alí al-Husayn the Wag was a Bassorite and a worthy companion of Abu Nowas, the honest old debauchee ; but he adorned the Court of Al-Amin the son, not of Al-Rashid the father.

<sup>3</sup> Governor of Bassorah, but not in Al-Husayn's day.

<sup>4</sup> The famous market-place where poems were recited ; mentioned by Al-Hariri.

<sup>5</sup> A quarter of Bassorah.

<sup>6</sup> Capital of Al-Yaman, and then famed for its leather and other work.

<sup>7</sup> Arab. "Sabaj" (not Sabah, as the Mac. Edit. misprints it) ; I am not sure of its meaning.



hearts of her lovers, whilst her legs<sup>1</sup> made mute the voices of their ankle-rings ; and indeed she was as saith the poet :—

Each portion of her charms we see \* Seems of the whole a simile.

I was overawed by her, O Commander of the Faithful, and drew near her to greet her, and behold, the house and vestibule and highways breathed fragrant with musk. So I saluted her and she returned my salam with a voice dejected and heart depressed and with the ardour of passion consumed. Then said I to her, "O my lady, I am an old man and a stranger and sore troubled by thirst : wilt thou order me a draught of water, and win reward in heaven ?" She cried, "Away, O Shaykh, from me ! I am distracted from all thought of meat and drink."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Ninety-fourth Night,**

She pursued, It hath reached me, O auspicious King, that the damsel said, "O Shaykh, I am distracted from all thought of meat and drink." Quoth I (continued Husayn), "By what ailment, O my lady ?" and quoth she, "I love one who dealeth not justly by me and I adore one who of me will none. Wherefore I am afflicted with the wakefulness of those who wake star-gazing." I asked, "O my lady, is there on the wide expanse of earth one to whom thou hast a mind and who to thee hath no mind ?" Answered she, "Yes ; and this for the perfection of beauty and loveliness and goodness wherewith he is endowed." "And why standest thou in this porch ?" inquired I. "This is his road," replied she, "and the hour of his passing by." I said, "O my lady, have ye ever foregathered and had such converse as might cause this passion ?" At this she heaved a deep sigh ; the tears rained down her cheeks, as they were dew falling upon roses, and she versified with these couplets :—

We were like willow-boughs in garden shining \* And scented joys in happiest life combining :

Whenas one bough from other self would rend \* And oh ! thou seest this for that repining !

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<sup>1</sup> A truly Arab conceit, suggesting—

The mind, the music breathing from her face ;

her legs moved rhythmically, suggesting the movement and consequent sound of a musical instrument.

Quoth I, "O maid, and what betideth thee of thy love for this man?" and quoth she, "I see the sun upon the walls of his folk and I think the sun is he; or haply I catch sight of him unexpectedly and am confounded and the blood and the life fly my body and I abide in unreasoning plight a week or e'en a se'nnight." Said I, "Excuse me, for I also have suffered that which is upon thee of love-longing and distraction of soul and wasting of frame and loss of strength; and I see in thee pallor of complexion and emaciation, such as testify of the fever-fits of love. But how shouldst thou be unsmitten of passion and thou a sojourner in the land of Bassorah?" Said she, "By Allah, before I fell in love of this youth, I was perfect in beauty and loveliness and amorous grace which ravished all the Princes of Bassorah, till he fell in love with me." I asked, "O maid, and who parted you?" and she answered, "The vicissitudes of fortune; but the manner of our separation was strange; and 'twas on this wise. One New Year's day I was speaking by chance with a stranger when he came by unobserved and, seeing me thus, was wroth at the sight and made off, as the Arab filly hearing the tinkle of her bridle."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Ninety-fifth Night,**

She resumed, It hath reached me, O auspicious King, that the maiden said to Husayn al-Khali'a, "When my lover saw me speaking with a stranger, as I described to thee, he went forth in anger. And 'tis now, O Shaykh, three years ago, and since then I have never ceased to excuse myself to him and coax him and crave his indulgence, but he will neither cast a look at me from the corner of his eye, nor write me a word nor speak to me by messenger nor hear from me aught." Quoth I, "Harkye, maid, is he an Arab or an Ajam?" and quoth she, "Out on thee! He is of the Princes of Bassorah." "Is he old or young?" asked I; and she looked at me laughingly and answered, "Thou art certainly a simpleton! He is like the moon on the night of its full, smooth cheeked and beardless, nor is there any defect in him except his aversion to me." Then I put the question, "What is his name?" and she replied, "What wilt thou do with him?" I rejoined, "I will do my best to come at him, that I may bring about reunion between you." Said she, "I will tell thee on condition that thou carry him a note;" and I said, "I have no objection to that." Then quoth she, "His name

is Zamrah bin al-Mughayrah, hight Abú al-Sakhá,<sup>1</sup> and his palace is in the Mirbad." Therewith she called to those within for inkcase and paper and tucking up<sup>2</sup> her sleeves, showed two wrists like broad rings of silver. She then wrote after the Basmalah as follows, "My lord, the omission of blessings<sup>3</sup> at the head of this my letter shows mine insufficiency, and know that had my prayer been answered, thou hadst never left me ; for how often have I prayed that thou shouldst not leave me, and yet thou didst leave me ! Were it not that distress with me exceedeth the bounds of restraint, that which thy servant hath forced herself to do in writing this writ were an aidance to her, despite her despair of thee, because of her knowledge of thee that thou wilt fail to answer. Do thou fulfil her desire, my lord, of a sight of thee from the porch, as thou passest in the street, wherewith thou wilt quicken the dead soul in her. Or, far better for her still than this, do thou write her a letter with thine own hand (Allah endow it with all excellence!), and appoint it in requital of the intimacy that was between us in the nights of time past, whereof thou must preserve the memory. My lord, was I not to thee a true lover ? If thou answer my prayer, I will give to thee thanks and to Allah praise ; and so—The Peace !" <sup>4</sup> Then she gave me the letter and I went away. Next morning I repaired to the door of the Viceroy Mohammed bin Sulayman, where I found an assembly of the notables of Bassorah, and amongst them a youth who adorned the gathering and surpassed in beauty and brightness all who were there ; and indeed the Emir Mohammed set him above himself. I asked who he was and behold, it was Zamrah himself : so I said in my mind, " Verily, there hath befallen yonder unhappy one that which hath befallen her ! " <sup>5</sup> Then I betook myself to the Mirbad and stood waiting at the door of his house, till he came riding up in state, when I accosted him and, invoking more than usual blessings on him, handed him the missive. When he read it and understood it he said to me, " O Shaykh, we have taken other in her stead. Say me, wilt thou see the substitute ? " I answered, " Yes." Whereupon he called out a woman's name, and there came forth a damsel who shamed the two greater lights ; walking the gait of one who hasteneth without fear, to whom he gave the note, saying, " Do

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<sup>1</sup> "Abu al-Sakhá" (pronounced Abussakhá) = Father of munificence.

<sup>2</sup> Arab. "Shammara," also used for gathering up the gown, so as to run the faster.

<sup>3</sup> *i.e.* blessing the Prophet and all True Believers (herself included).

<sup>4</sup> The style of this letter is that of a public scribe in a Cairo market-place thirty years ago.

<sup>5</sup> *i.e.* she could not help falling in love with this beauty man.

thou answer it." When she read it, she turned pale at the contents and said to me, "O old man, crave pardon of Allah for this thou hast brought." So I went out, O Commander of the Faithful, dragging my feet and, returning to her, asked leave to enter. When she saw me, she asked, "What is behind thee?" and I answered, "Evil and despair." Quoth she, "Have thou no concern of him. Where are Allah and His power?"<sup>1</sup> Then she ordered me five hundred dinars and I took them and went away. Some days after I passed by the place and saw there horsemen and footmen. So I went in and lo! these were the companions of Zamrah, who were begging her to return to him; but she said, "No, by Allah, I will not look him in the face!" And she prostrated herself in gratitude to Allah and exultation over Zamrah's defeat. Then I drew near her, and she pulled out to me a letter, wherein was written, after the Bismillah, "My lady, but for my forbearance towards thee (whose life Allah lengthen!) I would relate somewhat of what betided from thee and set out my excuse, in that thou transgressedst against me, whenas thou wast manifestly a sinner against thyself and myself in breach of vows and lack of constancy and preference of another over us; for, by Allah, on whom we call for help against that which was of thy free-will, thou didst transgress against the love of me; and so—The Peace!" Then she showed me the presents and rarities he had sent her, which were of the value of thirty thousand dinars. I saw her again after this, and Zamrah had married her. Quoth Al-Rashid, "Had not Zamrah been beforehand with us, I should certainly have married her myself."<sup>2</sup> And men tell the tale of

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<sup>1</sup> "Kudrat," used somewhat in the sense of our vague "Providence." The sentence means, leave Omnipotence to manage him. Mr. Redhouse, who forces a likeness between Moslem and Christian theology, tells us that "Qader is unjustly translated by Fate and Destiny, an old pagan idea abhorrent to Al-Islam, which reposes on God's providence." He makes Kazá and Kismet quasi synonymes of "Qazá" and "Qader," the former signifying God's decree, the latter our allotted portion; and he would render both by Dispensation. Of course it is convenient to forget the Guarded Tablet of the learned and the Night of Power and skull-sutures of the vulgar. The eminent Turkish scholar would also translate Salát by worship (Du'á being prayer) because it signifies a simple act of adoration without entreaty. If he will read the Opener of the Koran, recited in every set of prayers, he will find an especial request to be "led to the path which is straight." These vagaries are seriously adopted by Mr. E. J. W. Gibb in his *Ottoman Poems* (p. 245, etc.), London: Trübner and Co., 1882; and they deserve, I think, reprehension; because they serve only to mislead: and the high authority of the source whence they come necessarily recommends them to many.

<sup>2</sup> The reader will have noticed the likeness of this tale to that of Ibn Mansúr and the Lady Budúr. For this reason Lane leaves it untranslated (iii. 252).



*ISHAK OF MOSUL AND HIS MISTRESS AND  
THE DEVIL.<sup>1</sup>*

QUOTH Ishak bin Ibrahim al-Mausili :—I was in my house one night in the winter-time, when the clouds had disspread themselves and the rains poured down in torrents, as from the mouths of water-skins, and the folk forbore to come and go about the ways for that which was therein of rain and slough. Now I was straitened in breast because none of my brethren came to me nor could I go to them, by reason of the mud and mire; so I said to my servant, "Bring me wherewithal I may divert myself." Accordingly he, brought me meat and drink, but I had no heart to eat without someone to keep me company, and I ceased not to look out of window and watch the ways till nightfall, when I bethought myself of a damsel belonging to one of the sons of Al-Mahdi,<sup>2</sup> whom I loved and who was skilled in singing and playing upon instruments of music, and said to myself, "Were she here with us this evening, my joy would be complete and my night would be abridged of the melancholy and restlessness which are upon me." At this moment one knocked at the door, saying, "Shall a beloved enter in who standeth at the door?" Quoth I to myself, "Meseems the plant of my wish hath fruited." So I went to the door and found my mistress with a long green skirt<sup>3</sup> wrapped about her and a kerchief of brocade on her head, to fend her from the rain. She was covered with mud to her knees and all that was upon her was drenched with water from gargoyles<sup>4</sup> and house-spouts; in short, she was in sorry plight. So I said to her, "O my mistress, what bringeth thee hither through all this mud?" Replied she, "Thy messenger came

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<sup>1</sup> Lane also omits this tale (iii. 252). See Night dcxxxviii. for a variant of the story.

<sup>2</sup> Third Abbaside, A. H. 158-169 (=775-785), and father of Harun Al-Rashid. He is known chiefly for his eccentricities, such as cutting the throats of all his carrier-pigeons, making a man dine off marrow and sugar, and having snow sent to him at Meccah, a distance of 700 miles.

<sup>3</sup> Arab. "Mirt;" the dictionaries give a short shift, cloak or breeches of wool or coarse silk.

<sup>4</sup> Arab. "Mayázib" plur. of the Pers. Mízáb (orig. Míz-i-áb = channel of water) a spout for roof-rain. That which drains the Ka'abah on the N.W. side is called Mízáb al-Rahmah (Gargoyle of Mercy), and pilgrims stand under it for a douche of holy water. It is supposed to be of gold, but really of silver gold-plated, and is described by Burckhardt and myself (Pilgrimage iii. 164). The length is 4 feet 10 in.; width 9 in.; height of sides 8 in.; and slope at mouth 1 foot 6 in. long.

and set forth to me that which was with thee of love and longing, so that I could not choose but yield and hasten to thee." I marvelled at this,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Six Hundred and Ninety-sixth Night,**

She said, It hath reached me, O auspicious King, that when the damsel came and knocked at Ishak's door, he went forth to her and cried, "O my lady, what bringeth thee hither through all this mud?" and she replied, "Thy messenger came and set forth to me that which was with thee of love and longing, so that I could not choose but yield and hasten to thee." I marvelled at this, but did not like to tell her that I had sent no messenger; wherefore I said, "Praised be Allah for that He hath brought us together, after all I have suffered by the mortification of patience! Verily, hadst thou delayed an hour longer, I must have run to thee, because of much love for thee and longing for thy presence." Then I called to my boy for water, that I might better her plight, and he brought a kettle full of hot water such as she wanted. I bade pour it over her feet, whilst I set to work to wash them myself; after which I called for one of my richest dresses, and clad her therein after she had doffed the muddy clothes. Then, as soon as we were comfortably seated, I would have called for food, but she refused and I said to her, "Art thou for wine?" and she replied, "Yes." So I fetched cups and she asked me, "Who shall sing?" "I, O my princess!" "I care not for that!" "One of my damsels?" "I have no mind to that either!" "Then sing thyself." "Not I!" "Who then shall sing for thee?" I enquired, and she rejoined, "Go out and seek someone to sing for me." So I went out, in obedience to her, though I despaired of finding anyone in such weather, and fared on till I came to the main street, where I suddenly saw a blind man striking the earth with his staff and saying, "May Allah not requite with weal those with whom I was. When I sang, they listened not, and when I was silent, they made light of me." So I said to him, "Art thou a singer?" and he replied, "Yes." Quoth I, "Wilt thou finish thy night with us and cheer us with thy company?" and quoth he, "If it be thy will, take my hand." So I took his hand and, leading him to my house, said to the damsel, "O my mistress, I have brought a blind singer, with whom we may take our pleasure and he will not see us." She said, "Bring him to me." So I brought him in and invited him to eat. He ate but a very little and washed his

hands, after which I brought him wine and he drank three cupsful. Then he said to me, "Who art thou?" and I replied, "I am Ishak bin Ibrahim al-Mausili." Quoth he, "I have heard of thee and now I rejoice in thy company;" and I, "O my lord, I am glad in thy gladness." He said, "O Ishak, sing to me." So I took the lute, by way of jest, and cried, "I hear and I obey." When I had made an end of my song, he said to me, "O Ishak, thou comest nigh to be a singer!" His words belittled me in mine own eyes and I threw the lute from my hand; whereupon he said, "Hast thou not with thee someone who is skilled in singing?" Quoth I, "I have a damsel with me;" and quoth he, "Bid her sing." I asked him, "Wilt thou sing, when thou hast had enough of her singing?" and he answered, "Yes." So she sang and he said, "Nay, thou hast shown no art." Whereupon she flung the lute from her hand in wrath and cried, "We have done our best: if thou have aught, favour us with it by way of an alms." Quoth he, "Bring me a lute hand hath not touched." So I bade the servant bring him a new lute and he turned it and preluding in a mode I knew not began to sing, improvising these couplets:—

Clove through the shades and came to me in night so dark and sore \* The Lover  
weeting of herself 'twas trysting-tide once more :

Naught startled us but her salâm and first of words she said \* "May a belovèd  
enter in who standeth at the door?"

When the girl heard this, she looked at me askance and said, "What secret was between us could not thy breast hold for one hour, but thou must discover it to this man?" However, I swore to her that I had not told him and excused myself to her and fell to kissing her hands till she laughed and, turning to the blind man, said to him, "Sing, O my lord!" So he took the lute and sang this couplet:—

Ah, often have I sought the fair; how often lief and fain \* My kisses felt the  
finger ends that bear the varied stain !

So I said to her, "O my princess, who can have told him what we were about?" Replied she, "True," and we moved away from him. Presently quoth he, "I must needs rest," and quoth I, "O boy, take the candle and go before him." Then he went out and tarried a long while. So we went in search of him, but could not find him; and behold, the doors were locked and the keys in the closet, and we knew not whether to heaven he had flown or into earth had sunk down. Wherefore I knew that he was Iblîs and that he

had done me slave's duty, and I returned, recalling to myself the words of Abu Nowas in these couplets :—

I marvel in Iblis such pride to see      \*    Beside his low intent and villeiny :  
He sinned to Adam who to bow refused,   \*    Yet slaves for all of Adam's progeny.

And they tell a tale concerning

### *THE LOVERS OF AL-MEDINAH.*

QUOTH Ibrahim the father of Ishak,<sup>1</sup> I was ever a devoted friend to the Barmecide family. And it so happened to me one day, as I sat at home quite alone, a knock was heard at the door ; so my servant went out and returned, saying, "A comely youth is at the door, asking admission." I bade admit him and there came in to me a young man, on whom were signs of sickness, and he said, "I have long wished to meet thee, for I have need of thine aid." "What is it thou requirest?" asked I. Whereupon he pulled out three hundred dinars and laying them before me, said, "I beseech thee to accept these and compose me an air to two couplets I have made." Said I, "Repeat them to me;"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

*Now when it was the Six Hundred and Ninety-seventh Night,*

She continued, It hath reached me, O auspicious King, that when the youth came in to Ibrahim and placed the gold in his hands, saying, "Prithee accept it and compose me an air to two couplets," He replied, "Recite them to me," whereupon he recited :—

By Allah, glance of mine ! thou hast opprest \* My heart, so quench the fire that  
burns my breast.

Blames me the world because in him <sup>2</sup> I live \* Yet cannot see him till in shroud  
I rest,

Accordingly, quoth Ibrahim, I set the verses to an air plaintive as a dirge and sang it to him ; whereupon he swooned away and I thought that he was dead. However, after a while, he came to himself, and

<sup>1</sup> The Mac. and Bul. Edits. have by mistake "son of Ishak." Lane has "Is-hak the son of Ibrahim," following Trébutien (iii. 483), but suggests in a note the right reading as above.

<sup>2</sup> Again masculine for feminine.



said to me, "Repeat the air." But I conjured him by Allah to excuse me, saying, "I fear lest thou die." "Would Heaven it were so!" replied he and ceased not humbly to importune me, till I had pity on him and repeated it; whereupon he cried out with a grievous cry and fell into a fit worse than before and I doubted not but that he was dead; yet I sprinkled rose-water on him till he revived and sat up. I praised Allah for his recovery and laying the ducats before him, said, "Take thy money and depart from me." Quoth he, "I have no need of the money and thou shalt have the like of it, if thou wilt repeat the air." My breast broadened at the mention of the money and I said, "I will repeat it, but on three conditions: the first, that thou tarry with me and eat of my victual, till thou regain strength; the second, that thou drink wine enough to hearten thy heart; and the third, that thou tell me thy tale." He agreed to this and ate and drank; after which he said:—"I am of the citizens of Al-Medinah and I went forth one day a-pleasuring with my friends; and, following the road to Al-Akik,<sup>1</sup> saw a company of girls and amongst them a damsel as she were a branch pearled with dew, with eyes whose sidelong glances were never withdrawn till they had stolen away his soul who looked on them. The maidens rested in the shade till the end of the day, when they went away, leaving in my heart wounds slow to heal. I returned next morning to scent out news of her, but found none who could tell me of her; so I sought her in the streets and markets, but could come on no trace of her; wherefore I fell ill of grief and told my case to one of my kinsmen, who said to me, No harm shall befall thee: the days of spring are not yet past and the skies show sign of rain,<sup>2</sup> whereupon she will go forth, and I will go out with thee, and do thou thy will.

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<sup>1</sup> There are two valleys of this name. The Upper Al-Akik contains the whole site of Al-Medinah; the Lower is on the Meccan road, about four miles S.W. of the city. The Prophet called it 'blessed' because ordered by an angel to pray therein. The poets have said pretty things about it, *e.g.*

O friend, this is the vale Akik; here stand and strive in thought,  
If not a very lover, strive to be by love distraught!

for whose esoteric meaning see Pilgrimage ii. 24. I passed through Al-Akik in July when it was dry as summer dust and its "beautiful trees" were mere vegetable mummies.

<sup>2</sup> Those who live in the wet climates of the Northern temperates can hardly understand the delight of a shower in rainless lands, like Arabia and Nubia. In Sind we used to strip and stand in the downfall and raise faces skywards to get the full benefit of the douche. In Southern Persia food is hastily cooked at such times, wine strained, Kaliuns made ready and horses saddled for a ride to the nearest gardens and a happy drinking-bout under the cypresses. If a man refused, his friends would say of him, "See how he turns his back upon the blessing of Allah!" (like an ass which presents its tail to the weather).

His words comforted my heart and I waited till Al-Akik ran with water, when I went forth with my friends and kinsmen and sat in the very same place where I first saw her. We had not been seated long before up came the women, like horses running for a wager ; and I whispered to a girl of my kindred, " Say to yonder damsel—Quoth this man to thee, He did well who spoke this couplet :—

She shot my heart with shaft, then turned on heel \* And flying dealt fresh wound  
and scarring wheel."

So she went to her and repeated my words, to which she replied, saying, " Tell him that he said well who answered in this couplet :—

The like of whatso feelest thou we feel ; \* Patience ! perchance swift cure our  
hearts shall heal."

I refrained from further speech for fear of scandal and rose to go away. She rose at my rising, and I followed and she looked back at me, till she saw I had noted her abode. Then she began to come to me and I to go to her, so that we foregathered and met often, till the case was noised abroad and grew notorious and her sire came to know of it. However, I ceased not to meet her most assiduously and complained of my condition to my father, who assembled our kindred and repaired to ask her in marriage for me of her sire, who cried, " Had this been proposed to me before he gave her a bad name by his assignations, I would have consented ; but now the thing is notorious and I am loath to verify the saying of the folk." Then (continued Ibrahim) I repeated the air to him and he went away, after having acquainted me with his abode, and we became friends. Now I was devoted to the Barmecides ; so next time Ja'afar bin Yahya sat to give audience, I attended, as was my wont, and sang to him the young man's verses. They pleased him and he drank some cups of wine and said, " Fie upon thee ! whose song is this ?" So I told him the young man's tale and he bade me ride over to him and give him assurances of the winning of his wish. Accordingly I fetched him to Ja'afar who asked him to repeat his story. He did so and Ja'afar said, " Thou art now under my protection : trust me to marry thee to her." So his heart was comforted and he abode with us. When the morning morrowed Ja'afar mounted and went in to Al-Rashid, to whom he related the story. The Caliph was pleased with it and sending for the young man and myself, commanded me to repeat the air and drank thereto. Then he wrote to the Governor of Al-Hijaz, bidding him despatch the girl's father and his household in honourable fashion to his presence and spare no expense for their outfit. So,

in a little while they came, and the Caliph, sending for the man, commanded him to marry his daughter to her lover ; after which he gave him an hundred thousand dinars, and the father went back to his folk. As for the young man, he abode one of Ja'afar's cup-companions till there happened what happened ;<sup>1</sup> whereupon he returned with his household to Al-Medinah ; may Almighty Allah have mercy upon their souls, one and all ! And they also tell, O auspicious King, a tale of

### *AL-MALIK AL-NASIR AND HIS WAZIR.*

THERE was given to Abú Ámir bin Marwán,<sup>2</sup> a slave-girl of the Christians, than whom never fell eyes on a handsomer. Al-Nasir the conquering Soldan saw her and said to Abu Amir, who was his Wazir, "Whence cometh this girl?" Replied he, "From Allah;" whereupon the other, "Wilt thou terrify us with stars and make us prisoner with moons?" Abu Amir excused himself to him and preparing a present, sent it to him with the girl, to whom he said, "Be thou part of the gift : were it not of necessity, my soul had not consented to give thee away." And he wrote with her these two couplets :—

My lord, this full moon takes in Heaven of thee new birth ; \* Nor can deny we  
Heaven excelleth humble earth :  
Thee with my soul I please and—oh ! the pleasant case ! \* No man e'er saw I  
who to give his soul prefer'th.

The thing pleased Al-Nasir and he requited him with much treasure and the Minister became high in favour with him. After this, there was presented to the Wazir another slave-girl, one of the loveliest women in the world, and he feared lest this should come to the King's ears and he desire her, and the like should happen as with the first. So he made up a present still costlier than the first and sent it with her to the King,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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<sup>1</sup> *i.e.*, the destruction of the Barmecides.

<sup>2</sup> He was Wazir to the Great "Saladin" (Saláh al-Din = one conforming with the Faith) : Saladin is also entitled Al-Malik al-Nasir = the Conquering King. He was a Kurd, and one of the noblest of men. He lies in the great Amawi Mosque of Damascus and I have never visited a tomb with more reverence.

**Now when it was the Six Hundred and Ninety-eighth Night,**

She pursued, It hath reached me, O auspicious King, that the Wazir Abu Amir, when presented with the beautiful slave-girl, feared lest it come to the Conquering King's ears and that the like should happen as with the first, so he made up a present still costlier than before and sent it with her to his master, accompanying it with these couplets :—

My lord, this be the Sun, the Moon thou hadst before ; \* So the two greater lights now in thy Heaven unite :  
 Conjunction promising to me prosperity, \* And Kausar-draught to thee and Eden's long delight.  
 Earth shows no charms, by Allah, ranking as their third, \* Nor King who secondeth our Conquering King in might.

Wherefore his credit redoubled with Al-Nasir ; but, after a while, one of his enemies maligned him to the King, alleging that there still lurked in him a love for the girl and that he ceased not to weep for her and to gnash his teeth for having given her away. Cried the King, "Wag not thou thy tongue at him, or I will shear off thy head." However, he wrote Abu Amir a letter, as from the girl, to the following effect : "O my lord, thou knowest that thou wast all and one to me and that I never ceased from delight with thee. Albeit I am with the Sultan, yet would I choose rather solitude with thee, but that I fear the King's majesty : wherefore devise thou to demand me of him." This letter he sent to Abu Amir by a little foot-page, whom he enjoined to say, "This is from Such-an-one : the King never speaketh to her." When the Wazir read the letter and heard the cheating message, he noted the poison-draught<sup>1</sup> and wrote on the back of the note these couplets :—

Shall man experience-lectured ever care \* Fool-like to thrust his head in lion's lair ?  
 I'm none of those whose wits to love succumb \* Nor witless of the snares my foes prepare :  
 Wert thou my sprite, I'd give thee loyally ; \* Shall sprite, from body sundered, backwards fare ?

When Al-Nasir knew of this answer, he marvelled at the Wazir's quickness of wit and would never again lend ear to aught of insinuations against him. Then he said to him, "How didst

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<sup>1</sup> Arab. "Ahassa bi'l-Shurbah ;" in our idiom "he smelt a rat."



thou escape falling into the net?" And he replied, "Because my reason is unentangled in the toils of passion." And they also tell a tale of the

*ROGUERIES OF DALILAH THE CRAFTY AND HER  
DAUGHTER ZAYNAB THE CONEY-CATCHER.<sup>1</sup>*

THERE lived in the time of Harun al-Rashid a man named Ahmad al-Danaf and another Hasan Shúmán<sup>2</sup> hight, the twain past masters in fraud and feints, who had done rare things in their day; wherefore the Caliph invested them with caftans of honour and made them Captains of the watch for Baghdad (Ahmad of the right hand and Hasan of the left hand); and appointed to each of them a stipend of a thousand dinars a month and forty stalwart men to be at their bidding. Moreover to Calamity Ahmad was committed the watch of the district outside the walls. So Ahmad and Hasan went forth in company of the Emir Khalid, the Wali or Chief of Police, attended each by his forty followers on horseback, and preceded by the Crier, crying aloud and saying, "By command of the Caliph! None is Captain of the watch of the right hand but Ahmad al-Danaf and none is Captain of the watch of the left hand but Hasan Shuman, and both are to be obeyed when they bid and are to be held in all honour and worship." Now there was in the city an old woman called Dalílah the Crafty, who had a daughter by name Zaynab the Coney-catcher. They heard the proclamation made and Zaynab said to Dalilah, "See, O my mother, this fellow, Ahmad al-Danaf! He came hither from Cairo, a fugitive, and played the double-dealer in Baghdad, till he got into the Caliph's company and is now become Captain of the right hand, whilst that mangy chap Hasan Shuman is Captain of the left hand, and each hath a table spread morning and evening and a monthly wage of a thousand dinars; whereas we abide unemployed and neglected in this house, without estate and without honour, and have none to ask of us." Now Dalilah's husband had been town-captain of Baghdad with a monthly wage of one thousand dinars; but he died leaving

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<sup>1</sup> This and the next tale, both highly characteristic, are omitted by Lane (iii. 254) on "account of its vulgarity, rendered more objectionable by indecent incidents." It has been honoured with a lithographed reprint at Cairo A.H. 1278, and the Bresl. Edit., ix. 193, calls it the "Tale of Ahmad al-Danaf with Dalilah."

<sup>2</sup> "Ahmad, the Distressing Sickness," or "Calamity;" Hasan the Pestilent and Dalilah the Rogue.

two daughters, one married and with a son by name Ahmad al-Lakit<sup>1</sup> or Ahmad the Abortion; and the other called Zaynab, a spinster. And this Dalilah was a past mistress in all manner of craft and trickery and double dealing; she could wile the very dragon out of his den and Iblis himself might have learnt deceit of her. Her father<sup>2</sup> had also been governor of the carrier-pigeons to the Caliph with a solde of one thousand dinars a month. He used to rear the birds to carry letters and messages, wherefore in time of need each was dearer to the Caliph than one of his own sons. So Zaynab said to her mother, "Up and play off some feint and fraud that may haply make us notorious"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Six Hundred and Ninety-ninth Night,**

She resumed, It hath reached me, O auspicious King, that Zaynab thus addressed her dam, "Up and play off some feint and fraud which may haply make us notorious in Baghdad, so perchance we shall win our father's stipend for ourselves." Replied the old trot, "As thy head liveth, O my daughter, I will play off higher-class rogueries in Baghdad than ever played Calamity Ahmad or Hasan the Pestilent." So saying, she rose and threw over her face the Lisám-veil and donned clothes such as the poorer Sufis wear, petticoat-trousers falling over her heels, and a gown of white wool with a broad girdle. She also took a pitcher<sup>3</sup> and filled it with water to the neck; after which she set three dinars in the mouth and stopped it up with a plug of palm-fibre. Then she threw round her shoulder, baldrick-wise, a rosary as big as a load of firewood, and taking in her hand a flag, made of parti-coloured rags, red and yellow and green, went out, crying, "Allah! Allah!" with tongue celebrating the praises of the Lord, whilst her heart galloped over the Devil's race-course, seeking how she might play some sharpening trick upon town. She walked from street to street, till she came to an alley swept and watered and marble-paved, where she saw a vaulted gateway, with a threshold of alabaster, and a Moorish porter standing at

<sup>1</sup> A foundling; a contemptible fellow.

<sup>2</sup> In the Mac. Edit. "her husband"; the end of the tale shows the error, *infra*, p. 373. The Bresl. Edit., x. 195, informs us that Dalilah was a "Faylasúfiyah" = philosopheress.

<sup>3</sup> Arab. "Ibrik," usually a ewer, a spout-pot, from the Pers. Ab-ríz = water-pourer: the old woman thus vaunted her ceremonial purity. The basin and ewer are called in poetry "the two rumourers," because they rattle when borne about.

the door, which was of sandal-wood plated with brass and furnished with a ring of silver for knocker. Now this house belonged to the Chief of the Caliph's Serjeant-ushers, a man of great wealth in fields, houses and allowances, called the Emir Hasan Sharr al-Tarík, or Evil of the Way, and therefor called because his blow forewent his word. He was married to a fair damsel, Khátún<sup>1</sup> hight, whom he loved and who had made him swear, on the night of his marriage, that he would take none other to wife over her nor lie abroad for a single night. And so things went on till one day, he went to the Divan and saw that each Emir had with him a son or two. Then he entered the Hammam-bath and looking at his face in the mirror, noted that the white hairs in his beard overlay its black, and he said in himself, "Will not He who took thy sire bless thee with a son?" So he went in to his wife, in angry mood, and she said to him, "Good evening to thee"; but he replied, "Get thee out of my sight: from the day I saw thee I have seen naught of good." "How so?" quoth she. Quoth he, "On the night of my wedding thee, thou madest me swear to take no other wife over thee, and this very day I have seen each Emir with a son and some with two. So I minded me of death<sup>2</sup>; and also that to me hath been vouchsafed neither son nor daughter and that whoever leaveth no male hath no memory. This, then, is the reason of my anger, for thou art barren." Cried she, "Allah's name upon thee." Said he, "When I return from my journey, I will take another wife;" and she, "My luck is with Allah!" Then he went out from her and both repented of the sharp words spoken each to other. Now as the Emir's wife looked forth of her lattice, as she were a Bride of the Hoards,<sup>3</sup> for the jewellery upon her, behold, there stood Dalilah espying her, and seeing her clad in costly clothes and ornaments, said to herself, "'Twould be a rare trick, O Dalilah, to entice yonder young lady from her husband's house and strip her of all her jewels and clothes and make off with the whole lot." So she took up her stand under the windows of the Emir's house, and fell to calling aloud upon Allah's name and saying, "Be present, O ye Walis, ye friends of the Lord!" Whereupon every woman in the street looked from her lattice and, seeing a matron clad, after Sufi fashion, in clothes of white wool, as she were a pavilion of light, said, "Allah bring us

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<sup>1</sup> Khátún in Turk. is = a lady, a dame of high degree; at times, as here and elsewhere, it becomes a P. N.

<sup>2</sup> Arab. "Maut," a word mostly avoided in the Koran and by the Founder of Christianity.

<sup>3</sup> *i.e.* Beautiful as the fairy damsels who guard enchanted treasures, such as that of Al-Shamardal.

a blessing by the aidance of this pious old person, from whose face issueth light!" And Khatun, the wife of the Emir Hasan, burst into tears and said to her handmaid, "Get thee down, O Makbúlah, and kiss the hand of Shaykh Abú Alf, the porter, and say to him:—Let yonder Religious enter to my lady, so haply she may get a blessing of her." So she went down to the porter and kissing his hand, said to him, "My mistress telleth thee:—Let yonder pious old woman come in to me, so may I get a blessing of her; and belike her benediction may extend to us likewise."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Seven Hundredth Night,

She said, It hath reached me, O auspicious King, that when the handmaid went down and said to the porter, "Suffer yonder Religious enter to my lady, so haply she may get a blessing of her, and we too may be blessed, one and all," the gate-keeper went up to Dalilah and kissed her hand, but she forbade him, saying, "Away from me, lest my ablution be made null and void.<sup>1</sup> Thou, also art of the attracted God-wards and kindly looked upon by Allah's Saints, and under His especial guardianship. May He deliver thee from this servitude, O Abu Ali!" Now the Emir owed three months' wage to the porter, who was straitened thereby, but knew not how to recover his due from his lord; so he said to the old woman, "O my mother, give me to drink from thy pitcher, so I may win a blessing through thee." She took the ewer from her shoulder and whirled it about in air, so that the plug flew out of its mouth and the three dinars fell to the ground. The porter saw them and picked them up, saying in his mind, "Glory to God! This old woman is one of the Saints that have hoards at their command! It hath been revealed to her of me that I am in want of money for daily expenses; so she hath conjured me these three ducats out of the air." Then said he to her, "Take, O my aunt, these three dinars which fell from thy pitcher;" and she replied, "Away with them from me? I am of the folk who occupy not themselves with the things of the world, no never! Take them and use them for thine own benefit, in lieu of those the Emir oweth thee." Quoth he, "Thanks to Allah for succour! This is of the chapter of revelation!" Thereupon

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<sup>1</sup> *i.e.* by contact with a person in a state of ceremonial impurity; servants are not particular upon this point and "Salát mamlúkíyah" (Mameluke's prayers) means praying without ablution.



the maid accosted her and, kissing her hand, carried her up to her mistress. She found the lady as she were a treasure, whose guardian talisman had been loosed; and Khatun bade her welcome and kissed her hand. Quoth she, "O my daughter, I come not to thee save for thy weal and by Allah's will." Then Khatun set food before her; but she said, "O my daughter, I eat naught except of the food of Paradise and I keep continual fast, breaking it but five days in the year. But, O my child, I see thee chagrined and desire that thou tell me the cause of thy concern." "O my mother," replied Khatun, "I made my husband swear on my wedding-day that he would wive none but me, and he saw others with children and longed for them and said to me :—Thou art a barren thing! I answered :—Thou art a mule; so he left me in anger, saying, When I come back from my journey, I will take another wife; for he owneth villages and lands and large allowances, and if he had children by another, they will possess the money and take the estates from me." Said Dalilah, "O my daughter, knowest thou not of my master, the Shaykh Abú al-Hamlát,<sup>1</sup> whom if any debtor visit, Allah quitteth him of his debt, and if a barren woman, she becometh a mother?" Khatun replied, "O my mother, since the day of my wedding I have not gone forth the house, no, not even to pay visits of condolence or congratulation." The old woman rejoined, "O my child, I will carry thee to him and do thou cast thy burden on him and make a vow to him: haply when thy husband shall return from his journey thou shalt bear a girl or a boy; but, be it female or male, it shall be a dervish of the Shaykh Abu al-Hamlat." Thereupon Khatun rose and arrayed herself in her richest raiment and, donning all her jewellery, said, "Keep thou an eye on the house," to her maid, who replied, "I hear and obey, O my lady." Then she went down and the porter Abu Ali met her and asked her, "Whither away, O my lady?" "I go to visit the Shaykh Abu al-Hamlat," answered she; and he, "Be a year's fast incumbent on me! Verily yon Religious is of Allah's saints and full of holiness, O my lady, and she hath hidden treasure at her command, for she gave me three dinars of red gold and divined my case, without my asking her, and knew that I was in want." Then the old woman went out with the young lady Khatun, saying to her, "Inshallah, O my daughter, when thou hast visited the Shaykh Abu al-Hamlat, there shall betide thee solace of soul, and by leave of Almighty Allah thou shalt become a mother, and thy husband the Emir shall love thee by the blessing of the Shaykh and shall

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<sup>1</sup> *i.e.* Father of assaults, burdens, or motherhood; the last being here the meaning.

never again let thee hear a despiteful word." Quoth Khatun, "I will go with thee to visit him, O my mother!" But Dalilah said to herself, "Where shall I strip her and take her clothes and jewellery, with the folk coming and going?" Then she said to her, "O my daughter, walk thou behind me, within sight of me, for this thy mother is a woman sorely burthened: everyone who hath a burthen casteth it on me and all who have pious offerings<sup>1</sup> to make give them to me and kiss my hand." So the young lady followed her at a distance, whilst her anklets tinkled and her hair-coins<sup>2</sup> clinked as she went, till they reached the bazar of the merchants. Presently, they came to the shop of a young merchant, by name Sîdî Hasan, who was very handsome<sup>3</sup> and had no hair on his face. He saw the lady approaching and fell to casting stolen glances at her, which when the old woman saw, she beckoned to her and said, "Sit down in this shop, till I return to thee." Khatun obeyed her and sat down in the shop-front of the young merchant, who cast at her one glance of eyes that cost him a thousand sighs. Then the old woman accosted him and saluted him, saying, "Tell me, is not thy name Sidi Hasan, son of the merchant Mohsin?" He replied, "Yes; who told thee my name?" Quoth she, "Folk of good repute direct me to thee. Know that this young lady is my daughter and her ather was a merchant, who died and left her much money. She is now of marriageable age and the wise say:—Offer thy daughter in marriage and not thy son; and all her life she hath not come forth the house till this day. Now a divine warning and a command given in secret bid me wed her to thee; so, if thou art poor, I will give thee capital and will open for thee instead of one shop two shops." Thereupon quoth the young merchant to himself, "I asked Allah for a bride, and He hath given me three things, to wit, coin, clothing, and charm." Then he continued to the old trot, "O my mother, that whereto thou directest me is well; but this long while my mother saith to me:—I wish to marry thee, but I object, replying, I will not marry except on the sight of my own eyes." Said Dalilah, "Rise and follow my steps, and I will show her to thee."<sup>4</sup> So he rose and took a thousand dinars, saying in himself, "Haply we may need to buy somewhat"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> Ex votos and so forth.

<sup>2</sup> Arab. "Iksah," plaits, braids, also the little gold coins and other ornaments worn in the hair, now mostly by the middle and lower classes. Low Europeans sometimes take advantage of the native dancing girls by detaching these valuables, a form of the "Kinchin lay" peculiar to the Nile Valley.

<sup>3</sup> In Bresl. Edit. *Malîh kawî* (pron. 'awi), a Cairene vulgarism.

<sup>4</sup> Meaning without veil or upper clothing.

**Now when it was the Seven Hundred and First Night,**

She continued, It hath reached me, O auspicious King, that the old woman said to Hasan, son of Mohsin the merchant, "Rise up and follow me, and I will show her to thee." So he rose and took with him a thousand dinars, saying in himself, "Haply we may need to buy somewhat or pay the fees for drawing up the marriage contract." The old woman bade him walk behind the young lady at a distance but within shot of sight and said to herself, "Where wilt thou carry the young lady and the merchant that thou mayest strip them both whilst his shop is still shut?" Then she walked on and Khatun after her, followed by the young merchant, till she came to a dyery, kept by a master dyer, by name Hájj Mohammed, a man of ill-repute. He heard the tinkle of the ankle rings and, raising his head, saw the lady and the young man. Presently the old woman came up to him and, after salaming to him and sitting down opposite him, asked him, "Art thou not Hajj Mohammed the dyer?" He answered, "Yes, I am he: what dost thou want?" Quoth she, "Verily, folks of fair repute have directed me to thee. Look at yonder handsome girl, my daughter, and that comely beardless youth, my son; I brought them both up and spent much money on both of them. Now, thou must know that I have a big old ruinous house which I have shored up with wood, and the builder saith to me:—Go and live in some other place, lest belike it fall upon thee; and when this is repaired return hither. So I went forth to seek me a lodging, and people of worth directed me to thee, and I wish to lodge my son and daughter with thee." Quoth the dyer in his mind, "Verily, here is fresh butter upon cake come to thee." But he said to the old woman, "'Tis true I have a house and saloon and upper floor; but I cannot spare any part thereof, for I want it all for guests and for the indigo-growers my clients." She replied, "O my son, 'twill only be for a month or two at the most, till our house be repaired, and we are strange folk. Let the guest-chamber be shared between us and thee, and by thy life, O my son, an thou desire that thy guests be ours, we will welcome them and eat with them and sleep with them." Then he gave her the keys, one big and one small and one crooked, saying to her, "The key is that of the house, the crooked one that of the saloon and the little one that of the upper floor." So Dalilah took the keys and fared on, followed by the lady who forewent the young merchant, till she came to the lane wherein was the house. She opened the

door and entered, introducing the damsel to whom said she, "O my daughter, this (pointing to the saloon) is the lodging of the Shaykh Abu al-Hamlat; but go thou into the upper floor and loose thy outer veil and wait till I come to thee." So she went up and sat down. Presently appeared the young merchant, whom Dalilah carried into the saloon, saying, "Sit down, whilst I fetch my daughter and show her to thee." So he sat down and the old trot went up to Khatun who said to her, "I wish to visit the Shaykh, before the folk come." Replied the beldame, "O my daughter, we fear for thee." Asked Khatun, "Why so?" and Dalilah answered, "Because here is a son of mine, a natural who knoweth not summer from winter, but goeth ever unclothed. He is the Shaykh's deputy and, if he saw a girl like thee come to visit his chief, he would snatch her earrings and tear her ears and rend her silken robes.<sup>1</sup> So do thou doff thy jewellery and mantilla and I will keep them for thee, till thou hast made thy pious visitation." Accordingly the damsel did off her outer dress and jewels and gave them to the old woman, who said, "I will lay them for thee on the Shaykh's curtain, that a blessing may betide thee." Then she went out, leaving the lady without her veil, and hid the clothes and jewels in a place on the staircase; after which she betook herself to the young merchant, whom she found impatiently awaiting the girl, and he cried, "Where is thy daughter, that I may see her?" But she smote palm on breast and he said, "What aileth thee?" Quoth she, "Would there were no such thing as the ill neighbour and the envious! They saw thee enter the house with me and asked me of thee; and I said:—This is a bridegroom I have found for my daughter. So they envied me on thine account and said to my girl, Is thy mother tired of keeping thee, that she marrieth thee to a leper? Thereupon I swore to her that she should see that thou art whole." Quoth he, "I take refuge with Allah from the envious," and baring his fore-arm, showed her that it was like silver. Said she, "Have no fear; thou shalt see her, even as she shall see thee;" and he said, "Let her come and look at me." Then he put off his pelisse and sables and his girdle and dagger and the rest of his raiment, except his shirt and bag-trousers, and would have laid the purse of a thousand dinars with them, but Dalilah cried, "Give them to me, that I may take care of them." So she took them and fetching the girl's clothes and jewellery shouldered the whole and

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<sup>1</sup> It is in accordance to custom that the Shaykh be attended by a half-witted fanatic, who would be made furious by seeing gold and silks in the reverend presence so coyly curtained.



locking the door upon them went her ways.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Seven Hundred and Second Night,

She pursued, It hath reached me, O auspicious King, that when the old woman had taken the property of the young merchant and the damsel and wended her ways, having locked the door upon them, she deposited her spoils with a druggist of her acquaintance and returned to the dyer, whom she found sitting, awaiting her. Quoth he, "Inshallah, the house pleaseth thee?" and quoth she, "There is a blessing in it; and I go now to fetch porters to carry hither our goods and furniture. But my children would have me bring them a panade with meat; so do thou take this dinar and buy the dish and go and eat the morning meal with them." Asked the dyer, "Who shall guard the dyery meanwhile and the people's goods that be therein?" and the old woman answered, "Thy lad!" "So be it," rejoined he, and taking a dish and cover, went out to do her bidding. So far concerning the dyer, who will again be mentioned in the tale; but as regards the old woman, she fetched the clothes and jewels she had left with the druggist and going back to the dyery, said to the lad, "Run after thy master, and I will not stir hence till you both return." "To hear is to obey," answered he and went away, while she began to collect all the customers' goods. Presently, there came up an ass-driver, a scavenger, who had been out of work for a week and who was an Hashish-eater to boot; and she called him, saying, "Hither, O donkey-boy!" So he came to her and she asked, "Knowest thou my son the dyer?" whereto he answered, "Yes, I know him." Then she said, "The poor fellow is insolvent and loaded with debts, and as often as he is put in prison, I set him free. Now we wish to see him declared bankrupt and I am going to return the goods to their owners; so do thou lend me thine ass to carry the load and receive this dinar to its hire. When I am gone, take the handsaw and empty out the vats and jars and break them, so that if there come an officer from the Kází's court, he may find nothing in the dyery." Quoth he, "I owe the Hajj a kindness and will do something for Allah's love." So she laid the things on the ass and, the Protector protecting her, made for her own house; so that she arrived there in safety and went in to her daughter Zaynab, who said to her, "O my mother, my heart hath been with thee! What hast thou done by way of roguery?" Dalilah replied, "I have played off four tricks on four wights; the wife of the sergeant-usher, a young merchant, a dyer and an ass-

driver, and have brought thee all their spoil on the donkey-boy's beast." Cried Zaynab, "O my mother, thou wilt never more be able to go about the town, for fear of the sergeant-usher, whose wife's raiment and jewellery thou hast taken, and the merchant whom thou hast stripped, and the dyer whose customers' goods thou hast stolen and the owner of the ass." Rejoined the old woman, "Pooh, my girl! I reckon not of them, save the donkey-boy, who knoweth me." Meanwhile the dyer bought the meat-panade and set out for the house, followed by his servant with the food on head. On his way thither, he passed his shop, where he found the donkey-boy breaking the vats and jars and saw that there was neither stuff nor liquor left in them and that the dyery was in ruins. So he said to him, "Hold thy hand, O ass-driver;" and the donkey-boy desisted and cried, "Praised be Allah for thy safety, O master! Verily my heart was with thee." "Why so?" "Thou art become bankrupt and they have filed a docket of thine insolvency." "Who told thee this?" "Thy mother told me, and bade me break the jars and empty the vats, that the Kazi's officers might find nothing in the shop, if they should come." "Allah confound the far one!" cried the dyer; "my mother died long ago." And he beat his breast, exclaiming, "Alas, for the loss of my goods and those of the folk!" The donkey-boy also wept and ejaculated, "Alas, for the loss of my ass!" and he said to the dyer, "Give me back my beast which thy mother stole from me." The dyer laid hold of him by the throat and fell to buffeting him, saying, "Bring me the old woman;" whilst the other buffeted him in return, saying, "Give me back my beast." So they beat and cursed each other, till the folk collected around them—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Third Night,**

She resumed, It hath reached me, O auspicious King, that the dyer caught hold of the donkey-boy and the donkey-boy caught hold of the dyer and they beat and cursed each other till the folk collected round them and one of them asked, "What is the matter, O Master Mohammed?" The ass-driver answered, "I will tell thee the tale," and related to them his story, saying, "I deemed I was doing the dyer a good turn; but, when he saw me he beat his breast and said, My mother is dead. And now, I for one require my ass of him, it being he who hath put this trick on me, that he might make me lose my beast." Then said the folk to the dyer, "O Master Mohammed,

dost thou know this matron, that thou didst entrust her with the dyery and all therein?" And he replied, "I know her not; but she took lodgings with me to-day, she and her son and daughter." Quoth one, "In my judgment, the dyer is bound to indemnify the ass-driver." Quoth another, "Why so?" "Because," replied the first, "he trusted not the old woman nor gave her his ass save only because he saw that the dyer had entrusted her with the dyery and its contents." And a third said, "O master, since thou hast lodged her with thee, it behoveth thee to get the man back his ass." Then they made for the house, and the tale will come round to them again. Meanwhile, the young merchant remained awaiting the old woman's coming with her daughter, but she came not nor did her daughter; whilst the young lady in like manner sat expecting her return with leave from her son, the God-attended one, the Shaykh's deputy, to go in to the holy presence. So, weary of waiting, she rose to visit the Shaykh by herself, and went down into the saloon, where she found the young merchant, who said to her, "Come hither! where is thy mother, who brought me to marry thee?" She replied, "My mother is dead, art thou the old woman's son, the ecstatic, the deputy of the Shaykh Abu al-Hamlat?" Quoth he, "The swindling old trot is no mother of mine; she hath cheated me and taken my clothes and a thousand dinars." Quoth Khatun, "And me also hath she swindled, for she brought me to see the Shaykh Abu al-Hamlat, and in lieu of so doing she hath stripped me." Thereupon he, "I look to thee to make good my clothes and my thousand dinars;" and she, "I look to thee to make good my clothes and jewellery." And, behold, at this moment in came the dyer and seeing them both stripped of their outer raiment, said to them, "Tell me where your mother is." So the young lady related all that had befallen her, and the young merchant related all that had betided him, and the master-dyer exclaimed, "Alas, for the loss of my goods and those of the folk!" and the ass-driver ejaculated, "Alas, for my ass! Give me, O dyer, my ass!" Then said the dyer, "This old woman is a sharper. Come forth, that I may lock the door." Quoth the young merchant, "'Twere a disgrace to thee that we should enter thy house dressed and go forth from it undressed." So the dyer clad him and the damsel and sent her back to her house where we shall find her after the return of her husband. Then he shut the dyery and said to the young merchant, "Come, let us go and search for the old woman and hand her over to the Wali,<sup>1</sup> the

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<sup>1</sup> Burckhardt notes that the Wali, or chief police officer at Cairo, was exclusively termed Al-Agha, and quotes the proverb (No. 156), "One night the

Chief of Police." So they and the ass-man repaired to the house of the master of police, and made their complaint to him. Quoth he, "O folk, what want ye?" and when they told him he rejoined, "How many old women are there not in the town! Go ye and seek for her and lay hands on her and bring her to me, and I will torture her for you and make her confess." So they sought for her all round the town; and an account of them will presently be given.<sup>1</sup> As for old Dalilah the Wily, she said, "I have a mind to play off another trick," to her daughter who answered, "O my mother, I fear for thee;" but the beldam cried, "I am like the bean husks which fall proof against fire and water." So she rose, and donning a slave-girl's dress of such as serve people of condition, went out to look for some one to defraud. Presently she came to a by-street, spread with carpets and lighted with hanging lamps, and heard a noise of singing women and drumming of tambourines. Here she saw a handmaid bearing on her shoulder a boy, clad in trousers laced with silver and a little Abá-cloak of velvet, with a pearl-embroidered Tarbush-cap on his head, and about his neck a collar of gold set with jewels. Now the house belonged to the Provost of the Merchants of Baghdad, and the boy was his son: he had a daughter, to boot, who was promised in marriage, and it was her betrothal they were celebrating that day. There was with her mother a company of noble dames and singing-women, and whenever she went upstairs or down, the boy clung to her; so she called the slave-girl and said to her, "Take thy young master and play with him, till the company break up." Seeing this, Dalilah asked the handmaid, "What festivities are these in your mistress's house?" and was answered, "She celebrates her daughter's betrothal this day, and she hath singing-women with her." Quoth the old woman to herself, "O Dalilah, the thing to do is to spirit away this boy from the maid!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Seven Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that when the old trot said to herself, "O Dalilah, the thing to do is to spirit away this

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rogue repented and cried:—What! no Wali (Al-Aghá) to lay rogues by the heels?" Some of these Egyptian by-words are most amusing and characteristic.

<sup>1</sup> Lit. for "we leave them for the present:" the formula is much used in this tale, showing another hand, author or copyist.



boy from the maid!" she began crying out, "O disgrace! O ill luck!" Then pulling out a brass token, resembling a dinar, she said to the maid, who was a simpleton, "Take this ducat and go in to thy mistress and say to her:—Umm al-Khayr rejoiceth with thee and is beholden to thee for thy favours, and on the day of assembly she and her daughters will visit thee and handsel the tiring-women with the usual gifts." Said the girl, "O my mother, my young master here catcheth hold of his mamma, whenever he seeth her:" and she replied, "Give him to me, whilst thou goest in and comest back." So she gave her the child and taking the token, went in; whereupon Dalilah made off with the boy to a by-lane, where she stripped him of his clothes and jewels, saying to herself, "O Dalilah, 'twould indeed be the finest of tricks, even as thou hast cheated the maid and taken the boy from her, so now to carry on the game and pawn him for a thousand dinars. So she repaired to the jewel-bazar, where she saw a Jew goldsmith seated with a cage full of jewellery before him, and said to herself, "'Twould be a rare trick to chouse this Jew fellow and get a thousand gold pieces worth of jewellery from him and leave the boy in pledge for it." Presently the Jew looked at them and seeing the boy with the old woman, knew him for the son of the Provost of the Merchants. Now the Israelite was a man of great wealth, but would envy his neighbour if he sold and himself did not sell; so espying Dalilah, he said to her, "What seekest thou, O my mistress?" She asked, "Art thou Master Azariah<sup>1</sup> the Jew?" having first enquired his name of others; and he answered, "Yes." Quoth she, "This boy's sister, daughter of the Shahbandar of the Merchants, is a promised bride, and to-day they celebrate her betrothal; and she hath need of jewellery. So give me two pair of gold ankle-rings, a brace of gold bracelets, and pearl eardrops, with a girdle, a poignard and a seal-ring." He brought them out and she took of him a thousand dinars' worth of jewellery, saying, "I will take these ornaments on approval; and whatever pleaseth them they will keep and I will bring thee the price and leave this boy with thee till then." He said, "Be it as thou wilt!" So she took the jewellery and made off to her own house, where her daughter asked her how the trick had sped. She told her how she had taken and stripped the Shahbandar's boy, and Zaynab said, "Thou wilt never be able to walk abroad again in the town." Meanwhile, the maid went in to her mistress and said to her, "O my lady, Umm al-Khayr saluteth thee and rejoiceth with thee and on assembly-day she will come, she and her daughters, and give the customary presents."

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<sup>1</sup> Arab. "Uzrah."

Quoth her mistress, "Where is thy young master?" Quoth the slave-girl, "I left him with her lest he cling to thee, and she gave me this, as largesse for the singing-women." So the lady said to the chief of the singers, "Take thy money;" and she took it and found it a brass counter; whereupon the lady cried to the maid, "Get thee down, O fool, and look to thy young master." Accordingly, she went down and finding neither boy nor old woman, shrieked aloud and fell on her face. Their joy was changed into annoy, and behold, the Provost came in, when his wife told him all that had befallen, and he went out in quest of the child, whilst the other merchants also fared forth and each sought his own road. Presently, the Shahbandar, who had looked everywhere, espied his son seated in the Jew's shop and said to the owner, "This is my son." "'Tis well," answered the Jew. So he took him up, without asking for his clothes, of the excess of his joy at finding him; but the Jew laid hold of him, saying, "Allah succour the Caliph against thee!"<sup>1</sup> The Provost asked, "What aileth thee, O Jew?" and he answered, "Verily the old woman took of me a thousand dinars' worth of jewellery for thy daughter, and left this lad in pledge for the price; and I had not trusted her, but that she offered to leave the child whom I knew for thy son." Said the Provost, "My daughter needeth no jewellery; give me the boy's clothes." Thereupon the Jew shrieked out, "Come to my aid, O Moslems!" but at that moment up came the dyer and the ass-man and the young merchant, who were going about, seeking the old woman, and enquired the cause of their jangle. So they told them the case and they said, "This old woman is a cheat, who hath cheated us before you." Then they recounted to them how she had dealt with them, and the Provost said, "Since I have found my son, be his clothes his ransom! If I come upon the old woman, I will require them of her." And he carried the child home to his mother, who rejoiced in his safety. Then the Jew said to the three others, "Whither go ye?" and they answered, "We go to look for her." Quoth the Jew, "Take me with you," presently adding, "Is there any one of you knoweth her?" The donkey-boy cried, "I know her;" and the Jew said, "If we all go forth together, we shall never catch her, for she will flee from us. Let us each take a different road, and be our rendezvous at the shop of Hajj Mas'úd, the Moorish barber." They agreed to this and set off, each in a different direction. Presently, Dalilah sallied forth again to play her tricks and the ass-driver met her and knew her; so he caught hold of her and said

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<sup>1</sup> *i.e.* "Thou art unjust and violent enough to wrong even the Caliph."

to her, "Woe to thee ! Hast thou been long at this trade?" She asked, "What aileth thee?" and he answered, "Give me back my ass." Quoth she, "Cover what Allah covereth, O my son ! Dost thou seek thine ass and the people's things?" Quoth he, "I want my ass, that's all ;" and quoth she, "I saw that thou wast poor ; so I deposited thine ass for thee with the Moorish barber. Stand off, whilst I speak him fair, that he may give thee the beast." So she went up to the Maghrabi and kissed his hand and shed tears. He asked her what ailed her and she said, "O my son, look at my boy who standeth yonder. He was ill and exposed himself to the air, which injured his intellect. He used to buy asses and now, if he stand he saith nothing but, My ass ! if he sit he crieth, My ass ! and if he walk he crieth, My ass ! Now I have been told by a certain physician that his mind is disordered and that nothing will cure him but drawing two of his grinders and cauterising him twice on either temple. So do thou take this dinar and call him to thee, saying :—Thine ass is with me." Said the barber, "May I fast for a year, if I do not give him his ass in his fist !" Now he had with him two journeymen, so he said to one of them, "Go, heat the irons." Then the old woman went her way and the barber called to the donkey-boy,<sup>1</sup> saying, "Thine ass is with me, good fellow ! come and take him, and as thou livest, I will give him into thy palm." So he came to him and the barber carried him into a dark room, where he knocked him down and the journeymen bound him hand and foot. Then the Maghrabi arose and pulled out two of his grinders and fired him on either temple ; after which he let him go, and he rose and said, "O Moor, why hast thou used me with this usage?" Quoth the barber, "Thy mother told me that thou hadst taken cold whilst ill, and hadst lost thy reason, so that, whether sitting or standing or walking, thou wouldst say nothing but My ass ! So here is thine ass in thy fist." Said the other, "Allah requite thee for pulling out my teeth." Then the barber told him all that the old woman had related and he exclaimed, "Allah torment her !" and the twain left the shop and went out, disputing. When the barber returned, he found his booth empty, for, whilst he was absent, the old woman had taken all that was therein and made off with it to her daughter, whom she acquainted with all that had befallen and all she had done. The barber, seeing his place plundered, caught hold of the donkey-boy and said to him, "Bring me thy mother ;" but he answered, saying, "She is not my mother ; she is a sharper

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<sup>1</sup> I may note that a "donkey-boy" like our "post-boy" can be of any age in Egypt.

who hath cozened much people and stolen my ass." And lo ! at this moment up came the dyer and the Jew and the young merchant, and seeing the Moorish barber holding on to the ass-driver who was fired on both temples, they said to him, "What hath befallen thee, O donkey-boy?" So he told them all that betided him and the barber did the like ; and the others in turn related to the Moor the tricks the old woman had played them. Then he shut up his shop and went with them to the office of the Police-Master to whom they said, "We look to thee for our case and our coin."<sup>1</sup> Quoth the Wali, "And how many old women are there not in Baghdad ! Say me, doth any of you know her ?" Quoth the ass-man, "I do ; so give me ten of thine officers." He gave them half a score archers and they all five went out, followed by the sergeants, and patrolled the city, till they met the old woman, when they laid hands on her and carrying her to the house of the Chief of Police, stood waiting under his office windows till he should come forth. Presently, the warders fell asleep, for excess of watching with their chief, and old Dalilah feigned to follow their example, till the ass-man and his fellows slept likewise, when she stole away from them and, going into the Wali's Harem, kissed the hand of the mistress of the house and asked her, "Where is the Chief of Police?" The lady answered, "He is asleep ; what wouldst thou with him?" Quoth Dalilah, "My husband is a merchant of chattels and gave me five Mamelukes to sell, whilst he went on a journey. The Master of Police met me and bought them of me for a thousand dinars and two hundred for myself, saying :—Bring them to my house. So I have brought them."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Fifth Night,**

She continued, It hath reached me, O auspicious King, that the old woman, entering the Harem of the Police-Master, said to his wife, "Verily the Wali bought of me five slaves for one thousand ducats and two hundred for myself, saying :—Bring them to my quarters. So I have brought them." Hearing the old woman's story she believed her and asked her, "Where are the slaves?" Dalilah replied, "O my lady, they are asleep under the palace

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<sup>1</sup> They could legally demand to be recouped but the chief would have found some pretext to put off payment. Such at least is the legal process of these days.



window ;" whereupon the dame looked out and seeing the Moorish barber clad in a Mameluke habit and the young merchant as he were a drunken Mameluke<sup>1</sup> and the Jew and the dyer and the ass-driver as they were shaven Mamelukes, said in herself, "Each of these white slaves is worth more than a thousand dinars." So she opened her chest and gave the old woman the thousand ducats, saying, "Fare thee forth now and come back anon; when my husband waketh, I will get thee the other two hundred dinars from him." Answered the old woman, "O my lady, an hundred of them are thine, under the sherbet-gugglet whereof thou drinkest,<sup>2</sup> and the other hundred do thou keep for me against I come back," presently adding, "Now let me out by the private door." So she let her out, and the Protector protected her and she made her way home to her daughter, to whom she related how she had gotten a thousand gold pieces and sold her five pursuers into slavery, ending with, "O my daughter, the one who troubleth me most is the ass-driver, for he knoweth me." Said Zaynab, "O my mother, abide quiet awhile and let what thou hast done suffice thee, for the crock shall not always escape the shock." When the Chief of Police awoke, his wife said to him, "I give thee joy of the five slaves thou hast bought of the old woman." Asked he, "What slaves?" and she answered, "Why dost thou deny it to me? Allah willing, they shall become like thee people of condition." Quoth he, "As my head liveth, I have bought no slaves! Who saith this?" Quoth she, "The old woman, the brokeress, from whom thou boughtest them; and thou didst promise her a thousand dinars for them and two hundred for herself." Cried he, "Didst thou give her the money?" And she replied, "Yes; for I saw the slaves with my own eyes, and on each is a suit of clothes worth a thousand gold pieces; so I sent out to bid the sergeants have an eye to them." The Wali went out and, seeing the five plaintiffs, said to the officers, "Where are the five slaves we bought for a thousand dinars of the old woman?" Said they, "There are no slaves here; only these five men, who found the old woman, and seized her and brought her hither. We fell asleep, whilst waiting for thee, and she stole away and entered the Harem. Presently out came a maid and asked us:—Are the five with you with whom the old woman came? and we answered, Yes." Cried the Master of

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<sup>1</sup> *i.e.* drunk with the excess of his beauty.

<sup>2</sup> A delicate way of offering a fee. When officers commanding regiments in India contracted for clothing the men, they found these douceurs under their dinner-napkins. All that is now changed; but I doubt the change being an improvement: the public is plundered by a "Board" instead of an individual.

Police, "By Allah, this is the biggest of swindles!" and the five men said, "We look to thee for our goods." Quoth the Wali, "The old woman, your mistress, sold you to me for a thousand gold pieces;" and quoth they, "That were not allowed of Allah; we are free-born men and may not be sold, and we appeal from thee to the Caliph." Rejoined the Master of Police, "None showed her the way to the house save you, and I will sell you to the galleys for two hundred dinars apiece." Just then, behold, up came the Emir Hasan Sharr al-Tarik who, on his return from his journey, had found his wife stripped of her clothes and jewellery and heard from her all that had passed; whereupon quoth he, "The Master of Police shall answer me this," and repairing to him, said, "Dost thou suffer old women to go round about the town and cozen folk of their goods? This is thy duty and I look to thee for my wife's property." Then said he to the five men, "What is the case with you?" So they told him their stories and he said, "Ye are wronged men," and turning to the Master of Police, asked him, "Why dost thou arrest them?" Answered he, "None brought the old wretch to my house save these five, so that she took a thousand dinars of my money and sold them to my women." Whereupon the five cried, "O Emir Hasan, be thou our advocate in this cause." Then said the Master of Police to the Emir, "Thy wife's goods are at my charge and I will be surety for the old woman. But which of you knoweth her?" They cried, "We all know her: send ten apparitors with us, and we will take her." So he gave them ten men, and the ass-driver said to them, "Follow me, for I should know her with blue eyes."<sup>1</sup> Then they fared forth and lo! they met old Dalilah coming out of a by-street: so they at once laid hands on her and brought her to the office of the Wali, who asked her, "Where are the people's goods?" But she answered, saying, "I have neither gotten them nor seen them." Then he cried to the gaoler, "Take her with thee and clap her in gaol till the morning;" but he replied, "I will not take her nor will I imprison her lest she play a trick on me and I be answerable for her." So the Master of Police mounted and rode out with Dalilah and the rest to the bank of the Tigris, where he bade the lamplighter crucify her by her hair. He drew

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<sup>1</sup> This may mean, I should know her even were my eyes blue (or blind) with cataract, and the Breslau Edit., ix. 231, reads "Ayni" = my eye; or it may be, I should know her by her staring, glittering, hungry eyes, as opposed to the "Hawar" soft-black and languishing (Arab. Prov. i. 115, and ii. 848). The Prophet said "blue-eyed (women) are of good omen." And when one man reproached another saying "Thou art Azrak" (blue-eyed!) he retorted, "So is the falcon!" "Zurkan" in Koran xx. 102, is translated by Mr. Rodwell "leadene eyes;" it ought to be blue-eyed, dim-sighted, purblind.

her up by the pulley and bound her on the cross ; after which the Master of Police set ten men to guard her and went home. Presently, the night fell down and sleep overcame the watchmen. Now a certain Badawi had heard one man say to a friend, "Praise be to Allah for thy safe return. Where hast thou been all this time?" Replied the other, "In Baghdad, where I broke my fast on honey-fritters."<sup>1</sup> Quoth the Badawi to himself, "Needs must I go to Baghdad and eat honey-fritters therein;" for in all his life he had never entered Baghdad nor seen fritters of the sort. So he mounted his horse and rode on towards Baghdad, saying in his mind, "'Tis a fine thing to eat honey-fritters! On the honour of an Arab, I will break my fast with honey-fritters and naught else!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Sixth Night,**

She pursued, It hath reached me, O auspicious King, that the wild Arab mounted horse and made for Baghdad saying in his mind, "'Tis a fine thing to eat honey-fritters! On the honour of an Arab I will break my fast with honey-fritters and naught else;" and he rode on till he came to the place where Dalilah was crucified and she heard him mutter these words. So he went up to her and said to her, "What art thou?" Quoth she, "I throw myself on thy protection, O Shaykh of the Arabs!" and quoth he, "Allah indeed protect thee! But what is the cause of thy crucifixion?" Said she, "I have an enemy, an oilman, who frieth fritters, and I stopped to buy some of him, when I chanced to spit and my spittle fell on the fritters. So he complained of me to the Governor, who commanded to crucify me, saying:—I adjudge that ye take ten pounds of honey-fritters and feed her therewith upon the cross." If she eat them, let her go, but if not, leave her hanging. And my stomach will not brook sweet things." Cried the Badawi, "By the honour of the Arabs, I departed not the camp but that I might taste of honey-fritters! I will eat them for thee." Quoth she, "None may eat them, except he be hanged in my place." So he fell into the trap and unbound her; whereupon she bound him in her stead, after she had stripped him of his clothes and turband and put them on; then covering herself with his burnous and mounting his horse, she rode to her house, where Zaynab asked her, "What meaneth this

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<sup>1</sup> Arab. "Zalábiyah bi-'Asal."

plight?" and she answered, "They crucified me;" and told her all that had befallen her with the Badawi. This is how it fared with her; but as regards the watchmen, the first who woke roused his companions and they saw that the day had broken. So one of them raised his eyes and cried, "Dalilah." Replied the Badawi, "By Allah! I have not eaten all night. Have ye brought the honey-fritters?" All exclaimed, "This is a man and a Badawi," and one of them asked him, "O Badawi, where is Dalilah and who loosed her?" He answered, "'Twas I; she shall not eat the honey-fritters against her will; for her soul abhorreth them." So they knew that the Arab was ignorant of her case, whom she had cozened, and said to one another, "Shall we flee or abide the accomplishment of that which Allah hath written for us?" As they were talking, up came the Chief of Police, with all the folk whom the old woman had cheated, and said to the guards, "Arise, loose Dalilah." Quoth the Badawi, "We have not eaten to-night. Hast thou brought the honey-fritters?" Whereupon the Wali raised his eyes to the cross and seeing the Badawi hung up in the stead of the old woman, said to the watchmen, "What is this?" "Pardon, O our lord!" "Tell me what hath happened." "We were weary with watching with thee on guard and said:—Dalilah is crucified. So we fell asleep, and when we awoke, we found the Badawi hung up in her stead; and we are at thy mercy." "O folk, Allah's pardon be upon you! She is indeed a clever cheat!" Then they unbound the Badawi, who laid hold of the Master of Police, saying, "Allah succour the Caliph against thee! I look to none but thyself for my horse and clothes!" So the Wali questioned him and he told him what had passed between Dalilah and himself. The magistrate marvelled and asked him, "Why didst thou release her?" and the Badawi answered, "I knew not that she was a felon." Then said the others, "O Chief of Police, we look to thee in the matter of our goods; for we delivered the old woman into thy hands and she was in thy guard; and we cite thee before the Divan of the Caliph." Now the Emir Hasan had gone up to the Divan when in came the Wali with the Badawi and the five others, saying, "Verily, we are wronged men!" "Who hath wronged you?" asked the Caliph; so each came forward in turn and told his story, after which said the Master of Police, "O Commander of the Faithful, the old woman cheated me also and sold me these five men as slaves for a thousand dinars, albeit they are free-born." Quoth the Prince of True Believers, "I take upon myself all that you have lost;" adding to the Master of Police, "I charge thee with the old woman." But he shook his collar, saying, "O Commander of the Faithful, I will not answer



for her; for, after I had hung her on the cross, she tricked this Badawi and, when he loosed her, she tied him up in her room and made off with his clothes and horse." Quoth the Caliph, "Whom but thee shall I charge with her?" and quoth the Wali, "Charge Ahmad al-Danaf, for he hath a thousand dinars a month and one-and-forty followers, at a monthly wage of an hundred dinars each." So the Caliph said, "Harkye, Captain Ahmad!" "At thy service, O Commander of the Faithful," said he; and the Caliph cried, "I charge thee to bring the old woman before us." Replied Ahmad, "I will answer for her." Then the Caliph kept the Badawi and the five with him,—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Seventh Night,**

She resumed, It hath reached me, O auspicious King, that when the Caliph said to Calamity Ahmad, "I charge thee to bring the old woman before us," he said, "I will answer for her, O Commander of the Faithful!" Then the Caliph kept the Badawi and the five with him, whilst Ahmad and his men went down to their hall,<sup>1</sup> saying to one another, "How shall we lay hands on her, seeing that there are many old women in the town?" And quoth Ahmad to Hasan Shuman, "What counsellest thou?" Whereupon quoth one of them, by name Ali Kitf al-Jamal,<sup>2</sup> to Al-Danaf, "Of what dost thou take counsel with Hasan Shuman? Is the Pestilent One any great shakes?" Said Hasan, "O Ali, why dost thou disparage me? By the Most Great Name, I will not company with thee at this time!" and he rose and went out in wrath. Then said Ahmad, "O my braves, let every sergeant take ten men, each to his own quarter and search for Dalilah." Each and every did his bidding, Ali included, and they said, "Ere we disperse let us agree to rendezvous in the quarter Al-Kalkh." It was noised abroad in the city that Calamity Ahmad had undertaken to lay hands on Dalilah the Wily, and Zaynab said to her, "O my mother, if thou be indeed a trickstress, do thou befool Ahmad al-Danaf and his company." Answered Dalilah, "I fear none save Hasan Shuman;" and Zaynab said, "By the life of my browlock, I will assuredly get thee the clothes of all the one-and-forty." Then she dressed and veiled herself and going to a certain druggist, who had a saloon with two

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<sup>1</sup> Arab. "Ká'ah," their mess-room, barracks.

<sup>2</sup> *i.e.* Ali the camel's shoulder-blade.

doors, salamed to him and gave him an ashrafi and said to him, "Take this gold piece as a *douceur* for thy saloon and let it to me till the end of the day." So he gave her the keys and she fetched carpets and so forth on the stolen ass and furnishing the place, set on each raised pavement a tray of meat and wine. Then she went out and stood at the door, with her face unveiled and behold, up came Ali Kitf al-Jamal and his men. She kissed his hand; and he fell in love with her, seeing her to be a handsome girl, and said to her, "What dost thou want?" Quoth she, "Art thou Captain Ahmad al-Danaf?" and quoth he, "No, but I am of his company and my name is Ali Camel-shoulder." Asked she, "Whither fare you?" and he answered, "We go about in quest of a sharkish old woman, who hath stolen folk's good, and we mean to lay hands on her. But who art thou and what is thy business?" She replied, "My father was a taverner at Mosul and he died and left me much money. So I came hither, for fear of the dignities, and asked the people who would protect me, to which they replied:—None but Ahmad al-Danaf." Said the men, "From this day forth, thou art under his protection;" and she replied, "Hearten me by eating a bit and drinking a sup of water."<sup>1</sup> They consented and entering, ate and drank till they were drunken, when she drugged them with Bhang and stripped them of their clothes and arms; and on like wise she did with the three other companions. Presently, Calamity Ahmad went out to look for Dalilah, but found her not, neither set eyes on any of his followers, and went on till he came to the door where Zaynab was standing. She kissed his hand and he looked on her and fell in love with her. Quoth she, "Art thou Captain Ahmad al-Danaf?" and quoth he, "Yes: who art thou?" She replied, "I am a stranger from Mosul. My father was a vintner at that place and he died and left me much money wherewith I came to this city, for fear of the powers that be, and opened this tavern. The Master of Police hath imposed a tax on me, but it is my desire to put myself under thy protection and pay thee what the police would take of me, for thou hast the better right to it." Quoth he, "Do not pay him aught: thou shalt have my protection and welcome." Then quoth she, "Please to heal my heart and eat of my victual." So he entered and ate and drank wine, till he could not sit upright, when she drugged him and took his clothes and

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<sup>1</sup> So in the Brazil you are invited to drink a *copa d'agua* and find a splendid banquet. There is a smack of Chinese ceremony in this practice which lingers throughout southern Europe; but the less advanced society is, the more it is fettered by ceremony and "etiquette."

arms. Then she loaded her purchase on the Badawi's horse and the donkey-boy's ass and made off with it, after she had aroused Ali Kitf al-Jamal. Camel-shoulder awoke and found himself stripped and saw Ahmad and his men drugged and stripped: so he revived them with the counter-drug and they awoke and found themselves stripped. Quoth Calamity Ahmad, "O lads, what is this? We were going to catch her, and lo! this hussy hath caught us! How Hasan Shuman will rejoice over us! But we will wait till it is dark and then go away." Meanwhile Pestilence Hasan said to the hall-keeper, "Where are the men?" and as he asked, up they came stripped; and he recited these two couplets<sup>1</sup>:—

Men in their purposes are much alike, \* But in their issues difference comes to light :

Of men some wise are, others simple souls ; \* As of the stars some dull, some pearly bright.

Then he looked at them and asked, "Who hath played you this trick and robbed you?" and they answered, "We went in quest of an old woman, and a pretty girl stripped us." Quoth Hasan, "She hath done right well." They asked, "Dost thou know her?" and he answered, "Yes, I know her and the old trot too." Quoth they, "What shall we say to the Caliph?" and quoth he, "O Danaf, do thou shake thy collar before him, and he will say:—Who is answerable for her? and if he ask why thou hast not caught her; say thou:—We know her not; but charge Hasan Shuman with her. And if he give her into my charge, I will lay hands on her." So they slept that night and on the morrow they went up to the Caliph's Divan and kissed ground before him. Quoth he, "Where is the old woman, O Captain Ahmad?" But he shook his collar. The Caliph asked him why he did so, and he answered, "I know her not; but do thou charge Hasan Shuman to lay hands on her, for he knoweth her and her daughter also." Then Hasan interceded for her with the Caliph, saying, "Indeed, she hath not played off these tricks, because she coveted the folk's stuff, but to show her cleverness and that of her daughter, to the intent that thou shouldst continue her husband's stipend to her and that of her father to her daughter. So if thou wilt spare her life I will fetch her to thee." Cried the Caliph, "By the life of my ancestors, if she restore the

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<sup>1</sup> The Bresl. edit. (ix. 239) prefers these lines:—

Some of us be hawks and sparrow-hawks, \* And vultures some which at carrion pike;  
And maidens deem all alike we be \* But, save in our turbands, we're not alike.

people's good, I will pardon her on thine intercession!" And said the Pestilence, "Give me a pledge, O Prince of True Believers!" Whereupon Al-Rashid gave him the kerchief of pardon. So Hasan repaired to Dalilah's house and called to her. Her daughter Zaynab answered him and he asked her, "Where is thy mother?" "Upstairs," she answered; and he said, "Bid her take the people's good and come with me to the presence of the Caliph; for I have brought her the kerchief of pardon, and if she will not come with a good grace, let her blame only herself." So Dalilah came down and tying the kerchief about her neck gave him the people's good on the donkey-boy's ass and the Badawi's horse. Quoth he, "There remain the clothes of my Chief and his men;" and quoth she, "By the Most Great Name, 'twas not I who stripped them!" Rejoined Hasan, "Thou sayst sooth, it was thy daughter Zaynab's doing, and this was a good turn she did thee." Then he carried her to the Divan and laying the people's good and stuff before the Caliph, set the old trot in his presence. As soon as her saw her, he bade throw her down on the carpet of blood, whereat she cried, "I cast myself on thy protection, O Shuman!" So he rose and kissing the Caliph's hands, said, "Pardon, O Commander of the Faithful!" Indeed, thou gavest me the kerchief of pardon." Said the Prince of True Believers, "I pardon her for thy sake: come hither, O old woman; what is thy name?" "My name is Wily Dalilah," answered she, and the Caliph said, "Thou art indeed crafty and full of guile." Whence she was dubbed Dalilah the Wily One. Then quoth he, "Why hast thou played all these tricks on the folk and wearied our hearts?" and quoth she, "I did it not of need for their good, but because I had heard of the tricks which Ahmad al-Danaf and Hasan Shuman played in Baghdad and said to myself,—I too will do the like. And now I have returned the folk their good." But the ass-driver rose and said, "I invoke Allah's law<sup>1</sup> between me and her; for it sufficed her not to take my ass, but she must needs egg on the Moorish barber to tear out my eye-teeth and fire me on both temples;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

**Now when it was the Seven Hundred and Eighth Night,**

She said, It hath reached me, O auspicious King, that when the donkey-boy rose and cried out, "I invoke Allah's law between me

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<sup>1</sup> Arab. "Shar'a" = holy law: here it especially applies to Al-Kisás = *lex talionis*, which would order her eye-tooth to be torn out.



and her ; for it sufficed her not to take my ass, but she must needs egg on the barber to tear out my eye-teeth and fire me on both temples ;" thereupon the Caliph bade give him an hundred dinars and ordered the dyer the like, saying, "Go ; set up thy dyery again." So they called down blessings on his head and went away. The Badawi also took his clothes and horse and departed, saying, "'Tis henceforth unlawful and forbidden me to enter Baghdad and eat honey-fritters." And the others took their goods and went away. Then said the Caliph, "Ask a boon of me, O Dalilah !" and she said, "Verily, my father was governor of the carrier-pigeons to thee and I know how to rear the birds ; and my husband was town-captain of Baghdad. Now I wish to have the reversion of my husband, and my daughter wisheth to have that of her father." The Caliph granted both their requests and she said, "I ask of thee that I may be portress of thy Khan." Now he had built a Khan of three stories, for the merchants to lodge in, and had assigned to its service forty slaves and also forty dogs he had brought from the King of the Sulaymáníyah,<sup>1</sup> when he deposed him ; and there was in the Khan a cook-slave, who cooked for the chattels and fed the hounds for which he let make collars. Said the Caliph, "O Dalilah, I will write thee a patent of guardianship of the Khan, and if aught be lost therefrom, thou shalt be answerable for it." "'Tis well," replied she ; "but do thou lodge my daughter in the pavilion over the door of the Khan, for it hath terraced roofs, and carrier-pigeons may not be reared to advantage save in an open space." The Caliph granted her this also and she and her daughter removed to the pavilion in question, where Zaynab hung up the one-and-forty dresses of Calamity Ahmad and his company. Moreover, they delivered to Dalilah the forty pigeons which carried the royal messages, and the Caliph appointed the Wily One mistress over the forty slaves and charged them to obey her. She made the place of her sitting behind the door of the Khan, and every day she used to go up to the Caliph's Divan, lest he should need to send a message by pigeon-post and stay there till eventide whilst the forty slaves stood on guard at the Khan ; and when darkness came on they loosed the forty dogs that they might keep watch over the place by night. Such were the doings of Dalilah the Wily One in Baghdad ; and much like them were

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<sup>1</sup> *i.e.* of the Afghans. Sulaymání is the Egypt. and Hijazi term for an Afghan and the proverb says "Sulaymání harámi"—the Afghan is a villainous man. See Pilgrimage i. 59, which gives them a better character. The Bresl. edit. simply says, "King Sulaymán."

*THE ADVENTURES OF MERCURY ALI OF CAIRO.<sup>1</sup>*

Now as regards the works of Mercury 'Alí; there lived once at Cairo,<sup>2</sup> in the days of Saláh the Egyptian, who was Chief of the Cairo Police and had forty men under him, a sharper named Ali, for whom the Master of Police used to set snares and think that he had fallen therein; but, when they sought for him, they found that he had fled like zaybak, or quicksilver, wherefore they dubbed him Ali Zaybak or Mercury Ali of Cairo. Now one day, as he sat with his men in his hall, his heart became heavy within him and his breast was straitened. The hall-keeper saw him sitting with frowning face and said to him, "What aileth thee, O my Chief? If thy breast be straitened take a turn in the streets of Cairo, for assuredly walking in her markets will do away with thy irk." So he rose up and went out and threaded the streets awhile, but only increased in cark and care. Presently, he came to a wine-shop and said to himself, "I will go in and drink myself drunken." So he entered and seeing seven rows of people in the shop, said, "Harkye, taverner! I will not sit except by myself." Accordingly, the vintner placed him in a chamber alone and set strong pure wine before him whereof he drank till he lost his senses. Then he sallied forth again and walked till he came to the road called Red, whilst the people left the street clear before him, out of fear of him. Presently, he turned and saw a water-carrier trudging along, with his skin and gugglet, crying out and saying, "O exchange! There is no drink but what raisins make, there is no love-delight but what of the lover we take and none sitteth in the place of honour save the sensible freke<sup>3</sup>!" So he said to him, "Here, give me to drink!" The water-carrier looked at him and gave him the gugglet which he took and gazing into it, shook it up and lastly poured it out on the ground. Asked the water-carrier, "Why dost thou not drink?" and he answered, saying, "Give me to drink." So the man filled the cup a second time and he took it and shook it and emptied it on the ground;

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<sup>1</sup> This is a sequel to the Story of Dalilah and both are highly relished by Arabs. The Bresl. Edit. ix. 245, runs both into one.

<sup>2</sup> Arab. Misr, Masr, the Capital, says Savary, applied alternately to Memphis, Fostat and Grand Cairo, each of which had a Jízah (pron. Gízah), skirt, angle, outlying suburb.

<sup>3</sup> For the curious street-cries of old Cairo see Lane (M. E. chapt. xiv.) and my Pilgrimage (i. 120): here the rhymes are of Zabíb (raisins), Habíb (lover) and Labíb (man of sense).

and thus he did a third time. Quoth the water-carrier, "An thou wilt not drink, I will be off." And Ali said, "Give me to drink." So he filled the cup a fourth time and passed it to him ; and he drank and gave the man a dinar. The water-carrier looked at him with disdain and said, belittling him, "Good luck to thee! Good luck to thee, my lad! Little folk are one thing and great folk another!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Ninth Night,**

She continued, It hath reached me, O auspicious King, that the water-carrier receiving the dinar, looked at the giver with disdain and said, "Good luck to thee! Good luck to thee! Little folk are one thing and great folk another." Now when Mercury Ali heard this, he caught hold of the man's gaberdine and drawing on him a poignard of price, such an one as that whereof the poet speaketh in these two couplets :—

Watered steel-blade, the world perfection calls, \* Drunk with the viper-poison  
foes appals,  
Cuts lively, burns the blood whene'er it falls ; \* And picks up gems from pave  
of marble halls ;<sup>1</sup>

cried to him, "O Shaykh, speak reasonably to me ! Thy waterskin is worth if dear three dirhams, and the gugglets I emptied on the ground held a pint or so of water." Replied the water-carrier, "'Tis well," and Ali rejoined, "I gave thee a golden ducat : why, then, dost thou belittle me? Say me, hast thou ever seen any more valiant than I or more generous than I?" Answered the water-carrier, "I have, indeed, seen one more valiant than thou and eke more generous than thou ; for never, since women bare children, was there on earth's face a brave man who was not generous." Quoth Ali, "And who is he thou deemst braver and more generous than I?" Quoth the other, "Thou must know that I have had a strange adventure. My father was a Shaykh of the Water-carriers who give drink in Cairo and, when he died, he left me five male

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<sup>1</sup> The Mac. and Bul. Edits. give two silly couplets of moral advice :—  
Strike with thy stubborn steel, and never fear \* Aught save the Godhead of  
Allmighty might ;  
And shun ill practices and never show \* Through life but generous gifts to  
human sight.

The text is from the Bresl. Edit. ix. 247.

camels, a he-mule, a shop and a house ; but the poor man is never satisfied ; or, if he be satisfied, he dieth. So I said to myself :—I will go up to Al-Hijaz ; and, taking a string of camels, I bought goods on tick, till I had run in debt for five hundred ducats, all of which I lost during the pilgrimage. Then I said in my mind :—If I return to Cairo the folk will clap me in jail for their goods. So I fared with the pilgrim-caravan of Damascus to Aleppo and thence I went on to Baghdad, where I sought out the Shaykh of the Water-carriers of the city, and finding his house I went in and repeated the opening chapter of the Koran to him. He questioned me of my case and I told him all that had betided me, whereupon he assigned me a shop and gave me a water-skin and gear. So I sallied forth a-morn trusting in Allah to provide, and went round about the city. I offered the gugglet to one, that he might drink ; but he cried, “I have eaten naught whereon to drink ; for a niggard invited me this day and set two gugglets before me ; so I said to him :—O son of the sordid, hast thou given me aught to eat that thou offerest me drink after it? Wherefore wend thy ways, O water-carrier, till I have eaten somewhat : then come and give me to drink. Thereupon I accosted another and he said :—Allah provide thee ! And so I went on till noon, without taking hansom, and I said to myself, Would Heaven I had never come to Baghdad ! Presently, I saw the folk running as fast as they could ; so I followed them and behold, a long file of men riding two and two and clad in steel, with double neck-rings and felt bonnets and burnouses and swords and bucklers. I asked one of the folk whose suite this was, and he answered, That of Captain Ahmad al-Danaf. Quoth I, And what is he ? and quoth the other, He is town-captain of Baghdad and her Divan, and to him is committed the care of the suburbs. He getteth a thousand dinars a month from the Caliph and Hasan Shuman hath the like. Moreover, each of his men draweth an hundred dinars a month ; and they are now returning to their barrack from the Divan. And lo ! Calamity Ahmad saw me and cried out, Come, give me drink. So I filled the cup and gave it him, and he shook it and emptied it out, like unto thee ; and thus he did a second time. Then I filled the cup a third time and he took a draught as thou diddest ; after which he asked me, O water-carrier, whence comest thou ? And I answered, From Cairo, and he, Allah keep Cairo and her citizens ! What may bring thee thither ?” So I told him my story and gave him to understand that I was a debtor fleeing from debt and distress. He cried, Thou art welcome to Baghdad ; then he gave me five dinars and said to his men, For the love of Allah be generous to him. So each of them gave me a dinar and Ahmad said to me, O



Shaykh, what while thou abidest in Baghdad thou shalt have of us the like every time thou givest us to drink. Accordingly, I paid them frequent visits and good ceased not to come to me from the folk till, one day, reckoning up the profit I had made of them, I found it a thousand dinars and said to myself, The best thing thou canst do is to return to Egypt. So I went to Ahmad's house and kissed his hand, and he said, What seekest thou? Quoth I, I have a mind to depart; and I repeated these two couplets:—

Sojourn of stranger, in whatever land, \* Is like the castle based upon the  
wind:

The breaths of breezes level all he raised, \* And so on homeward-way's  
the stranger's mind.

I added, The caravan is about to start for Cairo and I wish to return to my people. So he gave me a she-mule and an hundred dinars and said to me, I desire to send somewhat by thee, O Shaykh! Dost thou know the people of Cairo? Yes, answered I;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Tenth Night,**

She pursued, It hath reached me, O auspicious King, that when Ahmad al-Danaf had given the water-carrier a she-mule and an hundred dinars and said to him, "I desire to send a trust by thee. Dost thou know the people of Cairo?" I answered (quoth the water-carrier) Yes; and he said, Take this letter and carry it to Ali Zaybak of Cairo and say to him, Thy Captain saluteth thee and he is now with the Caliph. So I took the letter and journeyed back to Cairo, where I paid my debts and plied my water-carrying trade; but I have not delivered the letter, because I know not the abode of Mercury Ali." Quoth Ali, "O elder, be of good cheer and keep thine eyes cool and clear: I am that Ali, the first of the lads of Captain Ahmad: here with the letter!" So he gave him the missive and he opened it and read these two couplets:—

"O adornment of beauties to thee write I \* On a paper that flies as the  
winds go by:

Could I fly, I had flown in desire to their arms \* But a bird with cut wings,  
how shall ever he fly?"

"But after salutation from Captain Ahmad al-Danaf to the eldest of his sons, Mercury Ali of Cairo. Thou knowest that I tormented

Salah al-Din the Cairene and befooled him till I buried him alive and reduced his lads to obey me, and amongst them Ali Kitf al-Jamal; and I am now become town-captain of Baghdad in the Divan of the Caliph who hath made me overseer of the suburbs. An thou be still mindful of our covenant, come to me; haply thou shalt play a trick in Baghdad which may promote thee to the Caliph's service, so he may appoint thee stipends and allowances and assign thee a lodging, which is what thou wouldst see, and so peace be on thee." When Ali read this letter, he kissed it and laying it on his head, gave the water-carrier ten dinars; after which he returned to his barracks and told his comrades and said to them, "I commend you one to other." Then he changed all his clothes and, donning a travelling cloak and a tarboosh, took a case, containing a spear of bamboo-cane, four-and-twenty cubits long, made in several pieces, to fit into one another. Quoth his lieutenant, "Wilt thou go a journey when the treasury is empty?" and quoth Ali, "When I reach Damascus I will send you what shall suffice you." Then he set out and fared on, till he overtook a caravan about to start, whereof were the Shah-bandar, or Provost of the Merchants, and forty other traders. They had all loaded their beasts, except the Provost, whose loads lay upon the ground, and Ali heard his caravan leader, who was a Syrian, say to the muleteers, "Bear a hand, one of you!" But they reviled him and abused him. Quoth Ali in himself, "None will suit me so well to travel withal as this leader." Now Ali was beardless and well-favoured; so he went up to and saluted the leader who welcomed him and said, "What seekest thou?" Replied Ali, "O my uncle, I see thee alone with forty mule-loads of goods; but why hast thou not brought hands to help thee?" Rejoined the other, "O my son, I hired two lads and clothed them and put in each one's pocket two hundred dinars; and they helped me till we came to the Dervishes' Convent,<sup>1</sup> when they ran away." Quoth Ali, "Whither are you bound?" and quoth the Syrian, "To Aleppo," when Ali said, "I will lend thee a hand." Accordingly they loaded the beasts and the Provost mounted his she-mule and they set out, he rejoicing in Ali; and on this wise they fared on till nightfall, when they dismounted and ate and drank and slept. In the morning they went on till they came to a forest in which was a cave where dwelt a rending lion. Now whenever a caravan passed, they would draw lots among themselves, and him on whom the lot fell they would throw to the beast. So they drew lots

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<sup>1</sup> Arab. "Al-Khánakah," now more usually termed a Takíyah (Pilgrim. i. 124).

and the lot fell not save upon the Provost of the Merchants. And lo! the lion cut off their way awaiting his prey, wherefore the Provost was sore distressed and said to the leader, "Allah disappoint the fortunes of the far one<sup>1</sup> and bring his journey to naught! I charge thee, after my death, give my loads to my children." Quoth Ali the Clever, "What meaneth all this?" So they told him the case and he said, "Why do ye run from the tom-cat of the desert? I warrant you I will kill him." So the Syrian went to the Provost and told him of this and he said, "If he slay him, I will give him a thousand dinars," and said the other merchants, "We will reward him likewise one and all." With this Ali put off his mantle and there appeared upon him a suit of steel; then he took a chopper of steel<sup>2</sup> and, opening it, turned the screw; after which he went forth alone and standing in the road before the lion, cried out to him. The lion ran at him, but Ali of Cairo smote him between the eyes with his chopper and cut him in sunder, whilst the caravan-leader and the merchants looked on. Then said he to the leader, "Have no fear, O uncle!" and the Syrian answered, saying, "O my son, I am thy servant for all future time." Then the Provost embraced him and kissed him between the eyes and gave him the thousand dinars, and each of the other merchants gave him twenty dinars. He deposited all the coin with the Provost and they slept that night till the morning, when they set out again, intending for Baghddad, and fared on till they came to the Lion's Clump and the Wady of Dogs, where lay a villain Badawi, a brigand and his tribe, who sallied forth on them. The folk fled from the highwaymen, and the Provost said, "My moneys are lost!" when, lo! up came Ali in a buff coat hung with bells, and bringing out his long lance, fitted the pieces together. Then he seized one of the Arab's horses and, mounting it, cried out to the Badawi Chief, saying, "Come out to fight me with spears!" Moreover he shook his bells and the Arab's mare took fright at the noise and Ali struck the chief's spear and broke it. Then he smote him on the neck and cut off his head.<sup>3</sup> When the Badawin saw their chief fall, they ran at Ali, but he cried out, saying, "Allaho Akbar—

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<sup>1</sup> Arab. "Ka'b al-ba'id" (Bresl. Edit. ix. 255) = heel or ankle, metaph. for fortune, reputation; so the Arabs say the "Ka'b of the tribe is gone!" here "the far one" = the caravan-leader.

<sup>2</sup> Arab. "Sharit," from Sharata = he scarified; "Mishrat" = a lancet and "Sharit" = a mason's rule. Mr. Payne renders "Sharit" by whinyard: it must be a chopper-like weapon, with a pin or screw (laulab) to keep the blade open like the snap of the Spaniard's cuchillo. Dozy explains it = *épée*, synonyme de *Sayf*.

<sup>3</sup> Text "Dimagh," a Persianism when used for the head: the word properly means brain or meninx.

God is Most Great!"—and, falling on them, broke them and put them to flight. Then he raised the Chief's head on his spear-point and returned to the merchants, who rewarded him liberally and continued their journey till they reached Baghdad. Thereupon Ali took his money from the Provost and committed it to the Syrian caravan-leader, saying, "When thou returnest to Cairo, ask for my barracks and give these moneys to my deputy." Then he slept that night and on the morrow he entered the city and threading the streets enquired for Calamity Ahmad's quarters; but none would direct him thereto.<sup>1</sup> So he walked on, till he came to the square Al-Nafz, where he saw children at play, and amongst them a lad called Ahmad al-Lakít,<sup>2</sup> and said to himself, "O my Ali, thou shalt not get news of them except from their little ones." Then he turned and seeing a sweetmeat-seller bought Halwá of him and called to the children; but Ahmad al-Lakit drove the rest away and coming up to him, said, "What seekest thou?" Quoth Ali, "I had a son and he died and I saw him in a dream asking for sweetmeats; wherefore I have bought them and wish to give each child a bit." So saying, he gave Ahmad a slice, and he looked at it and seeing a dinar sticking to it, said, "Begone! I am no beggar; seek another than I." Quoth Ali, "O my son, none but a sharp fellow taketh the hire, even as he is a sharp one who giveth it. I have sought all day for Ahmad al-Danaf's barrack, but none would direct me thereto; so this dinar is thine and thou wilt guide me thither." Quoth the lad, "I will run before thee and do thou keep up with me, till I come to the place, when I will catch up a pebble with my foot<sup>3</sup> and kick it against the door; and so shalt thou know it." Accordingly he ran on and Ali after him, till they came to the place, when the boy caught up a pebble between his toes and kicked it against the door so as to make the place known.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> They were afraid even to stand and answer this remarkable ruffian.

<sup>2</sup> Ahmad the Abortion, or the Foundling before mentioned, nephew (sister's son) of Zaynab the Coney-catcher.

<sup>3</sup> Here the sharp lad discovers the direction without pointing it out. I need hardly enlarge upon the prehensile powers of the Eastern foot: the tailor will hold his cloth between his toes and pick up his needle with them, whilst the women can knead every muscle and at times catch a mosquito between the toes.



**Now when it was the Seven Hundred and Eleventh Night,**

She resumed, It hath reached me, O auspicious King, that when Ahmad the Abortion had made known the place, Ali laid hold of him and would have taken the dinar from him, but could not; so he said to him, "Go: thou deservest largesse for thou art a sharp fellow, whole of wit and hearty of heart. Inshallah, if I become a captain to the Caliph, I will make thee one of my lads." Then the boy made off and Ali Zaybak went up to the door and knocked; whereupon quoth Ahmad al-Danaf, "O doorkeeper, open the door; that is the knock of Quicksilver Ali the Cairene." So he opened the door and Ali entered and saluted with the salam Ahmad who embraced him, and the Forty greeted him. Then Calamity Ahmad gave him a suit of clothes, saying, "When the Caliph made me captain he clothed my lads and I kept this suit<sup>1</sup> for thee." Then they seated him in the place of honour and setting on meat they ate well and drink they drank hard and made merry till the morning, when Ahmad said to Ali, "Beware thou walk not about the streets of Baghdad, but sit thee still in this barrack." Asked Ali, "Why so? Have I come hither to be shut up? No, I came to look about me and divert myself." Replied Ahmad, "O my son, think not that Baghdad be like Cairo. Baghdad is the seat of the Caliphate; sharpers abound therein and rogueries spring therefrom as worts spring out of earth." So Ali abode in the barrack three days when Ahmad said to him, "I wish to present thee to the Caliph, that he may assign thee an allowance." But he replied, "When the time cometh." So he let him go his own way. One day, as Ali sat in the barrack, his breast became straitened and his soul troubled and he said in himself, "Come, let us up and thread the ways of Baghdad and broaden my bosom." So he went out and walked from street to street, till he came to the middle bazar, where he entered a cook-shop and dined;<sup>2</sup> after which he went out to wash his hands. Presently he saw forty slaves with felt bonnets and steel cutlasses, come walking two by two; and last of all

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<sup>1</sup> Arab. "Hullah" = dress. In old days it was composed of the Burd or Ridá, the shoulder-cloth from 6 to 9 or 10 feet long, and the Izár or waistcloth which was either tied or tucked into a girdle of leather or metal. The woman's waist-cloth was called Nitáh and descended to the feet, while the upper part was doubled and provided with a Tikkah or string over which it fell to the knees overhanging the lower folds. This doubling of the "Hujrah," or part round the waist, was called the "Hubkah."

<sup>2</sup> Arab. "Taghaddá," the dinner being at eleven a.m. or noon.

came Dalilah the Wily, mounted on a she-mule, with a gilded helmet which bore a ball of polished steel, and clad in a coat of mail, and such like. Now she was returning from the Divan to the Khan of which she was portress; and when she espied Ali, she looked at him fixedly and saw that he resembled Calamity Ahmad in height and breadth. Moreover, he was clad in a striped Abá-cloak and a burnous, with a steel cutlass by his side and similar gear, while valour shone from his eyes, testifying in favour of him and not in disfavour of him. So she returned to the Khan and going in to her daughter, fetched a table of sand, and struck a geomantic figure, whereby she discovered that the stranger's name was Ali of Cairo and that his fortune overcame her fortune and that of her daughter. Asked Zaynab, "O my mother, what hath befallen thee that thou hast recourse to the sand-table?" Answered Dalilah, "O my daughter, I have seen this day a young man who resembleth Calamity Ahmad, and I fear lest he come to hear how thou didst strip Ahmad and his men and enter the Khan and play us a trick, in revenge for what we did with his chief and the forty; for methinks he has taken up his lodging in Al-Danaf's barrack." Zaynab rejoined, "What is this? Methinks thou hast taken his measure." Then she donned her fine clothes and went out into the streets. When the people saw her, they all made love to her and she promised and sware and listened and coquetted and passed from market to market, till she saw Ali the Cairene coming, when she went up to him and said, "Allah give long life to folk of discrimination!" Quoth he, "How goodly is thy form! To whom dost thou belong?" and she answered, "I am a merchant's daughter and a merchant's wife and in all my life I have never been out of doors till to-day, and my only reason was that when I made ready food and thought to eat, I had no mind thereto without company, so wilt thou deign solace my soul and eat a mouthful with me?" Quoth he, "Whoso is invited, let him accept." Thereupon she went on and he followed her from street to street, but presently he bethought himself and said, "What wilt thou do and thou a stranger? But I will put her off with fair words." So he said to her, "Take this dinar and appoint me a day other than this;" and she said, "By the Mighty Name, it may not be but thou shalt go home with me as my guest this very day." So he followed her till she came to a house with a lofty porch and a wooden bolt on the door and said to him, "Open this lock."<sup>1</sup> Asked he "Where is the key?" and she

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<sup>1</sup> Arab. "Zabbah," the wooden bolt (before noticed) which forms the lock and is opened by a slider and pins. It is illustrated by Lane (M. E. Introduction).

answered, "'Tis lost." Quoth he, "Whoso openeth a lock without a key is a knave whom it behoveth the ruler to punish, and I know not how to open doors without keys?<sup>1</sup>" With this she raised her veil and showed him her face, whereat he took one glance of eyes that cost him a thousand sighs. Then she let fall her veil on the lock and repeating over it the names of the mother of Moses, opened it without a key and entered. He followed her and saw swords and steel-weapons hanging up; and she put off her veil and sat down with him. Then she brought a tray of food and wine, and they ate and drank; after which she rose and drawing water from the well, poured it from the ewer over his hands, whilst he washed them. Now whilst they were on this wise, she cried out and beat upon her breast, saying, "My husband had a signet-ring of ruby, which was pledged to him for five hundred dinars, and I put it on; but 'twas too large for me, so I straitened it with wax, and when I let down the bucket,<sup>2</sup> that ring must have dropped into the well. So turn thy face to the door, the while I doff my dress and go down into the well and fetch it." Quoth Ali, "'Twere shame on me that thou shouldst go down there, I being present; none shall do it save I." So he put off his outer clothes and tied the rope about himself and she let him down into the well. Now there was much water therein and she said to him, "The rope is too short; loose thyself and drop down." So he did himself loose from the rope and dropped into the water, in which he sank fathoms deep without touching bottom; whilst she donned her mantilla and taking his clothes, returned to her mother—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Twelfth Night,**

She said, It hath reached me, O auspicious King, that when Ali of Cairo was in the well, Zaynab donned her mantilla and, taking his clothes, returned to her mother and said, "I have stripped Ali the Egyptian and cast him into the Emir Hasan's well, whence alas for his chance of escaping!"<sup>3</sup> Presently, the Emir Hasan, the master of the house, who had been absent at the Divan, came home and, finding the door open, said to his Syce, "Why didst thou not

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<sup>1</sup> *i.e.* I am not a petty thief.

<sup>2</sup> Arab. *Satl* = kettle, bucket. Lat. *Situla* (?).

<sup>3</sup> *i.e.* "there is no chance of his escaping." It may also mean, "And far from him (*hayhát*) is escape."

draw the bolt?" "O my lord," replied the groom, "indeed I locked it with my own hand." The Emir cried, "As my head liveth, some robber hath entered my house!" Then he went in and searched, but found none and said to the groom, "Fill the ewer, that I may make the Wuzu-ablution." So the man lowered the bucket into the well but, when he drew it up, he found it heavy and looking down, saw something therein sitting; whereupon he let it fall into the water and cried out, saying, "O my lord, an Ifrit came up to me out of the well!" Replied the Emir, "Go and fetch four doctors of the law, that they may read the Koran over him, till he go away." So he fetched the doctors and the Emir said to them, "Sit round this well and exorcise me this Ifrit." They did as he bade them; after which the groom and another servant lowered the bucket again and Ali clung to it and hid himself under it patiently till he came near the top, when he sprang out and landed among the doctors, who fell a-cuffing one another and crying out, "Ifrit! Ifrit!" The Emir looked at Ali and seeing him a young man, said to him, "Art thou a thief?" "No," replied Ali; "Then what dost thou in the well?" asked the Emir; and Ali answered, "I went down to the Tigris to wash myself and dived, whereupon the current carried me under the earth and I came up in this well." Quoth the other, "Tell the truth."<sup>1</sup> So Ali told him all that had befallen him, and the Emir gave him an old gown and let him go. He returned to Calamity Ahmad's lodging and related to him all that had passed. Quoth Ahmad, "Did I not warn thee that Baghdad is full of women who play tricks upon men?" And quoth Ali Kitf al-Jamal, "I conjure thee by the Mighty Name, tell me how it is that thou art the chief of the lads of Cairo and yet hast been stripped by a girl?" This was grievous to Ali and he repented him of not having followed Ahmad's advice. Then the Calamity gave him another suit of clothes and Hasan Shuman said to him, "Dost thou know the young person?" "No," replied Ali; and Hasan rejoined, "'Twas Zaynab, the daughter of Dalilah the Wily, the portress of the Caliph's Khan; and hast thou fallen into her toils, O Ali?" Quoth he, "Yes;" and quoth Hasan, "O Ali, 'twas she who took the Chief's clothes and those of all his men." "This is a disgrace to you all!" "And what thinkest thou to do?" "I purpose to marry her." "Put away that thought far from thee, and console thy heart of her." "O Hasan, do thou counsel me how I shall do to marry her." "With all my heart: if thou wilt drink

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<sup>1</sup> This is the way to take an Eastern when he tells a deliberate lie; and it often surprises him into speaking the truth.



from my hand and march under my banner, I will bring thee to her." "I will well." So Hasan made Ali put off his clothes; and, taking a cauldron heated therein somewhat as it were pitch, where-with he anointed him and he became like unto a blackamoor slave. Moreover, he smeared his lips and cheeks and pencilled his eyes with red Kohl.<sup>1</sup> Then he clad him in a slave's habit and giving him a tray of kabobs and wine, said to him, "There is a black cook in the Khan who requires from the bazar only meat; and thou art now become his like; so go thou to him civilly and accost him in friendly fashion and speak to him in the blacks' lingo, and salute him, saying, 'Tis long since we met in the beer-ken. He will answer thee:—I have been too busy: on my hands be forty slaves, for whom I cook dinner and supper, besides making ready a tray for Dalilah and the like for her daughter Zaynab, and the dogs' food. And do thou say to him, Come, let us eat kabobs and lush swipes.<sup>2</sup> Then go with him into the saloon and make him drunken and question him of his service, how many dishes and what dishes he hath to cook, and ask him of the dogs' food and the keys of the kitchen and the larder; and he will tell thee; for a man, when he is drunken, telleth all he would conceal were he sober. When thou hast done this, drug him and don his clothes and sticking the two knives in thy girdle, take the vegetable-basket and go to the market and buy meat and greens, with which do thou return to the Khan and enter the kitchen and the larder and cook the food. Dish it up and put Bhang in it, so as to drug the dogs and the slaves and Dalilah and Zaynab and lastly serve up. When all are asleep, hie thee to the upper chamber and bring away every suit of clothes thou wilt find hanging there; and, if thou have a mind to marry Zaynab, bring with thee also the forty carrier-pigeons." So Ali went to the Khan and going in to the cook, saluted him and said, "'Tis long since I have met thee in the beer-ken." The slave replied, "I have been busy cooking for the slaves and the dogs." Then he took him and making him drunken, questioned him of his work. Quoth the kitchener, "Every day I cook five dishes for dinner and the like for supper; and yesterday they sought of me a sixth dish,<sup>3</sup> yellow rice,<sup>4</sup> and a seventh, a mess of

<sup>1</sup> The conjunctiva in Africans is seldom white; often it is red and more frequently yellow.

<sup>2</sup> So in the texts, possibly a clerical error for the wine which he had brought with the kabobs. But beer is the especial tipple of African slaves in Egypt.

<sup>3</sup> Arab. "Laun," prop. = colour, hue; but applied to genus and species, our "kind"; and especially to dishes which differ in appearance; whilst in Egypt it means any dish.

<sup>4</sup> Arab. "Zardah" = rice dressed with honey and saffron. The word is still common in Turkey.

cooked pomegranate seed." Ali asked, "And what is the order of thy service?" and the slave answered, "First I serve up Zaynab's tray, next Dalilah's; then I feed the slaves and give the dogs their sufficiency of meat, and the least that satisfies them is a pound each." But, as fate would have it, he forgot to ask him of the keys. Then he drugged him and donned his clothes; after which he took the basket and went to the market, where he bought meat and greens;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Thirteenth Night,**

She continued, It hath reached me, O auspicious King, that Ali of Cairo, after drugging the cook-slave with Bhang, took the two knives which he stuck in his belt and, carrying the vegetable-basket, went to the market where he bought meat and greens; and, presently returning to the Khan, he saw Dalilah seated at the gate, watching those who went in and came out, and the forty slaves with her, armed. So he heartened his heart and entered; but Dalilah knew him and said to him, "Back, O captain of thieves! Wilt thou play a trick on me in the Khan?" Thereupon he (dressed as a slave) turned and said to her, "What sayest thou, O portress?" She asked, "What hast thou done with the slave, our cook? say me if thou hast killed or drugged him?" He answered, "What cook? Is there here another slave-cook than I?" She rejoined, "Thou liest, thou art Mercury Ali the Cairene." And he said to her, in slaves' patois, "O portress, are the Cairenes black or white? I will slave for you no longer." Then said the slaves to him, "What is the matter with thee, O our cousin?" Cried Dalilah, "This is none of your uncle's children, but Ali Zaybak the Egyptian; and meseems he hath either drugged your cousin or killed him." But they said, "Indeed this is our cousin Sa'adu'llah the cook;" and she, "Not so, 'tis Mercury Ali, and he hath dyed his skin." Quoth the sharper, "And who is Ali? I am Sa'adu'llah." Then she fetched unguent of proof, with which she anointed Ali's forearm and rubbed it; but the black did not come off; whereupon quoth the slaves, "Let him go and dress us our dinner." Quoth Dalilah, "If he be indeed your cousin, he knoweth what you sought of him yesternight<sup>1</sup> and how many dishes he cooketh every day." So they asked him of this and he

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<sup>1</sup> Arab. "Laylat ams," the night of yesterday (Al-bárihah) not our "last night," which would be the night of the day spoken of.

said, "Every day I cook you five dishes for the morning and the like for the evening meal, lentils and rice and broth and stew<sup>1</sup> and sherbet of roses; and yesternight ye sought of me a sixth dish and a seventh, to wit yellow rice and cooked pomegranate seed." And the slaves said, "Right!" Then quoth Dalilah, "In with him and if he know the kitchen and the larder, he is indeed your cousin; but, if not, kill him." Now the cook had a cat which he had brought up, and whenever he entered the kitchen it would stand at the door and spring to his back as soon as he went in. So, when Ali entered, the cat saw him and jumped on his shoulders; but he threw it off and it ran before him to the door of the kitchen and stopped there. He guessed that this was the kitchen door; so he took the keys and seeing one with traces of feathers thereon, knew it for the kitchen key and therewith opened the door. Then he entered and setting down the greens, went out again, led by the cat, which ran before him and stopped at another door. He guessed that this was the larder and seeing one of the keys marked with grease, knew it for the key and opened the door therewith; whereupon quoth the slaves, "O Dalilah, were he a stranger, he had not known the kitchen and the larder, nor had he been able to distinguish the keys thereof from the rest; verily, he is our cousin Sa'adu'llah." Quoth she, "He learned the places from the cat and distinguished the keys one from the other by the appearance: but this cleverness imposeth not upon *me*." Then he returned to the kitchen where he cooked the dinner and, carrying Zaynab's tray up to her room, saw all the stolen clothes hanging up; after which he went down and took Dalilah her tray and gave the slaves and the dogs their rations. The like he did at sundown and drugged Dalilah's food and that of Zaynab and the slaves. Now the doors of the Khan were opened and shut with the sun. So Ali went forth and cried out, saying, "O dwellers in the Khan, the watch is set and we have loosed the dogs; whoso stirreth out after this can blame none save himself." But he had delayed the dogs' supper and put poison therein; consequently, when he set it before them they ate of it and died, while the slaves and Dalilah and Zaynab still slept under Bhang. Then he went up and took all the clothes and the carrier-pigeons and, opening the gate, made off to the barrack of the Forty, where he found Hasan Shuman the Pestilence who said to him, "How hast thou fared?" Thereupon he told him what had

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<sup>1</sup> Arab. "Yakhni," a word much used in Persia and India and properly applied to the complicated broth prepared for the rice and meat. For a good recipe see Herklots, Appendix xxix.

passed and he praised him. Then he caused him put off his clothes and boiled a decoction of herbs wherewith he washed him, and his skin became white as it was ; after which he donned his own dress and going back to the Khan, clad the cook in the habit he had taken from him and made him smell to the counter-drug ; upon which the slave awoke and going forth to the greengrocer's, bought vegetables and returned to the Khan. Such was the case with Al-Zaybak of Cairo ; but as regards Dalilah the Wily, when the day broke, one of the lodgers in the Khan came out of his chamber and, seeing the gate open and the slaves drugged and the dogs dead, he went in to her and found her lying drugged, with a scroll on her neck and at her head a sponge steeped in the counter-drug. He set the sponge to her nostrils and she awoke and asked, "Where am I?" The merchant answered, "When I came down from my chamber I saw the gate of the Khan open and the dogs dead and found the slaves and thee drugged." So she took up the paper and read therein these words, "None did this deed save Ali the Egyptian." Then she awoke the slaves and Zaynab by making them smell the counter-Bhang and said to them, "Did I not tell you that this was Ali of Cairo?" presently adding to the slaves, "But do ye conceal the matter." Then she said to her daughter, "How often have I warned thee that Ali would not forego his revenge? He hath done this deed in requittal of that which thou diddest with him and he had it in his power to kill thee ; but he refrained therefrom out of courtesy and a desire that there should be love and friendship between us." So saying, she doffed her man's gear and donned woman's attire<sup>1</sup> and, tying the kerchief of peace about her neck, repaired to Ahmad al-Danaf's barrack. Now when Ali entered with the clothes and the carrier-pigeons, Hasan Shuman gave the Hall-keeper the price of forty pigeons and he bought them and cooked them amongst the men. Presently there came a knock at the door and Ahmad said, "That is Dalilah's knock : rise and open to her, O Hall-keeper." So he admitted her and——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Fourteenth Night,**

She pursued, It hath reached me, O auspicious King, that when Dalilah was admitted, Hasan asked her, "What bringeth thee

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<sup>1</sup> In token of defeat and in acknowledgment that she was no match for men,



hither, O ill-omened old woman? Verily, thou and thy brother Zurayk the fishmonger are of a piece!" and she answered, "O Captain, I am in the wrong and this my neck is at thy mercy; but tell me which of you it was that played me this trick?" Quoth Calamity Ahmad, "'Twas the first of my lads." Rejoined Dalilah, "For the sake of Allah intercede with him to give me back the carrier-pigeons and what not, and thou wilt lay me under great obligation." When Hasan heard this he said, "Allah requite thee, O Ali! Why didst thou cook the pigeons?" and Ali answered, "I knew not that they were carrier-pigeons." Then said Ahmad, "O Hall-keeper bring us the cooked pigeons." So he brought them and Dalilah took a piece and tasting it, said, "This is none of the carrier-pigeons' flesh, for I fed them on grains of musk and their meat is become even as musk." Quoth Shuman, "An thou desire to have the carrier-pigeons, comply with Ali's will." Asked she, "What is that?" And Hasan answered, "He would have thee marry him to thy daughter Zaynab." She said, "I have no command over her except of affection;" and Hasan said to Ali the Cairene, "Give her the pigeons." So he gave them to her, and she took them and rejoiced in them. Then quoth Hasan to her, "There is no help but thou return us a sufficient reply;" and Dalilah rejoined, "If it be indeed his wish to marry her, it availed nothing to play this clever trick upon us: it behoveth him rather to demand her in marriage of her mother's brother and her guardian, Captain Zurayk, him who crieth out, saying:—Ho! a pound of fish for two farthings! and who hangeth up in his shop a purse containing two thousand dinars." When the Forty heard this, they all rose and cried out, saying, "What manner of blather is this, O hag? Dost thou wish to bereave us of our brother Ali of Cairo?" Then she returned to the Khan and said to her daughter, "Ali the Egyptian seeketh thee in marriage." Whereat Zaynab rejoiced, for she loved him in her heart, and she asked her mother what had passed. So she told her, adding, "I made it a condition that he should demand thy hand of thine uncle, so I might make him fall into destruction." Meanwhile Ali turned to his fellows and asked them, "What manner of man is this Zurayk?" and they answered, "He was chief of the sharpers of Al-Irak land and could all but pierce mountains and lay hold upon the stars. He would steal the Kohl from the eye and, in brief, he had not his match for roguery; but he hath repented his sins and forsworn his old way of life and opened him a fishmonger's shop. And now he hath amassed two thousand dinars by the sale of fish and laid them in a purse with strings of silk, to which he hath tied bells and rings and rattles of brass, hung on a peg within the

doorway. Every time he openeth his shop he suspendeth the said purse and crieth out, saying :—Where are ye, O sharpers of Egypt, O prigs of Al-Irak, O tricksters of Ajam-land ? Behold, Zurayk the fishmonger hath hung up a purse in front of his shop, and whoso pretendeth to craft and cunning, and can take it by sleight, it is his. So the long-fingered and greedy-minded come and try to take the purse, but cannot ; for, whilst he frieth his fish and tendeth the fire, he layeth at his feet scone-like circles of lead ; and whenever a thief thinketh to take him unawares and maketh a snatch at the purse he casteth at him a loaf of lead and slayeth him or doeth him a damage. So, O Ali, wert thou to tackle him, thou wouldst be as one who jostleth a funeral cortége, unknowing who is dead ;<sup>1</sup> for thou art no match for him, and we fear his mischief for thee. Indeed, thou hast no cause to marry Zaynab, and he who leaveth a thing alone liveth without it." Cried Ali, "This were shame, O comrades ; needs must I take the purse : but bring me a young lady's habit." So they brought him women's clothes and he clad himself therein and stained his hands with Henna, and modestly hung down his veil. Then he went out, and presently he saw an ass-driver coming, so he gave him a dinar and, mounting, rode till he came to Zurayk's shop, where he saw the purse hung up and the gold glittering through it. Now Zurayk was frying fish, and Ali said, "O ass-man, what is that smell ?" Replied he, "It's the smell of Zurayk's fish." Quoth Ali, "I am a woman and the smell harmeth me ; go, fetch me a slice of the fish." So the donkey-boy said to Zurayk, "What aileth thee to fry fish so early and annoy women with the smell ? I have here the the wife of the Emir Hasan Sharr al-Tarik ; so give her a bit of fish." Thereupon Zurayk took a piece of fish and would have fried it, but the fire had gone out and he went in to rekindle it. Meanwhile Ali dismounted and, as Zurayk still did not appear, Ali put out his hand to the purse ; but no sooner had he touched it than the bells and rattles and rings began to jingle and the gold to chink. Quoth Zurayk, who returned at the sound, "Thy perfidy hath come to light, O gallows-bird ! Wilt thou put a cheat on me and thou in a woman's habit ? Now take what cometh to thee !" And he threw a loaf of lead at him, but it went agley and lighted on another ; whereupon the people rose against Zurayk and said to him, "Art thou a tradesman, or a swashbuckler ? An thou be a tradesman, take down thy purse and spare the folk thy mischief." He replied, "Bismillah, in the name of Allah ! On my head be it." As for

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<sup>1</sup> The slightest movement causes a fight at a funeral or a wedding-procession in the East : even amongst the "mild Hindus."

Ali, he made off to the barrack and told Hasan Shuman what had happened, after which he put off his woman's gear and donning a groom's habit which was brought to him by his chief, took a dish and five dirhams. Then he returned to Zurayk's shop and the fish-monger said to him, "What dost thou want, O my master?"<sup>1</sup> He showed him the dirhams and Zurayk would have given him of the fish in the tray, but he said, "I will have none save hot fish." So he set fish in the earthen pan and finding the fire dead, went into relight it; whereupon Ali put out his hand to the purse and caught hold of the end of it. The rattles and rings and bells jingled and Zurayk said, "Thy trick hath not deceived me. I knew thee for all thou art disguised as a groom, by the grip of thy hand on the dish and the dirhams."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Fifteenth Night,**

She resumed, It hath reached me, O auspicious King, that when Ali of Egypt put out his hand to the purse, the bells and rings jingled and Zurayk said, "Thy trick hath not deceived me; for all thou comest disguised as a groom, I knew thee by the grip of thy hand on the dish and the dirhams!" So saying, he threw the lead at him, but he avoided it and it fell into the pan full of hot fish and broke it and overturned it, fat and all, upon the breast and shoulders of the Kazi, who was passing. The oil ran down his clothes and he cried out, "O my clothes! What a sad pickle you are in! Alas, unhappy I! Who hath played me this trick?" Answered the people, "O our lord, it was some small boy that threw a stone into the pan: but for Allah's ward, it had been worse." Then they turned and seeing the loaf of lead and that it was Zurayk who had thrown it, rose against him and said to him, "O Zurayk, this is not allowed of Allah! Take down the purse or it shall go ill for thee." Answered he, "I will take it down, Inshallah!" Meanwhile Ali returned to the barrack and told his comrades who cried, "Where is the purse?" all that had passed and they said, "Thou hast exhausted two-thirds of his cunning." Then he changed his groom's dress for the garb of a merchant and, going out, met a snake-charmer, with a bag of serpents and a wallet containing his kit,

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<sup>1</sup> Arab. "Yá Ustá" (for "Ustáz"). The Pers. term is Ustád = a craft-master, an artisan, and especially a barber. Here it is merely a polite address.

to whom said he, "O charmer, come and amuse my lads, and thou shalt have largesse." So he accompanied him to the barrack, where he fed him and drugging him with Bhang, doffed his clothes and put them on. Then he took the bags and repairing to Zurayk's shop began to play the reedpipe. Quoth Zurayk, "Allah provide thee!" But Ali pulled out the serpents and cast them down before him; whereat the fishseller, who was afraid of snakes, fled from them into the inner shop. Thereupon Ali picked up the reptiles and, thrusting them back into the bag, stretched out his hand and caught hold of the end of the purse. The rings again rang and the bells and rattles jangled, and Zurayk cried, "Wilt thou never cease to play me tricks? Now thou feignest thyself a serpent-charmer!" So saying, he took up a loaf of lead, and hurled it at Ali; but it missed him and fell on the head of a groom who was passing by, following his master, a trooper, and knocked him down. Quoth the soldier, "Who felled him?" and the folk said, "'Twas a stone fell from the roof." So the soldier passed on and the people, seeing the loaf of lead, went up to Zurayk and cried to him, "Take down the purse!" and he said, "Inshallah, I will take it down this very night!" Ali ceased not to practise upon Zurayk till he had made seven different attempts but without taking the purse. Then he returned the snake-charmer his clothes and kit and give him due benevolence; after which he went back to Zurayk's shop and heard him say, "If I leave the purse here to-night, he will dig through the shop-wall and take it; I will carry it home with me." So he arose and shut the the shop; then he took down the purse and putting it in his bosom set out home, till he came near his house, when he saw a wedding in a neighbour's lodging and said to himself, "I will hie me home and give my wife the purse and don my fine clothes and return to the marriage." And Ali followed him. Now Zurayk had married a black girl, one of the freed women of the Wazir Ja'afar, and she had borne him a son, whom he named Abdallah, and he had promised her to spend the money in the purse on the occasion of the boy's circumcision and of his marriage-procession. So he went into his house and, as he entered, his wife saw that his face was overcast and asked him, "What hath caused thy sadness?" Quoth he, "Allah hath afflicted me this day with a rascal who made seven attempts to get the purse, but without avail;" and quoth she, "Give it to me, that I may lay it up against the boy's festival-day. (Now Ali, who had followed him lay hidden in a closet whence he could see and hear all.) So he gave her the purse and changed his clothes saying, "Keep the purse safely, O Umm Abdallah, for I am going to the wedding. But she said, "Take thy sleep awhile." So he



lay down and fell asleep. Presently, Ali rose and going on tiptoe to the purse, took it and went to the house of the wedding and stood there, looking on at the fun. Now meanwhile, Zurayk dreamt that he saw a bird fly away with the purse and awaking in affright, said to his wife, "Rise; look for the purse." So she looked and finding it gone, buffeted her face and said, "Alas the blackness of thy fortune, O Umm Abdallah! A sharker hath taken the purse." Quoth Zurayk, "By Allah it can be none other than rascal Ali who hath plagued me all day! He hath followed me home and seized the purse; and there is no help but that I go and get it back." Quoth she, "Except thou bring it, I will lock on thee the door and leave thee to pass the night in the street." So he went up to the house of the wedding, and seeing Ali looking on, said to himself, "This is he who took the purse; but he lodgeth with Ahmad al-Danaf." So he forewent him to the barrack and, climbing up at the back, dropped down into the saloon, where he found everyone asleep. Presently there came a rap at the door and Zurayk asked, "Who is there!" "Ali of Cairo," answered the knocker; and Zurayk said, "Hast thou brought the purse?" So Ali thought it was Hasan Shuman and replied, "I have brought it;<sup>1</sup> open the door." Quoth Zurayk, "Impossible that I open to thee till I see the purse; for thy chief and I have laid a wager about it." Said Ali, "Put out thy hand." So he put out his hand through the hole in the side-door and Ali laid the purse in it; whereupon Zurayk took it and, going forth as he had come in, returned to the wedding. Ali stood for a long while at the door, but none opened to him; and at last he gave a thundering knock that awoke all the men and they said, "That is Ali of Cairo's peculiar rap." So the Hall-keeper opened to him and Hasan Shuman said to him, "Hast thou brought the purse?" Replied Ali, "Enough of jesting, O Shuman; didst thou not swear that thou wouldest not open to me till I showed thee the purse, and did I not give it thee through the hole in the side-door? And didst thou not say to me, I am sworn never to open the door till thou show me the purse?" Quoth Hasan, "By Allah, 'twas not I who took it, but Zurayk!" Quoth Ali, "Needs must I get it again," and repaired to the house of the wedding, where

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<sup>1</sup> In common parlance Arabs answer a question (like the classics of Europe who rarely used Yes and No, Yea and Nay), by repeating its last words. They have, however, many affirmative particles, *e.g.* Ni'am, which answers a negative, "Dost thou not go?"—Ni'am (Yes!); and Ajal, a stronger form following a command, *e.g.* Sir (go)—Ajál, Yes verily. The popular form is Aywá ('lláhi) = Yes, by Allah. The chief negatives are Má and Lá, both often used in the sense of "There is not."

he heard the buffoon<sup>1</sup> say, "Bravo,<sup>2</sup> O Abu Abdallah! Good luck to thee with thy son!" Said Ali, "My luck is in the ascendant," and going to the fishmonger's lodging, climbed over the back wall of the house and found his wife asleep. So he drugged her with Bhang and clad himself in her clothes. Then he took the child in his arms and went round, searching, till he found a palm-leaf basket containing buns,<sup>3</sup> which Zurayk of his niggardliness had kept from the Greater Feast. Presently the fishmonger returned and knocked at the door, whereupon Ali imitated his wife's voice and asked, "Who is at the door?" "Abu Abdallah," answered Zurayk, and Ali said, "I swore that I would not open the door to thee, except thou broughtest back the purse." Quoth the fishmonger, "I have brought it." Cried Ali, "Here with it into my hand before I open the door;" and Zurayk answered, saying, "Let down the basket and take it therein." So Sharper Ali let down the basket and the other put the purse therein, whereupon Ali took it and drugged the child. Then he aroused the woman and, making off by the back way as he had entered, returned with the child and the purse and the basket of cakes to the barrack and showed them all to the Forty, who praised his dexterity. Thereupon he gave them cakes, which they ate, and made over the boy to Hasan Shuman, saying, "This is Zurayk's child; hide it by thee." So he hid it and fetching a lamb, gave it to the Hall-keeper who cooked it whole, wrapped in a cloth, and laid it out shrouded as it were a dead body. Meanwhile Zurayk stood awhile, waiting at the door, then gave a knock like thunder and his wife said to him, "Hast thou brought the purse?" He replied, "Didst thou not take it up in the basket thou diddest let down but now?" and she rejoined, "I let no basket down to thee, nor have I set eyes on the purse." Quoth he, "By Allah, the Sharper hath been beforehand with me and hath taken the purse again!" Then he searched the house and found the basket of cakes gone

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<sup>1</sup> Arab. "Khalbús," prop. the servant of the Almah-girls who acts buffoon. The "Maskharah" (whence our "mask") corresponds with the jester or fool of mediæval Europe: amongst the Arnauts he is called "Suttari," and is known by his fox's tails: he mounts a mare, tom-toms on the kettle-drum and is generally one of the bravest of the corps.

<sup>2</sup> Arab. "Shúbash," pronounced in Egypt Shobash: it is the Persian Sháh-básh, lit. = be a King, equivalent to our bravo. Here, however, the allusion is to the buffoon's cry at an Egyptian feast, "Shohbash 'alayk, yá Sáhib al-faraj," = a present is due from thee, O giver of the fête! (See Lane, M. E. xxvii.)

<sup>3</sup> Arab. "Ka'ak al-'I'd:" the former is the Arab form of the Persian "Kahk" (still retained in Egypt), whence I would derive our word "cake." It alludes to the sweet cakes which are served up with dates, the quatre mendiants and sherbets during visits of the Lesser (not the Greater) Festival, at the end of the Ramazan Fast. (Lane, M. E. xxv.)

and the child missing and cried out, saying, "Alas, my child!" Whereupon the woman beat her breast and said, "I and thou to the Wazir, for none hath slain my son save this sharper, and all because of thee." Cried Zurayk, "I will answer for him." So he tied the kerchief of truce about his neck and going to Ahmad al-Danaf's lodging, knocked at the door. The Hall-keeper admitted him and as he entered Hasan Shuman asked him, "What bringeth thee here?" He answered, "Do ye intercede with Ali the Cairene to restore me my child and I will yield to him the purse of gold." Quoth Hasan, "Allah requite thee, O Ali! Why didst thou not tell me it was his child?" "What hath befallen him?" cried Zurayk, and Hasan replied, "We gave him raisins to eat and he choked and died; and this is he." Quoth Zurayk, "Alas, my son! What shall I say to his mother?" Then he rose and opening the shroud, saw it was a lamb barbecued and said, "Thou makest sport of me, O Ali!" Hereat they gave him the child and Calamity Ahmad said to him, "Thou didst hang up the purse, proclaiming that it should be the property of any sharper who should be able to take it, and Ali hath taken it; so 'tis the very property of our Cairene." Zurayk answered, "I make him a present of it;" but Ali said to him, "Do thou accept it on account of thy niece Zaynab." And Zurayk replied, "I accept it." Then quoth the Forty, "We demand of thee Zaynab in marriage for Ali of Cairo;" but quoth he, "I have no control over her save of kindness." Hasan asked, "Dost thou grant our suit?" and he answered, "Yes, I will grant her in marriage to him who can avail to her mahr or marriage-settlement." "And what is her dowry?" enquired Hasan; and Zurayk replied, "She hath sworn that none shall wed her save the man who bringeth her the robe of Kamar, daughter of Azariah the Jew and the rest of her gear."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Sixteenth Night,**

She said, It hath reached me, O auspicious King, that when Zurayk replied to Shuman, "She hath sworn that none shall wed her save the man who bringeth her the clothes of Kamar, daughter of Azariah the Jew, and her crown and girdle and pantoufle<sup>1</sup> of gold," Ali cried, "If I do not bring her the clothes this very night, I renounce

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<sup>1</sup> Arab. "Tásúmah," a rare word for a peculiar slipper. Dozy (s. v.) says only, espèce de chaussure, sandale, pantoufle, soulier.

my claim to her." Rejoined Zurayk, "O Ali, thou art a dead man if thou play any of thy pranks on Kamar." "Why so?" asked Ali, and the other answered, "Her father, Jew Azariah, is a skilful, wily, perfidious magician who hath the Jinn at his service. He owneth without the city a castle, whose walls are one brick of gold and one of silver and which is visible to the folk only whilst he is therein : when he goeth forth it disappeareth. He brought his daughter this dress I speak of from an enchanted treasure, and every day he layeth it in a charger of gold and, opening the windows of the palace, crieth out :—Where are the sharpers of Cairo, the prigs of Al-Irak, 'the master-thieves of Ajam-land? Whoso prevaieth to take this dress, 'tis his. So all the long-fingered gentry essayed the adventure, but failed to take it, and he turned them by his magic into apes and asses." But Ali said, "I will assuredly take it, and Zaynab shall be displayed therein."<sup>1</sup> So he went to the shop of the Jew and found him a man of stern and forbidding aspect, seated with scales and stone-weights and gold and silver and nests of drawers and so forth before him, and a she-mule tethered hard by. Presently he rose and shutting his shop, laid the gold and silver in two purses, which he placed in a pair of saddle-bags and set on the she-mule's back. Then he mounted and rode till he reached the city-outskirts followed, without his knowledge, by Ali, when he took out some dust from a pocket-purse and, muttering over it, sprinkled it upon the air. No sooner had he done this than Sharper Ali saw a castle which had not its like, and the Jew mounted the steps upon his beast which was a subject Jinni ; after which he dismounted and taking the saddle-bags off her back, dismissed the she-mule and she vanished. Then he entered the castle and sat down. Presently, he arose and opening the lattices, took a wand of gold, which he set up in the open window and, hanging thereto a golden charger by chains of the same metal, laid in it the dress, whilst Ali watched him from behind the door, and presently he cried out, saying, "Where are the sharpers of Cairo? Where are the prigs of Al-Irak, the master-thieves of the Ajam-land? Whoso can take this dress by his sleight, 'tis his!" Then he pronounced certain magical words and a tray of food spread itself before him. He ate and conjured a second time, whereupon the tray disappeared ; and yet a third time, when a table of wine was placed between his hands and he drank. Quoth Ali, "I know not how I am to take the dress except if he be drunken." Then he stole up behind the Jew,

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<sup>1</sup> Arab. "Ijtílá" = the displaying of the bride on her wedding night, so often alluded to in *The Nights*.



hanger in grip; but the other turned and conjured, saying to his hand, "Hold with the sword;" whereupon Ali's right arm was held and abode half-way in the air hending the hanger. He put out his left hand to the weapon, but it also stood fixed in the air, and so with his right foot, leaving him standing on one foot. Then the Jew dispelled the charm from him and Ali became as before. Presently Azariah struck a table of sand and found that the thief's name was Mercury Ali of Cairo; so he turned to him and said, "Come nearer! Who art thou and what dost thou here?" He replied, "I am Ali of Cairo, of the band of Ahmad al-Danaf. I sought the hand of Zaynab, daughter of Dalilah the Wily, and she demanded thy daughter's dress to her dowry; so do thou give it to me and become a Moslem, an thou wouldst save thy life." Rejoined the Jew, "After thy death! Many have gone about to steal the dress, but failed to take it from me; wherefore if thou deign be advised, thou wilt begone and save thyself; for they only seek the dress of thee, that thou mayst fall into destruction; and indeed, had I not seen by geomancy that thy fortune overrideth my fortunes I had smitten thy neck." Ali rejoiced to hear that his luck overcame that of the Jew and said to him, "There is no help for it but I must have the dress and thou must become a True Believer." Asked the Jew, "Is this thy will and last word?" and Ali answered, "Yes." So the Jew took a cup and filling it with water, conjured over it and said to Ali, "Come forth from this shape of a man into the form of an ass." Then he sprinkled him with the water and straightway he became a donkey, with hooves and long ears, and fell to braying after the manner of asinines. The Jew drew round him a circle which became a wall over against him, and drank on till the morning, when he said to Ali, "I will ride thee to-day and give the she-mule a rest." So he locked up the dress, the charger, the rod and the charms in a cupboard<sup>1</sup> and conjured over Ali, who followed him. Then he set the saddle-bags on his back and mounting, fared forth of the Castle, whereupon it disappeared from sight and he rode into Baghdad, till he came to his shop, where he alighted and emptied the bags of gold and silver into the trays before him. As for Ali, he was tied up by the shop-door, where he stood in his asinine form hearing and understanding all that passed, without being able to speak. And behold, up came a young merchant with whom fortune had played the tyrant and who could find no easier way of earning his livelihood than water-carrying. So he

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<sup>1</sup> Arab. "Khishkhanah"; a mixed word from "Khaysh" = canvas or stuffs generally and Pers. "Khanah" = house-room. Dozy (s.v.) says *armoire, buffet*.

brought his wife's bracelets to the Jew and said to him, "Give me the price of these bracelets, that I may buy me an ass." Asked the Jew, "What wilt thou do with him?" and the other answered, "O master, I mean to fetch water from the river on his back, and earn my living thereby." Quoth the Jew, "Take this ass of mine." So he sold him the bracelets and received the ass-shaped Ali of Cairo in part payment and carried him home. Quoth Ali to himself, "If the Ass-man clap the pannel on thee and load thee with water-skins and go with thee half a score journeys a day he will ruin thy health and thou wilt die." So, when the water-carrier's wife came to bring him his fodder, he butted her with his head. She cried aloud and the neighbours came to her assistance and beat him and raised him off her breast. When her husband the intended water-carrier came home, she said to him, "Now either divorce me or return the ass to his owner." He asked, "What hath happened?" and she answered, "This is a devil in the guise of a donkey. He sprang upon me, and had not the neighbours beaten him off he had killed me." Then he carried the ass back to the Jew, who said to him, "Wherefore hast thou brought him back?" and he replied, "He well-nigh killed my wife." So the Jew gave him his money again and he went away: and Azariah said to Ali, "Hast thou recourse to knavery, unlucky wretch that thou art, in order that——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Seventeenth Night,**

She continued, It hath reached me, O auspicious King, that when the water-carrier brought back the ass, its Jew owner returned to him the monies and turning to Ali of Cairo, said, "Hast thou recourse to knavery, unlucky wretch that thou art, in order that he may return thee to me? But since it pleaseth thee to be an ass, I will make thee a spectacle and a laughing stock to great and small." Then he mounted him and rode till he came without the city, when he brought out the ashes in powder and conjuring over it sprinkled it upon the air and immediately the Castle appeared. He entered and taking the saddle-bags off the ass's back set up the rod and hung to it the charger wherein were the clothes, proclaiming aloud, "Where be the clever ones of all quarters who may avail to take this dress?" Presently he conjured as before and meat was set before him and he ate and then wine when he drank; after which he took a cup of water and muttering certain words thereover,

sprinkled it on the ass Ali, saying, "Quit this form and return to thy former shape." Ali straightway became a man once more and Azariah said to him, "O Ali, take good advice and be content with my mischief. Thou hast no call to marry Zaynab nor to take my daughter's dress, for 'tis no easy matter for thee : so leave greed and 'twill be better for thee ; else will I turn thee into a bear or an ape or set on thee an Ifrit, who will cast thee behind the Mountain Kaf." He replied, "I have engaged to take the dress and needs must I have it and thou must Islamise or I will slay thee." Rejoined the Jew, "O Ali, thou art like a walnut ; unless it be broken it cannot be eaten." Then he took a cup of water and conjuring over it, sprinkled Ali with somewhat thereof, saying, "Take thou shape of bear ;" whereupon he instantly became a bear and the Jew put a collar about his neck, muzzled him and chained him to a picket of iron. Then he sat down and ate and drank, now and then throwing him a morsel of his leavings and emptying the dregs of the cup over him, till the morning, when he rose and laid by the tray and the dress and conjured over the bear, which followed him to the shop. There the Jew sat down and emptied the gold and silver into the trays before Ali, after binding him by the chain ; and the bear there abode seeing and comprehending but not able to speak. Presently up came a man and a merchant, who accosted the Jew and said to him, "O master, wilt thou sell me yonder bear ? I have a wife who is my cousin and is sick ; and they have prescribed for her to eat bears' flesh and anoint herself with bears' grease." At this the Jew rejoiced and said to himself, "I will sell him to this merchant, so he may slaughter him and we be at peace from him." And Ali also said in his mind, "By Allah, this fellow meaneth to slaughter me, but deliverance is with the Almighty." Then said the Jew, "He is a present from me to thee." So the merchant took him and carried him to the butcher, to whom he said, "Bring thy tools and company me." The butcher took his knives and followed the merchant to his house, where he bound the beast and fell to sharpening his blade : but, when he went up to him to slaughter him, the bear escaped from his hands and, rising into the air, disappeared from sight between heaven and earth ; nor did he cease flying till he alighted at the Jew's castle. Now the reason thereof was on this wise. When the Jew returned home, his daughter questioned him of Ali and he told her what had happened ; whereupon she said, "Summon a Jinni and ask him of the youth, whether he be indeed Mercury Ali or another who seeketh to put a cheat on thee." So Azariah called a Jinni by conjurations and questioned him of Ali ; and he replied, "'Tis Ali of

Cairo himself. The butcher hath pinioned him and whetted his knife to slaughter him." Quoth the Jew, "Go, snatch him up and bring him hither, ere the butcher cut his throat." So the Jinni flew off and, snatching Ali out of the butcher's hand, bore him to the palace and set him down before the Jew, who took a cup of water and conjuring over it, sprinkled him therewith, saying, "Return to thine own shape." And he straightway became a man again as before." The Jew's daughter Kamar,<sup>1</sup> seeing him to be a handsome young man, fell in love with him and he fell in love with her; and she said to him, "O unlucky one, why dost thou go about to take my dress, enforcing my father to deal thus with thee?" Quoth he, "I have engaged to get it for Zaynab the Coney-catcher, that I may wed her therewith." And she said, "Others than thou have played pranks with my father to get my dress, but could not win to it;" presently adding, "so put away this thought from thee." But he answered, "Needs must I have it, and thy father must become a Moslem, else I will slay him." Then cried the Jew, "See, O my daughter, how this unlucky fellow seeketh his own destruction," adding, "Now I will turn thee into a dog." So he took a cup graven with characters and full of water and conjuring over it, sprinkled some of it upon Ali, saying, "Take thou form of dog;" whereupon he straightway became a dog. And the Jew and his daughter drank together till the morning, when the father laid up the dress and charger and mounted his mule. Then he conjured over the dog, which followed him, as he rode towards the town, and all dogs barked at Ali<sup>2</sup> as he passed, till he came to the shop of a broker, a seller of second-hand goods, who rose and drove away the dogs, and Ali lay down before him. The Jew turned and looked for him, but finding him not, passed onwards. Presently the broker shut up his shop and went home, followed by the dog, which, when his daughter saw enter the house, she veiled her face and said, "O my papa, dost thou bring a strange man in to me?" He replied, "O my daughter, this is a dog." Quoth she, "Not so, 'tis Ali the Cairene, whom the Jew Azariah hath enchanted;" and she turned to the dog and said to him, "Art not Ali of Cairo?" And he signed to her with his head, "Yes." Then her father asked her, "Why did the Jew enchant him?" and she answered, "Because of his daughter Kamar's dress; but I can release him." Said the broker, "If thou can

<sup>1</sup> The Bresl. Edit. "Kamariyah" = Moon-like (fem.) for Moon.

<sup>2</sup> Every traveller describes the manners and customs of dogs in Eastern cities where they furiously attack all canine intruders. I have noticed the subject in writing of Al-Medinah, where the beasts are confined to the suburbs (Pilgrimage ii. 52-54) and my wife has noticed it in Inner Life of Syria.



indeed do him this good office, now is the time," and she, "If he will marry me, I will release him." And he signed to her with his head, "Yes." So she took a cup of water, graven with certain signs, and conjuring over it, was about to sprinkle Ali therewith, when lo and behold! she heard a great cry and the cup fell from her hand, She turned and found that it was her father's handmaid, who had cried out; and she said to her, "O my mistress, is't thus thou keepest the covenant between me and thee? None taught thee this art save I, and thou didst agree with me that thou wouldst do naught without consulting me and that whoso married thee should marry me also." And the broker's daughter said, "'Tis well." When the broker heard the maid's words, he asked his daughter, "Who taught the maid?" and she answered, "O my papa, enquire of herself." So he put the question and she replied, "Know, O my lord, that, when I was with Azariah the Jew, I used to spy upon him and listen to him whilst he performed his gramarye; and when he went forth to his shop in Baghdad, I opened his books and read in them, till I became skilled in the Cabbala-science. One day he sold me to thee and I taught my young mistress, making it a condition with her that she should do naught without my counsel, and that whoso might wed her should wed me also." Then she took a cup of water and conjuring over it, sprinkled the dog therewith; saying, "Return thou to form of man." And he straightway was restored to his former shape; whereupon the broker saluted him with the salam and asked him the reason of his enchantment. So Ali told him all that had passed,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Eighteenth Night,**

She resumed, It hath reached me, O auspicious King, that the broker, having saluted Ali of Cairo with the salam, asked him the reason of his enchantment and what had befallen him; and he answered by telling him all that had passed, when the broker said to him, "Will not my daughter and the handmaid suffice thee?" but he answered, "Needs must I wed Zaynab also." Now suddenly there came a rap at the door and the maid said, "Who is at the door?" The knocker replied, "Kamar, daughter of Azariah the Jew; say me, is Ali of Cairo with you?" Replied the broker's daughter, "O thou daughter of a dog! If he be with us, what wilt thou with him? Go down, O handmaid, and open

to her." So the maid let her in, and when she looked upon Ali and he upon her, he said, "What bringeth thee hither, O dog's daughter?" Quoth she, "I testify that there is no god but *the* God and I testify that Mohammed is the Apostle of God." And, having thus Islamised, she asked him, "Do men in the faith of Al-Islam give marriage-portions to women or do women dower men?" Quoth he, "Men endow women." "Then," said she, "I come and dower myself for thee, bringing thee, as my marriage-portion, my dress together with the rod and charger and chains and the head of my father, the enemy of thee and the foeman of Allah." And she threw down the Jew's head before him. Now the cause of her slaying her sire was as follows. On the night of his turning Ali into a dog, she saw, in a dream, a speaker who said to her, "Become a Moslemah." She did so; and as soon as she awoke next morning she expounded Al-Islam to her father who refused to embrace the Faith; so she drugged him with Bhang and killed him. As for Ali, he took the gear and said to the broker, "Meet me to-morrow at the Caliph's Divan, that I may take thy daughter and the handmaid to wife." Then he set out rejoicing, to return to the barrack of the Forty. On his way he met a sweetmeat-seller, who was beating hand upon hand and saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Folk's labour hath waxed sinful and man is active only in fraud!" Then said he to Ali, "I conjure thee, by Allah, taste of this confection!" So Ali took a piece and ate it and fell down senseless, for there was Bhang therein; whereupon the sweetmeat-seller seized the dress and the charger and the rest of the gear and thrusting them into the box where he kept his sweetmeats hoisted it up and made off. Presently he met a Kazi, who called to him, saying, "Come hither, O sweetmeat-seller!" So he went up to him and setting down his sack, laid the tray of sweetmeats upon it and asked, "What dost thou want?" "Halwá and dragées,<sup>1</sup>" answered the Kazi and, taking some in his hand, said, "Both of these are adulterated." Then he brought out sweetmeats from his breast-pocket<sup>2</sup> and gave them to the sweetmeat-seller, saying, "Look at this fashion; how excellent it is! Eat of it and make the like of it." So he ate and fell down senseless, for the sweetmeats were drugged

<sup>1</sup> Arab. "Haláwat wa Mulabbas"; the latter etymologically means one dressed or clothed. Here it alludes to almonds, etc., clothed or coated with sugar. See Dozy (s. v.) "Labas."

<sup>2</sup> Arab. "'Ubb" from a root = being long: Dozy (s. v.), says *poche au sein*; Habb al-'ubb is a woman's ornament.

with Bhang, whereupon the Kazi bundled him into the sack and made off with him, charger and chest and all, to the barrack of the Forty. Now the Judge in question was Hasan Shuman, and the reason of this was as follows. When Ali had been gone some days in quest of the dress and they heard no news of him, Calamity Ahmad said to his men, "O lads, go and seek for your brother Ali of Cairo." So they sallied forth in quest of him, and among the rest Hasan Shuman the Pestilence, disguised in a Kazi's gear. He came upon the sweetmeat-seller and, knowing him for Ahmad al-Lakit<sup>1</sup> suspected him of having played some trick upon Ali; so he drugged him and did as we have seen. Meanwhile, the other Forty fared about the streets and highways making search in different directions, and amongst them Ali Kitf al-Jamal, who espying a crowd, made towards the people and found the Cairene Ali lying drugged and senseless in their midst. So he revived him and he came to himself, and seeing the folk flocking around him asked, "Where am I?" Answered Ali Camel-shoulder and his comrades, "We found thee lying here drugged, but know not who drugged thee." Quoth Ali, "'Twas a certain sweetmeat-seller who drugged me and took the gear from me; but where is he gone?" Quoth his comrades, "We have seen nothing of him; but come, rise and return home with us." So they returned to the barrack, where they found Ahmad al-Danaf, who greeted Ali and enquired if he had brought the dress. He replied, "I was coming hither with it and other matters, including the Jew's head, when a sweetmeat-seller met me and drugged me with Bhang and took them from me." Then he told him the whole tale, ending with, "If I come across that man of goodies again, I will requite him." Presently Hasan Shuman came out of a closet and said to him, "Hast thou gotten the gear, O Ali?" So he told him what had befallen him and added, "If I know whither the rascal is gone and where to find the knave. I would pay him out. Knowest thou whither he went?" Answered Hasan, "I know where he is," and opening the door of the closet, showed him the sweetmeat-seller within, drugged and senseless. Then he aroused him and he opened his eyes, and finding himself in presence of Mercury Ali and Calamity Ahmad and the Forty, started up and said, "Where am I and who hath laid hands on me?" Replied Shuman, "'Twas I laid hands on thee;" and Ali cried, "O perfidious wretch, wilt thou play thy pranks on me?" And he would have slain him: but Hasan said to him, "Hold thy hand, for this fellow is become thy kinsman." "How my kins-

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<sup>1</sup> Who, it will be remembered, was Dalilah's grandson.

man?" quoth Ali; and quoth Hasan, "This is Ahmad al-Lakit, son of Zaynab's sister." Then said Ali to the prisoner, "Why didst thou thus, O Lakit?" and he replied, "My grandmother, Dalilah the Wily, bade me do it; only because Zurayk the fishmonger foregathered with the old woman and said:—Mercury Ali of Cairo is a sharper and a past master in knavery, and he will certainly slay the Jew and bring hither the dress. So she sent for me and said to me, O Ahmad, dost thou know Ali of Cairo? Answered I:—Indeed I do, and 'twas I directed him to Ahmad al-Danaf's lodging when he first came to Baghdad. Quoth she:—Go and set thy nets for him, and if he have brought back the gear, put a cheat on him and take it from him. So I went round about the highways of the city, till I met a sweetmeat-seller, and buying his clothes and stock-in-trade and gear for ten dinars, did what was done." Thereupon quoth Ali, "Go back to thy grandmother and Zurayk, and tell them that I have brought the gear and the Jew's head and say to them:—Meet me to-morrow at the Caliph's Divan, there to receive Zaynab's dowry." And Calamity Ahmad rejoiced in this and said, "We have not wasted our pains in rearing thee, O Ali!" Next morning Ali took the dress, the charger, the rod and the chains of gold, together with the head of Azariah the Jew mounted on a pike, and went up, accompanied by Ahmad al-Danaf and the Forty, to the Divan, where they kissed ground before the Caliph—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Nineteenth Night,**

She said, It hath reached me, O auspicious King, that when Ali the Cairene went up to the Caliph's Divan, accompanied by his uncle Ahmad al-Danaf and his lads, they kissed ground before the Caliph who turned and, seeing a youth of the most valiant aspect, enquired of Calamity Ahmad concerning him and he replied, "O Commander of the Faithful, this is Mercury Ali the Egyptian captain of the brave boys of Cairo, and he is the first of my lads." And the Caliph loved him for the valour that shone from between his eyes, testifying for him and not against him. Then Ali rose, and, casting the Jew's head down before him, said, "May thine every enemy be like this one, O Prince of True Believers!" Quoth Al-Rashid, "Whose head is this?" and quoth Ali, "'Tis the head of Azariah the Jew." "Who slew him?" asked the Caliph. So Ali related to him all that had passed, from first to last, and the



Caliph said, "I had not thought thou wouldst kill him, for that he was a sorcerer." Ali replied, "O Commander of the Faithful, my Lord made me prevail to his slaughter." Then the Caliph sent the Chief of Police to the Jew's palace, where he found him lying headless; so he laid the body on a bier,<sup>1</sup> and carried it to Al-Rashid, who commanded to burn it. Whereat, behold, up came Kamar and kissing the ground before the Caliph, informed him that she was the daughter of Jew Azariah and that she had become a Moslemah. Then she renewed her profession of Faith before the Commander of the Faithful and said to him "Be thou my intercessor with Sharper Ali that he take me to wife." She also appointed him her guardian to consent to her marriage with the Cairene, to whom he gave the Jew's palace and all its contents, saying, "Ask a boon of me." Quoth Ali, "I beg of thee to let me stand on thy carpet and eat of thy table;" and quoth the Caliph, "O Ali, hast thou any lads?" He replied, "I have forty lads; but they are in Cairo." Rejoined the Caliph, "Send to Cairo and fetch them hither," presently adding, "But, O Ali, hast thou a barrack for them?" "No," answered Ali; and Hasan Shuman said, "I make him a present of my barrack with all that is therein, O Commander of the Faithful." However, the Caliph retorted, saying, "Thy lodging is thine own, O Hasan;" and he bade the treasurer give the court architect ten thousand dinars, that he might build Ali a hall with four daïses and forty sleeping-closets for his lads. Then said he, "O Ali, hast thou any further wish, that we may command its fulfilment?" and said Ali, "O King of the age, be thou my intercessor with Dalilah the Wily that she give me her daughter Zaynab to wife and take the dress and gear of Azariah's girl in lieu of dower." Dalilah accepted the Caliph's intercession and accepted the charger and dress and what not, and they drew up the marriage contracts between Ali and Zaynab and Kamar, the Jew's daughter and the broker's daughter and the handmaid. Moreover, the Caliph assigned him an allowance with a table morning and evening, and stipends and spending money for fodder; all of the most liberal. Then Ali the Cairene fell to making ready for the wedding festivities and, after thirty days, he sent a letter to his comrades in Cairo, wherein he gave them to know of

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<sup>1</sup> Arab. "Tábút," a term applied to the Ark of the Covenant (Koran ii. 349), which contained Moses' rod and shoes, Aaron's mitre, the manna-pot, the broken Tables of the Law, and the portraits of all the prophets which are to appear till the end of time—an extensive list for a box measuring 3 by 2 cubits. Europeans often translate it coffin, but it is properly the wooden case placed over an honoured grave. "Irán" is the Ark of Moses' exposure, also the large hearse on which tribal chiefs were carried to earth.

the favours and honours which the Caliph had bestowed upon him and said, "I have married four maidens and needs must ye come to the wedding." So, after a reasonable time the forty lads arrived and they held high festival; he homed them in his barrack and entreated them with the utmost regard and presented them to the Caliph, who bestowed on them robes of honour and largesse. Then the tiring-women displayed Zaynab before Ali in the dress of the Jew's daughter, and he married her and the three other maidens. After this it befel that Ali of Cairo was one night on guard by the Caliph who said to him, "I wish thee, O Ali, to tell me all that hath befallen thee from first to last with Dalilah the Wily and Zaynab the Coney-catcher and Zurayk the Fishmonger." So Ali related to him all his adventures and the Commander of the Faithful bade record them and lay them up in the royal muniment-rooms. So they wrote down all that had befallen him and kept it in store with other histories for the people of Mohammed the best of Mankind. And Ali and his wives and comrades abode in all solace of life, and its joyance, till there came to them the Destroyer of delights and Sunderer of societies; and Allah (be He extolled and exalted!) is All-Knowing!<sup>1</sup> And also men relate the tale of

### *ARDASHIR AND HAYAT AL-NUFUS.<sup>2</sup>*

THERE was once in the city of Shíráz a mighty King called Sayf al-A'zam Shah, who had grown old, without being blessed with a son. So he implored the Most High Lord, who saith to a thing, "Be," and it becometh. Wherefore in time his wife gave birth to a male child like the moon, whom his father named Ardashir,<sup>3</sup> and he grew up and throve and applied himself to the study of learning and letters, till he attained the age of fifteen. Now there was in Al-Irak a King called Abd al-Kádir who had a daughter, by name Hayát al-Nufús, and she was like the rising full moon; but she had an hatred for men and the folk very hardly dared name mankind in her presence. The Kings of the Chosroës had sought her in marriage of her sire; but, when he spoke with her thereof, she said, "Never will I do this; and if thou force me thereto, I will

<sup>1</sup> *i.e.* What we have related is not "Gospel Truth."

<sup>2</sup> Omitted by Lane (iii. 252) "because little more than a repetition" of Taj al-Mulúk and the Lady Dunyá.

<sup>3</sup> Artaxerxes; in the Mac. Edit. Azdashír, a misprint.

slay myself." Now Prince Ardashir heard of her fame and fell in love with her and told his father who, seeing his case, took pity on him and promised him day by day that he should marry her. So he despatched his Wazir to demand her in wedlock, but King Abd al-Kadir refused, and when the Minister returned to King Sayf al-A'azam and acquainted him with what had befallen his mission and the failure thereof, he was wroth with exceeding wrath and cried, "Shall the like of me send to one of the Kings on a requisition and he accomplish it not?" Then he bade a herald make proclamation to his troops, bidding them bring out the tents and equip them for war with all diligence, though they should borrow money for the necessary expenses; and he said, "I will on no wise turn back, till I have laid waste King Abd al-Kadir's dominions and slain his men and plundered his treasures and blotted out his traces!" When the report of this reached Ardashir he rose from his carpet-bed, and going in to his father, kissed ground<sup>1</sup> between his hands and said, "O mighty King, trouble not thyself with aught of this thing"—And Snahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Twentieth Night,**

She continued, It hath reached me, O auspicious King, that when report of this reached the Prince, he went in to his sire the King and, kissing ground between his hands, said, "O mighty King, trouble not thy soul with aught of this thing and levy not thy champions and armies neither spend thy moneys. Thou art stronger than he, and if thou loose upon him this thy host, thou wilt lay waste his cities and dominions and spoil his good and slay his strong men and himself; but when his daughter shall come to know what hath befallen her father and his people by reason of her, she will slay herself, and I shall die on her account; for I can never live after her; no, never." Asked the King, "And what then thinkest thou to do, O my son?" and the Prince answered, "I will don a merchant's habit and cast about how I may win to the Princess and compass my hope of her." Quoth Sayf al-A'azam, "Art thou determined upon this?" and quoth the Prince, "Yes, O

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<sup>1</sup> I use "kiss ground" as we say "kiss hands." But it must not be understood literally: the nearest approach would be to touch the earth with the finger-tips and apply them to the lips or brow. Amongst Hindus the Ashtānga-prostration included actually kissing the ground.

my sire ;” whereupon the King called to his Wazir, and said to him, “Do thou journey with my son, the core of my heart, and help him to win his will and watch over him and guide him with thy sound judgment, for thou standest to him even in my stead.” “I hear and obey,” answered the Minister ; and the King gave his son three hundred thousand dinars in gold and great store of jewels and precious stones and goldsmiths’ ware and stuffs and other things of price. Then Prince Ardashir went in to his mother and kissed her hands and asked her blessing. She blessed him and, forthright opening her treasures, brought out to him necklaces and trinkets and apparel and all manner of other costly objects hoarded up from the time of the bygone Kings, whose price might not be evened with coin. Moreover, he took with him of his Mamelukes and negro-slaves and cattle all that he needed for the road and clad himself and the Wazir and their company in traders’ gear. Then he farewelled his parents and kinsfolk and friends ; and, setting out, fared on over wolds and wastes all hours of the day and watches of the night ; and when the way was longsome upon him he improvised these couplets :—

My longing bred of love with mine unease for ever grows ; \* Nor against all the  
wrongs of time one succourer arose ;  
When Pleiads and the Fishes show in sky the rise I watch, \* As worshipper  
within whose breast a pious burning glows :  
For Star o’ Morn I speer until at last when it is seen, \* I’m madded with my  
passion and my fancy’s woes and throes :  
I swear by you that never from your love have I been loosed ; \* Naught am I  
save a watcher who of slumber nothing knows !  
Though hard appear my hope to win, though languor aye increase, \* And after  
thee my patience fails and ne’er a helper shows,  
Yet will I wait till Allah shall be pleased to join our loves ; \* I’ll mortify the  
jealous and I’ll mock me of my foes.

When he ended his verse he swooned away and the Wazir sprinkled rose-water on him, till the Prince came to himself, when the Minister said to him, “O King’s son, possess thy soul in patience ; for the consequence of patience is consolation, and behold, thou art on the way to whatever thou wishest.” And he ceased not to bespeak him fair and comfort him till his trouble subsided ; and they continued their journey with all diligence. Presently, the Prince again became impatient of the length of the way and bethought him of his beloved and recited these couplets :—

Longsome is absence, restlessness increaseth and despite ; \* And burn my vitals  
in the blaze my love and longings light :  
Grows my hair gray from pains and pangs which I am doomed to bear \* For  
pine, while tear-floods stream from eyes and sore offend my sight :



I swear, O Hope of me, O End of every wish and will, \* By Him who made  
mankind and every branch with leafage dight,  
A passion-load for thee, O my Desire, I must endure, \* And boast that I do bear  
such load no lover hath the might.  
Question the Night of me and Night thy soul shall satisfy \* Mine eyelids never  
close in sleep throughout the livelong night.

Then he wept with sore weeping and 'plained of that he suffered  
for stress of love-longing; but the Wazir comforted him and spoke  
him fair, promising him the winning of his wish; after which they  
fared on again for a few days, when they drew near to the White  
City, the capital of King Abd al-Kadir, soon after sunrise. Then  
said the Minister to the Prince, "Rejoice, O King's son, in all  
good; for see, yonder is the White City, that which thou seekest."  
Whereat the Prince rejoiced with exceeding joy and recited these  
couplets:—

My friends, I yearn in heart distraught of him; \* Longing abides and with sore  
pains I brim:  
I mourn like childless mother, nor can find \* One to console me when the light  
grows dim;  
Yet when the breezes blow from off thy land, \* I feel their freshness shed on  
heart and limb;  
And rail mine eyes like water-laden clouds, \* While in a tear-sea shed by heart  
I swim.

Now when they entered the White City they asked for the Merchants'  
Khan, a place of moneyed men; and when shown the hostelry they  
hired three magazines and on receiving the keys<sup>1</sup> they laid up therein  
all their goods and gear. They abode in the Khan till they were  
rested, when the Wazir applied himself to devise a device for the  
Prince,—And Shahrazad was surprised by the dawn of day and  
ceased saying her permitted say.

### **Now when it was the Seven Hundred and Twenty-first Night,**

She pursued, It hath reached me, O auspicious King, that the  
Prince and the Minister alighted at the Khan and lodged their  
goods in the ground-floor magazines and there settled their  
servants. Then they tarried awhile till they had rested when the  
Wazir arose and applied himself to devise a device for the Prince,  
and said to him, "I have bethought me of somewhat wherein,

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<sup>1</sup> The "key" is mentioned because a fee so called (Miftáh) is paid on its being  
handed to the new lodger (Pilgrimage i. 62.)

methinks, will be success for thee, so it please Almighty Allah." Quoth Ardashir, "O thou Wazir of good counsel, do what cometh to thy mind, and may the Lord direct thy rede aright." Quoth the Minister, "I purpose to hire thee a shop in the market-street of the stuff-sellers and set thee therein; for that all, great and small, have recourse to the bazar and, meseems, when the folk see thee with their own eyes sitting in the shop their hearts will incline to thee and thou wilt thus be enabled to attain thy desire; for thou art fair of favour and souls incline to thee and sight rejoiceth in thee." The other replied, "Do what seemeth good to thee." So the Wazir forthright began to robe the Prince and himself in their richest raiment and, putting a purse of a thousand dinars in his breast-pocket, went forth and walked about the city, whilst all who looked upon them marvelled at the beauty of the King's son, saying, "Glory be to Allah who created this youth! Blessed be Allah excellentest of Creators!" Great was the talk anent him and some said, "This is no mortal, 'this is naught save a noble angel;'"<sup>1</sup> and others, "Hath Rizwán, the door-keeper of the Eden-garden, left the gate of Paradise unguarded, that this youth hath come forth?" The people followed them to the stuff-market, where they entered and stood, till there came up to them an old man of dignified presence and venerable appearance, who saluted them, and they returned his salam. Then the Shaykh said to them, "O my lords, have ye any need that we may have the honour of accomplishing?" and the Wazir asked him, "Who art thou, O elder?" He answered, "I am the Overseer of the market." Quoth the Wazir, "Know then, O Shaykh, that this is my son and I wish to hire him a shop in the bazar, that he may sit therein and learn to sell and buy and take and give, and come to wot merchants' ways and habits." "I hear and I obey," replied the Overseer and brought them without stay or delay the key of a shop, which he caused the brokers sweep and clean. And they did his bidding. Then the Wazir sent for a high mattress, stuffed with ostrich-down, and set it up in the shop, spreading upon it a small prayer-carpet, and a cushion fringed with broidery of red gold: moreover he brought pillows and transported thither so much of the goods and stuffs that he had brought with him as filled the place. Next morning the young Prince came and opening the shop, seated himself on the divan, and stationed two Mamelukes clad in the richest of raiment before him and two black slaves of the goodliest of the Abyssinians in the lower part of the

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<sup>1</sup> Koran xii. 31, in the story of Joseph, before noticed.

shop. The Wazir enjoined him to keep his secret from the folk, so thereby he might find aid in the winning of his wishes ; then he left him and charging him to acquaint him with what befel him in the shop day by day, returned to the Khan. The Prince sat in the shop till night as he were the moon at its fullest, whilst the folk, hearing tell of his comeliness, flocked to the place, without errand, to gaze on his beauty and loveliness and symmetry and perfect grace and glorify the Almighty who created and shaped him, till none could pass through that bazar for the excessive crowding of the folk about him. The King's son turned right and left, abashed at the throng of people that stared at him, hoping to make acquaintance with some one about the court, of whom he might get news of the Princess ; but he found no way to this, wherefore his breast was straitened. Meanwhile, the Wazir daily promised him the attainment of his desire and the case so continued for a time till, one morning, as the youth sat in his shop, there came up an old woman of respectable semblance and dignified presence clad in raiment of devotees<sup>1</sup> and followed by two slave-girls like moons. She stopped before the shop and, having considered the Prince awhile, cried, "Glory be to God who fashioned that face and perfected that figure !" Then she saluted him and he returned her salam and seated her by his side. Quoth she, "Whence comest thou, O fair of favour?" and quoth he, "From the parts of Hind, O my mother, and I have come to this city to see the world and look about me." "Honour to thee for a visitor ! What goods and stuffs hast thou? Show me something handsome, fit for Kings." "If thou wish for handsome stuffs, I will show them to thee ; for I have wares that beseem persons of every condition." "O my son, I want somewhat costly of price and seemly to sight ; brief, the best thou hast." "Thou must needs tell me for whom thou seekest it, that I may show thee goods according to the rank of the requirer." "Thou speakest sooth, O my son," said she, "I want somewhat for my mistress, Hayat al-Nufus, daughter of Abd al-Kadir, lord of this land and King of this country." Now when Ardashir heard his mistress's name, his reason flew for joy and his heart fluttered and he gave no order to slave or servant, but, putting his hand behind him, pulled out a purse of an hundred dinars and offered it to the old woman, saying, "This is for the washing of thy clothes." Then he again put forth his hand and brought out of a wrapper a dress worth ten thousand dinars or more

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<sup>1</sup> Probably the white woollens so often mentioned, whose use is now returning to Europe, where men have a reasonable fear of dyed stuffs, especially since Aniline conquered Cochineal.

and said to her, "This is of that which I have brought to your country." When the old woman saw it, it pleased her and she asked, "What is the price of this dress, O perfect in qualities?" Answered he, "I will take no price for it!" whereupon she thanked him and repeated her question; but he said, "By Allah, I will take no price for it. I make thee a present of it, and the Princess will not accept it and 'tis a guest-gift from me to thee. Alhamdulillah—Glory be to God—who hath brought us together, so that, if one day I have a want, I shall find thee a helper to me in winning it!" She marvelled at the goodness of his speech and the excess of his generosity and the perfection of his courtesy and said to him, "What is thy name, O my lord?" He replied, "My name is Ardashir;" and she cried, "By Allah, this is a rare name! Therewith are Kings' sons named, and thou art in a guise of the sons of the merchants!" Quoth he, "Of the love my father bore me, he gave me this name, but a name signifieth naught;" and quoth she in wonder, "O my son, take the price of thy goods." But he swore that he would not take anything. Then the old lady said to him, "O my dear one, Truth (I would have thee know) is the greatest of all things and thou hast not dealt thus generously by me but for a special cause: so tell me thy case and thy secret thought; belike thou hast some wish to whose winning I may help thee." Thereupon he laid his hand in hers and, after exacting an oath of secrecy, told her the whole story of his passion for the Princess and his condition by reason thereof. The old woman shook her head and said, "True; but O my son, the wise say in the current adage:—An thou wouldst be obeyed, abstain from ordering what may not be made; and thou, my son, thy name is Merchant, and though thou hadst the keys of the Hidden Hoards, yet wouldst thou be called naught but Merchant. An thou wouldst rise to high rank, according to thy station, then seek the hand of a Kazi's daughter or even an Emir's; but why, O my son, aspirest thou to none but the daughter of the King of the Age and the Time, and she a maid who knoweth nothing of the things of the world and hath never in her life seen anything but her palace wherein she dwelleth? Yet, for all her tender age, she is intelligent, shrewd, vivacious, penetrating, quick of wit, sharp of act and rare of rede: her father hath no other child and she is dearer to him than his life and soul. Every morning he cometh to her and giveth her good-morrow, and all who dwell in the palace stand in dread of her. Think not, O my son, that any dare bespeak her with aught of these words; nor is there any way for me thereto. By Allah, O my son, my heart and vitals love thee and were it in my power to give thee access to her, I would assuredly do it; but I



will tell thee somewhat, wherein Allah may haply appoint the healing of thy heart, and I will risk life and goods in thy cause, till I win thy will for thee." He asked, "And what is that, O my mother?" and she answered, "Seek of me the daughter of a Wazir or an Emir, and I will grant thy request; but it may not be that one should mount from earth to heaven at one bound." When the Prince heard this, he replied to her with courtesy and sense, "O my mother, thou art a woman of wit and knowest how things go. Say me, doth a man, when his head irketh him, bind up his hand?" Quoth she, "No, by Allah, O my son;" and quoth he, "Even so my heart seeketh none but her and naught slayeth me but love of her. By Allah, I am a dead man an I find not one to counsel me aright and succour me! Allah upon thee, O my mother, take pity on my strangerhood and the streaming of my tears!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Twenty-second Night**

She resumed, It hath reached me, O auspicious King, that Ardashir, the King's son, said to the old woman, "Allah upon thee, O my mother, take pity on my strangerhood and the streaming of my tears." Replied she, "By Allah, O my son, thy words rend my heart, but my hand hath no cunning wherewith to help thee." Quoth he, "I beseech thee of thy favour, carry her a letter and kiss her hands for me." So she had compassion on him and said, "Write what thou wilt and I will bear it to her." When he heard this he was ready to fly for joy, and calling for ink-case and paper, wrote these couplets:—

O Hayát al-Nufús, be gen'rous, and incline \* To one who loving thee for parting's doomed to pine..

I was in all delight, in gladdest of life, \* But now I am distraught with sufferings condign.

To wakefulness I cling through longsomeness of night \* And with me Sorrow chats<sup>1</sup> through each sad eve of mine :

Pity a lover sad, a sore afflicted wretch \* Whose eyelids ever ulcered are with tearful brine ;

And when the morning comes at last, the real morn \* He finds him drunken and distraught with passion's wine.

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<sup>1</sup> Arab. "Samír," one who enjoys the Musámarah or night-talk outside the Arab tents. "Samar" is the shade of the moon, or half darkness when only stars shine without a moon, or the darkness of a moonless night. Hence the proverb (A. P. ii. 513) "Má afa'l-hú al-Samar wa'l Kamar;" I will not do it by

Then he folded the scroll and kissing it, gave it to the old woman ; after which he put his hand to a chest and took out a second purse containing an hundred dinars, which he presented to her, saying, " Divide this among the slave girls." She refused it and cried, " By Allah, O my son, I am not with thee for aught of this ! " however, he thanked her and answered, " There is no help but thou accept of it." So she took it and kissing his hands, returned home ; and going in to the Princess, cried, " O my lady, I have brought thee somewhat the like whereof is not with the people of our city, and it cometh from a handsome young man, than whom there is not a goodlier on earth's face ! " She asked, " O my nurse, and whence cometh the youth ? " and the old woman answered, " From the parts of Hind ; and he hath given me this dress of gold brocade, embroidered with pearls and gems and worth the Kingdom of Chosroës and Cæsar." Thereupon she opened the dress and the whole palace was illuminated by its brightness, because of the beauty of its fashion and the wealth of unions and jewels wherewith it was broidered, and all who were present marvelled at it. The Princess examined it and, judging it to be worth no less than a whole year's revenue of her father's kingdom, said to the old woman, " O my nurse, cometh this dress from him or from another ? " <sup>1</sup> Replied she, " From him ; " and Hayat al-Nufus asked, " Is this trader of our town or a stranger ? " The old woman answered, " He is a foreigner, O my lady, newly come hither ; and by Allah he hath servants and slaves ; and he is fair of face, symmetrical of form, well mannered, open-handed and open-hearted ; never saw I a goodlier than he, save thyself." The King's daughter rejoined, " Indeed this is an extraordinary thing, that a dress like this, which money cannot buy, should be in the hands of a merchant ! What price did he set on it, O my nurse ? " Quoth she, " By Allah, he would set no price on it, but gave me back the money thou sentest by me and swore that he would take naught thereof, saying :—'Tis a gift from me to the King's daughter ; for it beseemeth none but her ; and if she will not accept it, I make thee a present of it." Cried the Princess,

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moondarkness or by moonshine, *i.e.* never. I have elsewhere remarked that " Early to bed and early to rise " is a civilised maxim ; most barbarians sit deep into the night in the light of the moon or of a camp-fire and will not rise till nearly noon. They agree in our modern version of the old saw :—

Early to bed and early to rise  
Makes a man surly and gives him red eyes.

The Shaykhs of Arab tribes especially transact most of their public business during the dark hours.

<sup>1</sup> Suspecting that it had been sent by some royal lover.

"By Allah, this is indeed marvellous generosity and wondrous munificence! But I fear the issue of his affair, lest haply<sup>1</sup> he be brought to necessity. Why didst thou not ask him, O my nurse, if he had any desire, that we might fulfil it for him?" The nurse replied, "O my lady, I did ask him, and he said to me:—I have indeed a desire; but he would not tell me what it was. However, he gave me this letter and said:—Carry it to the Princess." So Hayat al-Nufus took the letter and opened and read it to the end; whereupon she was sore chafed and lost temper; and, changing colour for anger, she cried out to the old woman, saying, "Woe to thee, O nurse! What is the name of this dog who durst write this language to a King's daughter? What affinity is there between me and this hound that he should address me thus? By Almighty Allah, Lord of the well Zemzem and of the Hatīm Wall,<sup>2</sup> but that I fear the Omnipotent, the Most High, I would send and bind the cur's hands behind him and slit his nostrils, and shear off his nose and ears and after, by way of example, crucify him on the gate of the bazar wherein is his booth!" When the old woman heard these words, she waxed yellow; her side-muscles<sup>3</sup> quivered and her tongue clave to her mouth; but she heartened her heart and said, "Softly, O my lady! What is there in his letter to trouble thee thus? Is it aught but a memorial containing his complaint to thee of poverty or oppression, from which he hopeth to be relieved by thy favour?" Replied she, "No, by Allah, O my nurse, 'tis naught of this; but verses and shameful words! However, O my nurse, this dog must be in one of three cases: either he is Jinn-mad, and hath no wit, or he seeketh his own slaughter, or else he is assisted by some one of exceeding puissance and a mighty Sultan." Rejoined the old woman, "By Allah, O my lady, thou sayst sooth! But reckon not thou of yonder ignorant hound, for thou art seated in thy lofty, firm-built and unapproachable palace, to which the very birds cannot soar neither the wind pass over it, and as for him, he is clean distraught. Wherefore do thou write him a letter and chide him angrily and spare him no manner of reproof, but threaten him with dreadful threats and menace him with death and say to him:—

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<sup>1</sup> Arab. "Rubbamā," a particle more emphatic than *rubba*, = perhaps, sometimes, often.

<sup>2</sup> "The broken (wall)" from *Hatm* = breaking. It fences the Hijr or space where Ishmael is buried. I have described it in *Pilgrimage* iii. 165.

<sup>3</sup> Arab. "Farāis" (plur. of *farisah*): the phrase has often occurred and is = our "trembled in every nerve." As often happens in Arabic, it is "horsey;" alluding to the shoulder-muscles (not shoulder-blades, Preston, p. 89) between neck and flank which readily quiver in blood-horses when excited or frightened.

Whence hast thou knowledge of me, that thou durst write me, O dog of a merchant, O thou who trudgest far and wide all thy days in wilds and wolds for the sake of gaining a dirham or a dinar? By Allah, except thou awake from thy sleep and put off thine intoxication, I will assuredly crucify thee on the gate of the market-street wherein is thy shop!" Quoth the Princess, "I fear lest he presume, if I write to him;" and quoth the nurse, "And pray what is he and what is his rank that he should presume to us? Indeed, we write him but to the intent that his presumption may be cut off and his fear magnified." And she ceased not craftily to persuade her, till she called for ink-case and paper and wrote him these couplets:—

O thou who claimest to be prey of love and ecstasy ; \* Thou, who for passion  
spendest nights in grief and saddest gree :  
Say, dost thou (haughty one !) desire the splendour of the moon ? \* Did man e'er  
use the moon for grace whate'er his lunacy ?  
I verily will counsel thee with rede the best to hear : \* Cut short this course  
ere come thou nigh sore risk, nay death, to dree !  
If thou do this request return, surely on thee shall fall \* Sore punishment,  
for vile offence a grievous penalty.  
Be reasonable then, be wise, hark back unto thy wits ; \* Behold, in very  
truth I speak with best advice to thee ;  
By Him who did all things that be create from nothingness ; \* Who dressed  
the face of heaven with stars in brightest radiancy :  
If in the like of this thy speech thou dare to sin again ! \* I'll surely have thee  
crucified upon a trunk of tree.

Then she rolled up the letter and gave it to the old woman who took it and, repairing to Ardashir's shop, delivered it to him,—  
And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Twenty-third Night,**

She said, It hath reached me, O auspicious King, that when the old woman took that letter from Hayat al-Nufus she fared forth till she found the youth who was sitting in his shop and gave it to him, saying, "Read thine answer and know that when she perused thy paper she was wroth with exceeding wrath ; but I soothed her and spake her fair, till she consented to write thee a reply." He took the letter joyfully, but, when he had read it and understood its drift, he wept sore, whereat the old woman's heart ached and she cried, "O my son, Allah never cause thine eyes to weep or thy heart to mourn ! What can be more gracious than that she should answer thy letter when thou hast done what thou diddest?" He replied,



“O my mother, what shall I do for a subtle device? Behold, she writeth to me, threatening me with death and crucifixion and forbidding me from writing to her; and I, by Allah, see my death to be better than my life; but I beg thee of thy grace<sup>1</sup> to carry her another letter from me.” She said, “Write and I warrant I’ll bring thee an answer. By Allah, I will assuredly venture my life to win for thee thy wish, though I die to pleasure thee!” He thanked her and kissing her hands, wrote these verses:—

Do you threaten me wi’ death for my loving you so well? \* When Death to me  
were rest and all dying is by Fate?

And man’s death is but a boon, when so longsome to him grows \* His life, and  
rejected he lives in lonest state:

Then visit ye a lover who hath ne’er a soul to aid: \* For on pious works of men  
Heaven’s blessing shall await.

But an ye be resolved on this deed then up and on; \* I’m in bonds to you, a  
bondsman confined within your gate:

What path have I whose patience without you is no more? \* How is this when  
a lover’s heart in stress of love is strait?

O my lady, show me ruth, who by passion am misused; \* For all who love the  
noble stand for evermore excused.

He then folded the scroll and gave it to the old woman, together with two purses of two hundred dinars, which she would have refused, but he conjured her by oath to accept of them. So she took them both and said, “Needs must I bring thee to thy desire, despite the noses of thy foes.” Then she repaired to the palace and gave the letter to Hayat al-Nufus, who said, “What is this, O my nurse? Here are we in a correspondence and thou coming and going! Indeed, I fear lest the matter get wind and we be disgraced.” Rejoined the old woman, “How so, O my lady? Who dare speak such word?” So she took the letter, and after reading and understanding it, she smote hand on hand, saying, “Verily, this is a calamity which is fallen upon us, and I know not whence this young man came to us!” Quoth the old woman, “O my lady, Allah upon thee, write him another letter; but be rough with him this time and say to him:—An thou write me another word after this, I will have thy head struck off.” Quoth the Princess, “O my nurse, I am assured that the matter will not end on such wise; ’twere better to break off this exchange of letters; and, except the puppy take warning by my previous threats, I will strike off his head.” The old woman said, “Then write him a letter and give him to know this

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<sup>1</sup> Arab. “Fazl” = exceeding goodness as in “Fazl wa ma’rifah” = virtue and learning.

condition." So Hayat al-Nufus called for pen-case and paper and wrote these couplets :—

Ho, thou heedless of Time and his sore despight ! \* Ho, thou heart whom hopes  
of my favours excite !  
Think, O pride-full ! would'st win for thyself the skies ? \* Would'st attain to the  
moon shining clear and bright ?  
I will burn thee with fire that shall ne'er be quenched, \* Or will slay thee with  
scymitar's sharpest bite !  
Leave it, friend, and 'scape the tormenting pains, \* Such as turn hair-partings<sup>1</sup>  
from black to white.  
Take my warning and fly from the road of love ; \* Draw thee back from a course  
nor seemly nor right !

Then she folded the scroll and gave it to the old woman, who was puzzled and perplexed by the matter. She carried it to Ardashir, and the Prince read the letter and bowed his head to the earth, making as if he wrote with his finger and speaking not a word. Quoth the old woman, "How is it I see thee silent stay and not say thy say ;" and quoth he, "O my mother, what shall I say, seeing that she doth but threaten me and redoubleth in hard-heartedness and aversion?" Rejoined the nurse, "Write her a letter of what thou wilt : I will protect thee ; nor let thy heart be cast down, for needs must I bring you twain together." He thanked her for her kindness and kissing her hand, wrote these couplets :—

A heart, by Allah ! never soft to lover-wight, \* Who sighs for union only with  
his friends, his sprite !  
Who with tear-ulcered eyelids evermore must bide, \* When falleth upon earth  
first darkness of the night :  
Be just, be gen'rous, lend thy ruth and deign give alms \* To love-molested  
lover, parted, forced to flight !  
He spends the length of longsome night without a doze ; \* Fire-brent and drent  
in tear-flood flowing infinite :  
Ah ; cut not off the longing of my fondest heart \* Now disappointed, wasted,  
flutt'ring for its blight.

Then he folded the scroll and gave it to the old woman, together with three hundred dinars, saying, "This is for the washing of thy hands." She thanked him and kissed his hands, after which she returned to the palace and gave the letter to the Princess, who took it and read it, and throwing it from her fingers, sprang to her feet. Then she walked, shod as she was with pattens of gold, set with

<sup>1</sup> Arab, "Al-Mafárik" (plur. of Mafrak) = the pole or crown of the head, where the hair parts naturally and where baldness mostly begins.

pearls and jewels, till she came to her sire's palace, whilst the vein of anger started out between her eyes, and none dared ask her of her case. When she reached the palace, she enquired for the King, and the slave-girls and concubines replied to her, "O my lady, he is gone forth a-hunting and sporting." So she returned, as she were a rending lioness, and bespake none for the space of three hours, when her brow cleared and her wrath cooled. As soon as the old woman saw that her irk and anger were past, she went up to her and, kissing ground between her hands, asked her, "O my lady, whither went those noble steps?" The Princess answered, "To the palace of the King my sire." "And could no one do thine errand?" enquired the nurse. Replied the Princess, "No, for I went to acquaint him of that which hath befallen me with yonder cur of a merchant, so he might lay hands on him and on all the merchants of his bazar and crucify them over their shops nor suffer a single foreign merchant to tarry in our town." Quoth the old woman, "And was this thine only reason, O my lady, for going to thy sire?" and quoth Hayat al-Nufus "Yes, but I found him absent a-hunting and sporting and now I await his return." Cried the old nurse, "I take refuge with Allah the All-hearing, the All-knowing! Praised be He! O my lady, thou art the most sensible of women and how couldst thou think of telling the King these fond words, which it behoveth none to publish?" Asked the Princess, "And why so?" and the nurse answered, "Suppose thou had found the King in his palace and told him all this tale and he had sent after the merchants and commanded to hang them over their shops, the folk would have seen them hanging and asked the reason and it would have been answered them:—They sought to woo the King's daughter."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### *Now when it was the Seven Hundred and Twenty-fourth Night,*

She continued, It hath reached me, O auspicious King, that the old woman said to the Princess, "Suppose thou had told this to the King and he had ordered the merchants to be hanged, would not folk have seen them and have asked the cause of the execution when the answer would have been:—They sought to woo the King's daughter. Then would they have disspread divers reports concerning thee, some saying one thing and some another; for woman's good name, O my lady, is like curded milk, the least dust fouleth it; and like glass, which, if it be cracked, may not be mended. So beware of telling thy sire or any other of this matter, lest thy fair fame be

smirched, O mistress mine, for 'twill never profit thee to tell folk aught; no, never! Weigh what I say with thy keen wit, and if thou find it not just, do whatever thou wilt." The Princess pondered her words, and seeing them to be altogether profitable and right, said, "Thou speakest sooth, O my nurse; but anger had blinded my judgment." Quoth the old woman, "Thy resolve to tell no one is pleasing to the Almighty; but something remaineth to be done: we must not let the shamelessness of yonder vile dog of a merchant pass without notice. Write him a letter and say to him:—O vilest of traders, but that I found the King my father absent, I had straightway commanded to hang thee and all thy neighbours. But thou shalt gain nothing by this; for I swear to thee, by Allah the Most High, that an thou return to the like of this talk, I will blot out the trace of thee from the face of earth! And deal thou roughly with him in words, so shalt thou discourage him in this attempt and arouse him from his heedlessness." "And will these words cause him to abstain from his offending?" asked the Princess; and the old woman answered, "How should he not abstain? Besides, I will talk with him and tell him what hath passed." So the Princess called for ink-case and paper and wrote these couplets:—

To win our favours still thy hopes are bent; \* And still to win thy will art confident!  
 Naught save his pride-full aim shall slay a man; \* And he by us shall die of his intent.  
 Thou art no lord of might, no chief of men, \* Nabob or Prince or Soldan Heaven-sent:  
 And were this deed of one who is our peer, \* He had returned with hair for fear white-sprent:  
 Yet will I deign once more excuse thy sin \* So from this time thou prove thee penitent.

Then she gave the missive to the old woman, saying, "O my nurse, do thou admonish this puppy lest I be forced to cut off his head and sin on his account." Replied the old woman, "By Allah, O my lady, I will not leave him a side to turn on!" Then she returned to the youth and, when salams had been exchanged, she gave him the letter. He read it and shook his head, saying, "Verily, we are Allah's and unto Him shall we return!" adding, "O my mother, what shall I do? My fortitude faileth me and my patience palleth upon me!" She replied, "O my son, be long-suffering: peradventure, after this Allah shall bring somewhat to pass. Write that which is in thy mind and I will fetch thee an answer, and be of good cheer and keep thine eyes cool and clear; for needs must I bring about union between thee and her,—Inshallah!" He



blessed her and wrote to the Princess a note containing these couplets :—

Since none will lend my love a helping hand, \* And I by passion's bale in death  
low-lain,  
I bear a flaming fire within my heart \* By day and night nor place of rest  
attain.  
How cease to hope in thee, my wishes' term ? \* Or with my longings to be glad  
and fain ?  
The Lord of highmost Heaven to grant my prayer \* Pray I, whom love of lady  
fair hath slain ;  
And, as I'm clean o'erthrown by love and fear, \* To grant me speedy union  
deign, oh deign !

Then he folded the scroll and gave it to the old woman, bringing out at the same time a purse of four hundred dinars. She took the whole and returning to the palace sought the Princess to whom she gave the letter ; but the King's daughter refused to take it and cried, "What is this ?" Replied the old woman, "O my lady, this is only the answer to the letter thou sentest to that merchant dog." Quoth Hayat al-Nufus, "Didst thou forbid him as I told thee ?" and quoth she, "Yes, and this is his reply." So the Princess took the letter and read it to the end ; then she turned to the old woman and exclaimed, "Where is the result of thy promise ?" "O my lady, saith he not in his letter that he repenteth and will not again offend, excusing himself for the past ?" "Not so, by Allah ! on the contrary, he increaseth." "O my lady, write him a letter and thou shalt presently see what I will do with him." "There needeth nor letter nor answer." "I must have a letter that I may rebuke him roughly and cut off his hopes." "Thou canst do that without a letter." "I cannot do it without the letter." So Hayat al-Nufus called for pen-case and paper and wrote these verses :—

Long have I chid thee but my chiding hindereth thee not ; \* How often would my  
verse with writ o' hand ensnare thee, ah !  
Then keep thy passion hidden deep and ever unrevealed, \* And if thou dare  
gainsay me Earth shall no more bear thee, ah !  
And if, despite my warning, thou dost to such words return \* Death's Messenger<sup>1</sup>  
shall go his rounds and dead declare thee, ah !  
Soon shall the wold's fierce chilling blast o'erblow that corse o' thine ; \* And  
birds o' the wild with ravening bills and beaks shall tear thee, ah !  
Return to righteous course ! perchance that same will profit thee : \* If bent on  
wilful aims and vile I fain forswear thee, ah !

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<sup>1</sup> Arab. "Ná'í al-Maut," the person sent round to announce a death to the friends and relations of the deceased, and invite them to the funeral.

When she had made an end of her writing this, she cast the writ from her hand in wrath, and the old woman picked it up and went with it to Ardashir. When he read it to the last he knew that she had not softened to him, but only redoubled in rage against him, and that he would never win to meet her, so he bethought himself to write her an answer invoking Allah's help against her. Thereupon he indited these couplets :—

O Lord, by the Five Shaykhs, I pray deliver me \* From love, which gars me  
bear such grief and misery.  
Thou knowest what I bear for passion's fiery flame ; \* What stress of sickness  
for that merciless maid I dree.  
She hath no pity on the pangs to me decreed \* How long on weakly wight shall  
last her tyranny ?  
I am distraught for her with passing agonies \* And find no friend, O folk ! to  
hear my plaint and plea.  
How long, when Night hath drooped her pinions o'er the world \* Shall I lament  
in public as in privacy !  
For love of you I cannot find forgetfulness ; \* And how forget when Patience  
taketh wings to flee ?  
O thou wild parting-bird <sup>1</sup> say is she safe and sure \* From shift and change of  
time and the world's cruelty ?

Then he folded the scroll and gave it to the old woman, adding a purse of five hundred dinars ; and she took it and carried it to the Princess, who read it to the end and learned its purport. Then, casting it from her hand, she cried, "Tell me, O wicked old woman, the cause of all that hath befallen me from thee and from thy cunning and thine advocacy of him, so that thou hast made me write letter after letter and thou ceasest not to carry messages, going and coming between us twain, till thou hast brought about a correspondence and a connection. Thou leavest not to say :—I will ensure thee against his mischief and cut off from thee his speech ; but thou speakest not thus save only to the intent that I may continue to write thee letters and thou to fetch and carry between us, evening and morning, till thou ruin my repute. Woe to thee ! Ho, eunuchs, seize her !" Then Hayat al-Nufus bade them beat her, and they

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<sup>1</sup> Arab. "Táir al-Bayn," any bird, not only the Hátim or black crow, which announces separation. Crows and ravens flock for food to the camps broken up for the springtide and autumnal marches, and thus become emblems of desertion and desolation. The same birds are also connected with Abel's burial in the Koran (v. 34), a Jewish tradition borrowed by Mohammed. Lastly, here is a paranomasia in the words "Ghuráb al-Bayn" = Raven of the Wold (the black bird with white breast and red beak and legs) : "Ghuráb" (Heb. Oreb) connects with Ghurbah = strangerhood, exile, and "Bayn" with distance, interval, disunion, the desert (between the cultivated spots). There is another and a similar pun anent the Bán-tree ; the first word meaning "he fared, he left."

lashed her till her whole body flowed with blood and she fainted away, whereupon the King's daughter caused her slave-women to drag her forth by the feet and cast her without the palace and ordered one of them stand by her head till she recovered, and say to her, "The Princess hath sworn an oath that thou shalt never return to and re-enter this palace ; and she hath commanded to slay thee without mercy an thou dare return hither." So, when she came to herself, the damsel told her what the King's daughter said and she answered, "Hearkening and obedience." Presently the slave-girls fetched a basket and a porter whom they caused carry her to her own house ; and they sent after her a physician, bidding him tend her assiduously till she recovered. He did what he was told to do and as soon as she was whole she mounted and rode to the shop of Ardashir, who was concerned with sore concern for her absence and was longing for news of her. As soon as he saw her he sprang up and coming to meet her, saluted her ; then he noticed that she was weak and ailing ; so he questioned her of her case and she told him all that had befallen her from her nursling. When he heard this he found it grievous and smote hand upon hand, saying, "By Allah, O my mother, this that hath betided thee straiteneth my heart ! But, what, O my mother, is the reason of the Princess's hatred to men ?" Replied the old woman, "Thou must know, O my son, that she hath a beautiful garden, than which there is naught goodlier on earth's face and it chanced that she lay there one night. In the joyance of sleep, she dreamt a dream and 'twas this, that she went down into the garden, where she saw a fowler set up his net and strew corn thereabout, after which he withdrew and sat down afar off to await what game should fall into it. Ere an hour had passed the birds flocked to pick up the corn and a male pigeon<sup>1</sup> fell into the net and struggled in it, whereat all the others took fright and fled from him. His mate was amongst them, but she returned to him after the shortest delay ; and, coming up to the net, sought out the mesh wherein his foot was entangled and ceased not to peck at it with her bill, till she severed it and released her husband, with whom she flew away. All this while the fowler sat dozing, and when he awoke, he looked at the net and found it spoilt. So he mended it and strewed fresh grain, then withdrew to a distance and sat down to watch it again. The birds soon returned and began to pick up the corn, and among the rest the pair of pigeons. Presently, the

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<sup>1</sup> Arab. "Tayr," any flying thing, a bird ; with true Arab carelessness the writer waits till the tale is nearly ended before letting us know that the birds are pigeons (Hamám).

she-pigeon fell into the net and struggled to get free ; whereupon all the other birds flew away, and her mate, whom she had saved, fled with the rest and did not return to her. Meantime, sleep had again overcome the fowler ; and, when he awoke after long slumbering, he saw the she-pigeon caught in the net ; so he went up to her and freeing her feet from the meshes, cut her throat. The Princess startled by the dream awoke troubled, and said :—Thus do men with women, for women have pity on men and throw away their lives for them, when they are in difficulties ; but if the Lord decree against a woman and she fall into calamity, her mate deserteth her and rescueth her not, and wasted is that which she did with him of kindness. Allah curse her who putteth her trust in men, for they ill requite the fair offices which women do them ! And from that day she conceived an hatred to men.” Said the King’s son, “O my mother, doth she never go out into the highways ?” and the old woman replied, “Nay, O my son ; but I will tell thee somewhat wherein, Allah willing, there shall be profit for thee. She hath a garden which is of the goodliest pleasaunces of the age ; and every year, at the time of the ripening of the fruits, she goeth thither and taketh her pleasure therein only one day, nor layeth the night but in her pavilion. She entereth the garden by the private wicket of the palace which leadeth thereto ; and thou must know that it wanteth now but a month to the time of her going forth. So take my advice and hie thee this very day to the keeper of that garden and make acquaintance with him and gain his good graces, for he admitteth not one of Allah’s creatures into the garth, because of its communication with the Princess’s palace. I will let thee know two days beforehand of the day fixed for her coming forth, when do thou repair to the garden, as of thy wont, and make shift to night there. When the King’s daughter cometh be thou hidden in some place or other ;”—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Twenty-fifth Night,**

She pursued, It hath reached me, O auspicious King, that the old woman charged the King’s son, saying, “I will let thee know two days beforehand of the King’s daughter going down to the garden : do thou hide thee in some place or other ; and, when thou espist her, come forth and show thyself to her. When she seeth thee, she will fall in love with thee, for thou art fair to look upon and love



covereth all things. So keep thine eyes cool and clear<sup>1</sup> and be of good cheer, O my son, for needs must I bring about union between thee and her." The young Prince kissed her hand and thanked her and gave her three pieces of Alexandrian silk and three of satin of various colours, and with each piece, linen for shifts and stuff for trousers, and a kerchief for the turband and fine white cotton cloth of Ba'albak for the linings, so as to make her six complete suits, each handsomer than its sister. Moreover, he gave her a purse containing six hundred gold pieces and said to her, "This is for the tailoring." She took the whole, and said to him, "O my son, art thou not pleased to acquaint me with thine abiding-place and I also will show thee the way to my lodging." "Yes," answered he and sent a Mameluke with her to note her home and show her his own house. Then he rose and bidding his slaves shut the shop, went back to the Wazir, to whom he related all that had passed between him and the old woman, from first to last. Quoth the Minister, "O my son, should the Princess Hayat al-Nufus, come out and look upon thee and thou find no favour with her, what wilt thou do?" Quoth Ardashir, "There will be nothing left but to pass from words to deeds and risk my life with her; for I will snatch her up from amongst her attendants and set her behind me on a swift horse and make for the wildest of the wold. If I escape, I shall have won my wish, and if I perish I shall be at rest from this hateful life." Rejoined the Minister, "O my son, dost thou think to do this thing and live? How shall we make our escape, seeing that our country is far distant, and how wilt thou deal thus with a King of the Kings of the age, who hath under his hand an hundred thousand horse, nor can we be sure but that he will despatch some of his troops to cut off our way? Verily, there is no good in this project which no wise man would attempt." Asked Ardashir, "And how then shall we do, O Wazir of good counsel? For unless I win her I am a dead man without a chance." The Minister answered, "Wait till to-morrow when we will visit this garden and note its condition and see what betideth us with the care-taker." So when the morning morrowed they took a thousand dinars in a pouch and, repairing to the garden, found it compassed about with high walls and strong, rich in trees and rill-full leas and goodly fruiteries. And

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<sup>1</sup> Arab. "Karr 'Aynan." The Arabs say, "Allah cool thine eye," because tears of grief are hot and those of joy cool (Al-Asma'i); others say the cool eye is opposed to that heated by watching; and Al-Hariri (Ass. xxvii.) makes a scorching afternoon "hotter than the tear of a childless mother." In the burning climate of Arabia coolth and refrigeration are equivalent to refreshment and delight.

indeed its flowers breathed perfume and its birds warbled amid the bloom as it were a garden of the gardens of Paradise. Within the door sat a Shaykh, an old man, on a stone bench and they saluted him. When he saw them and noted the fairness of their favour, he rose to his feet after returning their salute, and said, "O my lords, perchance ye have a wish which we may have the honour of satisfying?" Replied the Wazir, "Know, O elder, that we are strangers and the heat hath overcome us: our lodging is afar off at the other end of the city; so we desire of thy courtesy that thou take these two dinars and buy us somewhat of provaunt and open us meanwhile the door of this flower garden and seat us in some shaded place, where there is cold water, that we may cool ourselves there, against thou return with the provision, when we will eat, and thou with us, and then, rested and refreshed, we shall wend our ways." So saying, he pulled out of his pouch a couple of dinars and put them into the keeper's hand. Now this care-taker was a man aged three-score and ten, who had never in all his life possessed so much money; so, when he saw the two gold pieces in his hand, he was like to fly for joy and rising forthwith opened the garden gate to the Prince and the Wazir, and made them enter and sit down under a wide-spreading, fruit-laden, shade-affording tree, saying, "Sit ye here and go no further into the garden, for it hath a privy door communicating with the palace of the Princess Hayat al-Nufus." They replied, "We will not stir hence." Whereupon he went out to buy what they had ordered, and returned after a while with a porter bearing on his head a roasted lamb and bread. They ate and drank together and talked awhile, till, presently, the Wazir, looking about him in all corners right and left, caught sight of a lofty pavilion at the farther end of the garden; but it was old and the plaster was peeled from its walls and its buttresses were broken down. So he said to the Gardener, "O Shaykh, is this garden thine own or dost thou hire it?" and he replied, "I am neither owner nor tenant of the garden, only its care-taker." Asked the Minister, "And what is thy wage?" whereto the old man answered, "A dinar a month," and quoth the Wazir, "Verily they wrong thee, especially an thou have a family." Quoth the elder, "By Allah, O my lord, I have eight children and I"—The Wazir broke in, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Thou makest me bear thy grief, my poor fellow! What wouldst thou say of him who should do thee a good turn, on account of this family of thine?" Replied the old man, "O my lord, whatsoever good thou dost shall be garnered up for thee with God the Most High!" Thereupon said the Wazir, "O

Shaykh, thou knowest this garden of thine to be a goodly place; but the pavilion yonder is old and ruinous. Now I mean to repair it and stucco it anew and paint it handsomely, so that it will be the finest thing in the garth; and when the owner comes and finds the pavilion restored and beautified, he will not fail to question thee concerning it. Then do thou say:—O my lord, at great expense I set it in repair, for that I saw it in ruins and none could make use of it nor could anyone sit therein. If he enquire:—Whence hadst thou the money for this? do thou reply, I spent of my own money upon the stucco, thereby thinking to whiten my face with thee and hoping for thy bounties. And needs must he recompense thee fairly over the extent of thine expenses. To-morrow I will bring builders and plasterers and painters to repair this pavilion and will give thee what I promised thee.” Then he pulled out of his pocket a purse of five hundred dinars and gave it to the Gardener, saying, “Take these gold pieces and expend them upon thy family and let them pray for me and for this my son.” Thereupon the Prince asked the Wazir, “What is the meaning of all this?” and he answered, “Thou shalt presently see the issue thereof.”—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Twenty-sixth Night,**

She resumed, It hath reached me, O auspicious King, that when the Wazir gave five hundred ducats to the old Gardener, saying, “Take these gold pieces and expend them upon thy family and let them pray for this my son,” the greybeard looked at the gold and his wits fled; so he fell at the Wazir’s feet, kissing them and invoking blessings on him and his son; and when they went away, he said to them, “I shall expect you to-morrow; for by Allah Almighty, there must be no parting between us, night or day.” Next morning the Wazir went to the Prince’s shop and sent for the Syndic of the builders; then he carried him and his men to garth, where the Gardener rejoiced in their sight. He gave them the price of rations<sup>1</sup> and what was needful to the workmen for the restoration of the pavilion, and they repaired it and stucco’d it and decorated it. Then said the Minister to the painters,

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<sup>1</sup> Arab. “Muunah,” the “Mona” of Maroccan travellers, meaning the provisions supplied gratis by the unhappy villagers to all who visit them with passports from the Sultan. Our cousins German have lately scored a great success by paying for all their rations which the Ministers of other nations, England included, were mean enough to accept.

"Harkye, my masters, listen to my words and apprehend my wish and my aim. Know that I have a garden like this, where I was sleeping one night among the nights and saw in a dream a fowler set up nets and sprinkle corn thereabout. The birds flocked to pick up the grain, and a cock-bird fell into the net, whereupon the others took fright and flew away, and amongst the rest his mate : but, after awhile, she returned alone and picked at the mesh that held his feet, till she set him free and they flew away together. Now the fowler had fallen asleep and, when he awoke, he found the net empty ; so he mended it and strewing fresh grain sat down afar off, waiting for game to fall into that snare. Presently the birds assembled again to pick up the grains, and amongst the rest the two pigeons. By-and-by, the hen-bird fell into the net, when all the other birds took fright at her and flew away, and her husband flew with them and did not return ; whereupon the fowler came up and taking the quarry, cut her throat. Now, when her mate flew away with the others, a bird of raven seized him and slew him and ate his flesh and drank his blood, and I would have you pourtray me the presentment of this my dream, even as I have related it to you, in the liveliest colours, laying the fair scene in this rare garden, with its walls and trees and rills, and dwell especially on the fowler and the falcon. If ye do this I have set forth to you and the work please me, I will give you what shall gladden your hearts, over and above your wage." The painters, hearing these words, applied themselves with all diligence to do what he required of them and wrought it out in masterly style ; and when they had made an end of the work, they showed it to the Wazir who, seeing his so-called dream set forth as it was,<sup>1</sup> was pleased and thanked them and rewarded them munificently. Presently, the Prince came in, according to his custom, and entered the pavilion, unweeting what the Wazir had done. So when he saw the portraiture of the fowler and the birds and the net and beheld the male pigeon in the clutches of the hawk, which had slain him and was drinking his blood and eating his flesh, his understanding was confounded and he returned to the Minister and said, " O Wazir of good counsel, I have seen this a day a marvel which, were it graven

<sup>1</sup> Arab. "Kaannahu huwa"; lit. = as he (was) he. This reminds us of the great grammarian, Sibawayh, whose name the Persians derive from "Apple-flavour" (Sib + bú). He was disputing, in presence of Harun al-Rashid with a rival Al-Kisá'i, and advocated the Basrian form, "Fa-izá huwa hú" (behold, it was he) against the Kufan, "Fa-izá huwa iyyáhu" (behold, it was him). The enemy overcame him by appealing to Badawin who spoke impurely, whereupon Sibawayh left the court, retired to Khorasan and died, it is said, of a broken heart.



with needle-gravers on the eye-corners would be a warn to whoever will be warned." Asked the Minister, "And what is that, O my lord?" and the Prince answered, "Did I not tell thee of the dream the Princess had and how it was the cause of her hatred for men?" "Yes," replied the Wazir; and Ardashir rejoined, "By Allah, O Minister, I have seen the whole dream pourtrayed in painting, as I had eyed it with mine own eyes; but I found therein a circumstance which was hidden from the Princess, so that she saw it not, and 'tis upon this that I rely for the winning of my wish." Quoth the Wazir, "And what is that, O my son?" and quoth the Prince, "I saw that, when the male bird flew away, and, leaving his mate entangled in the net, failed to return and save her, a falcon pounced on him and slaying him, ate his flesh and drank his blood. Would to Heaven the Princess had seen the whole of the dream and had beheld the cause of his failure to return and rescue her!" Replied the Wazir, "By Allah, O auspicious King, this is indeed a rare thing and a wonderful!" And the King's son ceased not to marvel at the picture and lament that the King's daughter had not beheld the dream to its end, saying in himself, "Would she had seen it to the last or might see the whole over again, though but in the imbroglio of sleep!" Then quoth the Wazir to him, "Thou saidst to me:—Why wilt thou repair the pavilion? and I replied:—Thou shalt presently see the issue thereof. And behold, now its issue thou seest; for it was I did this deed and bade the painters pourtray the Princess's dream thus and paint the male bird in the pounces of the falcon which eateth his flesh and drinketh his blood; so that when she cometh to the pavilion, she will behold her dream depicted and see how the cock-pigeon was slain and excuse him and turn from her hate for men." When the Prince heard the Wazir's words, he kissed his hands and thanked him, saying, "Verily, the like of thee is fit to be Minister to the most mighty King, and, by Allah, an I win my wish and return to my sire, rejoicing, I will assuredly acquaint him with this, that he may redouble in honouring thee and advance thee in dignity and hearken to thine every word. So the Wazir kissed his hand and they both went to the old Gardener and said, "Look at yonder pavilion and see how fine it is!" And he replied, "This is all of your happy thought." Then said they, "O elder, when the owners of the place question thee concerning the restoration of the pavilion, say thou:—'Twas I did it of my own moneys; to the intent that there may betide thee fair favour and good fortune." He said, "I hear and I obey;" and the Prince continued to pay him frequent visits. Such was the case with the Prince and the Wazir; but as regards Hayat al-Nufus, when she

ceased to receive the Prince's letters and messages and when the old woman was absent from her, she rejoiced with joy exceeding and concluded that the young man had returned to his own country. One day, there came to her a covered tray from her father; so she uncovered it and finding therein fine fruits, asked her waiting-women, "Is the season of these fruits come?" Answered they, "Yes." Thereupon she cried, "Would we might make ready to take our pleasure in the flower-garden!"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Twenty-seventh Night**

She said, It hath reached me, O auspicious King, that the Princess, after receiving the fruit from her sire, asked, "Is the season of these fruits set in?" and they answered, "Yes!" Thereupon she cried, "Would we might make ready to take our pleasure in the flower-garden!" "O my lady," they replied, "thou sayest well, and by Allah, we also long for the garden!" So she enquired, "How shall we do, seeing that every year it is none save my nurse who taketh us to walk in the garden and who pointeth out to us the various trees and plants; and I have beaten her and forbidden her from me? Indeed, I repent me of what was done by me to her, for that, in any case she is my nurse and hath over me the right of fosterage. But there is no Majesty and there is no Might, save in Allah, the Glorious, the Great!" When her handmaids heard this, they all sprang up; and, kissing the ground between her hands, exclaimed, "Allah upon thee, O my lady, do thou pardon her and bid her to the presence!" and quoth she, "By Allah, I am resolved upon this; but which of you will go to her, for I have prepared her a splendid robe of honour?" Hereupon two damsels came forward, by name Bulbul and Siwád al-'Ayn, who were comely and graceful and the principals among the Princess's women, and her favourites. And they said, "We will go to her, O King's daughter!" and she said, "Do what seemeth good to you." So they went to the house of the nurse and knocked at the door and entered; and she, recognising the twain, received them with open arms and welcomed them. When they had sat awhile with her, they said to her, "O nurse, the Princess pardoneth thee and desireth to take thee back into favour." She replied, "This may never be, though I drink the cup of ruin! Hast thou forgotten how she put me to shame before those who love me and those who hate me, when my clothes were dyed with my blood and I well nigh died for stress of beating, and after this they

dragged me forth by the feet, like a dead dog, and cast me without the door? So by Allah, I will never return to her nor fill my eyes with her sight!" Quoth the two girls, "Disappoint not our pains in coming to thee, nor send us away unsuccessful. Where is thy courtesy to us? Think but who it is that cometh in to visit thee: canst thou wish for any higher of standing than we with the King's daughter?" She replied, "I take refuge with Allah: well I wot that my station is less than yours; were it not that the Princess's favour exalted me above all her women, so that, were I wroth with the greatest of them, she had died in her skin of fright." They rejoined, "All is as it was and naught is in anywise changed. Indeed, 'tis better than before, for the Princess humbleth herself to thee and seeketh a reconciliation without intermediary." Said the old woman, "By Allah, were it not for your presence and intercession with me, I had never returned to her; no, not though she had commanded to slay me!" They thanked her for this, and she rose and dressing herself accompanied them to the palace. Now when the King's daughter saw her, she sprang to her feet in honour, and the old woman said, "Allah! Allah! O King's daughter, say me, whose was the fault, mine or thine?" Hayat al-Nufus replied, "The fault was mine, and 'tis thine to pardon and forgive. By Allah, O my nurse, thy rank is high with me and thou hast over me the right of fosterage; but thou knowest that Allah (extolled and exalted be He!) hath allotted to His creatures four things, disposition, life, daily bread and death; nor is it in man's power to avert that which is decreed. Verily, I was beside myself and could not recover my senses; but, O my nurse, I repent of what deed I did." With this, the crone's anger ceased from her, and she rose and kissed the ground before the Princess, who called for a costly robe of honour and threw it over her, whereat she rejoiced with exceeding joy in the presence of the Princess's slaves and women. When all ended thus happily, Hayat al-Nufus said to the old woman, "O my nurse, how go the fruits and growth of our garth?" and she replied, "O my lady, I see excellent fruits in the town; but I will enquire of this matter and return thee an answer this very day." Then she withdrew, honoured with all honour, and betook herself to Ardashir, who received her with open arms, and embraced her and rejoiced in her coming, for that he had expected her long and longingly. She told him all that had passed between herself and the Princess and how her mistress was minded to go down into the garden on such a day——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

**Now when it was the Seven Hundred and Twenty-eighth Night**

She continued, It hath reached me, O auspicious King, that the old woman betook herself to the Prince and told him all that had passed between herself and the Princess Hayat al-Nufus ; and how her mistress was minded to go down into the garden on such a day, and said to him, " Hast thou done as I bade thee with the Warder of the garden and hast thou made him taste of thy bounties ? " He replied, " Yes, and the oldster is become my good friend : my way is his way and he would well I had need of him." Then he told her all that had happened and of the dream-paintings which the Wazir had caused to be limned in the pavilion ; especially of the fowler, the net and the falcon : whereat she joyed with great joy and said, " Allah upon thee, do thou set thy Minister midmost thy heart, for this that he hath done pointeth to the keenness of his wit and he hath helped thee to the winning thy wish. So rise forthright, O my son, and go to the Hammam-bath and don thy daintiest dress, wherein may be our success. Then fare thou to the Gardener and make shift to pass the night in the garden ; for though he should give the earth full of gold, none may win to pass into it whilst the King's daughter is therein. When thou hast entered, hide thee where no eye may espy thee and keep concealed till thou hear me cry :—O Thou whose boons are hidden, save us from that we fear ! Then come forth from thine ambush and walk among the trees and show thy beauty and loveliness which put the moons to shame, to the intent that Princess Hayat al-Nufus may see thee and that her heart and soul may be filled with love of thee ; so shalt thou attain to thy wish and thy grief be gone." " To hear is to obey," replied the young Prince and gave her a purse of a thousand dinars, which she took and went away. Thereupon Ardashir fared straight for the bath and washed ; after which he arrayed himself in the richest of robes of the apparel of the Kings of the Chosroës and girt his middle with a girdle wherein were conjoined all manner precious stones and donned a turband inwoven with red gold and purfled with pearls and gems. His cheeks shone rosy-red and his lips were scarlet ; his eyelids like the gazelle's wantoned ; like a wine-struck wight in his gait he swayed ; beauty and loveliness garbed him, and his shape shamed the bowing of the bough. Then he put in his pocket a purse containing a thousand dinars and, repairing to the flower-garden, knocked at the door. The Gardener opened to him and rejoicing with great joy salamed to him in most worshipful fashion : then, observing that his face was overcast, he asked him



how he did. The King's son answered, "Know, O elder, that I am dear to my father and he never laid his hand on me till this day, when words arose between us and he abused me and smote me on the face and struck me with his staff and drave me away. Now I have no friend to turn to and I fear the perfidy of Fortune, for thou knowest that the wrath of parents is no light thing. Wherefore I come to thee, O uncle, seeing that to my father thou art known, and I desire of thy favour that thou suffer me abide in the garden till the end of the day, or pass the night there, till Allah grant good understanding between myself and my sire." When the old man heard these words he was concerned anent what had occurred and said, "O my lord, dost thou give me leave to go to thy sire and be the means of reconciliation between thee and him?" Replied Ardashir, "O uncle, thou must know that my father is of impatient nature, and irascible; so if thou proffer him reconciliation in his heat of temper he will make thee no answer; but when a day or two shall have passed, his heat will soften. Then go thou in to him and thereupon he will relent." "Hearkening and obedience," quoth the Gardener; "but, O my lord, do thou come with me to my house, where thou shalt night with my children and my family and none shall reproach this to us." Quoth Ardashir, "O uncle, I must be alone when I am angry."<sup>1</sup> The old man said, "It irketh me that thou shouldst lie solitary in the garden, when I have a house." But Ardashir said, "O uncle, I have an aim in this, that the trouble of my mind may be dispelled from me, and I know that in this lies the means of regaining his favour and softening his heart to me." Rejoined the Gardener, "I will fetch thee a carpet to sleep on and a coverlet wherewith to cover thee;" and the Prince said, "There is no harm in that, O uncle." So the keeper rose and opened the garden to him, and brought him the carpet and coverlet, knowing not that the King's daughter was minded to visit the garth. On this wise fared it with the Prince; but as regards the nurse, she returned to the Princess and told her that the fruits were kindly ripe on the garden trees; whereupon she said, "O my nurse, go down with me to-morrow into the garden, that we may walk about in it and take our pleasure,—Inshallah! and send meanwhile to the Gardener, to let him know what we pur-

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<sup>1</sup> This is a sign of the Saudáwí or melancholic temperament in which black bile predominates. It is supposed to cause a distaste for society and a longing for solitude, an unsettled habit of mind and neglect of worldly affairs. I remarked that in Arabia students are subject to it, and that amongst philosophers and literary men of Mecca and Al-Medinah there was hardly one who was not spoken of as a "Saudawí." See Pilgrimage ii. 49, 50.

pose." Accordingly she sent to the Gardener to say, "The Princess will visit the parterre to-morrow, so leave neither water-carriers nor tree-tenders therein, nor let one of Allah's creatures enter the garth." When word came to him, he set his water-ways and channels in order and, going to Ardashir, said to him, "O my lord, the King's daughter is mistress of this garden; and I have only to crave thy pardon, for the place is thy place and I live only in thy favours, except that my tongue is under thy feet.<sup>1</sup> I must tell thee that the Princess Hayat al-Nufus hath a mind to visit it to-morrow at the first of the day and hath bidden me leave none therein who might look upon her. So I would have thee of thy favour go forth of the garden this day, for the Princess will abide only in it till the time of mid-afternoon prayer and after it shall be at thy service for se'nnights and fortnights, months and years." Ardashir asked, "O elder, haply we have caused thee some mishap?" and the other answered, "By Allah, O my lord, naught hath betided me from thee but honour!" Rejoined the Prince, "If so it be, nothing but all good shall befall thee through us; for I will hide in the garden and none shall espy me, till the King's daughter hath gone back to her palace." Said the Gardener, "O my lord, an she espy the shadow of a man in the garden or any of Allah's male creatures she will strike off my head;" —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Twenty-ninth Night,**

She continued, It hath reached me, O auspicious King, that when the Gardener said to the Prince, "An the King's daughter espy the shadow of a man in her garden, she will strike off my head;" the youth replied, "Have no fear, I will on no wise let any see me. But doubtless to-day thou lackest of spending-money for thy family." Then he put his hand to his purse and pulled out five hundred ducats, which he gave to him, saying, "Take this gold and lay it out on thy family, that thy heart may be at ease concerning them." When the Shaykh looked upon the gold, his life seemed a light thing to him<sup>2</sup> and he suffered the Prince to tarry where he was, charging him straitly not to show himself in the garden. Then he left him loitering about. Meanwhile, when the eunuchs went in to the Princess at break of day, she bade open the private wicket leading

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<sup>1</sup> *i.e.* I am a servant and bound to tell thee what my orders are.

<sup>2</sup> A touching lesson how bribes settle matters in the East.

from the palace to the parterres and donned a royal robe, embroidered with pearls and jewels and gems. On her head she set a crown of red gold, inlaid with pearls and gems, and she tripped in pattens of cloth of gold, embroidered with fresh pearls<sup>1</sup> and adorned with all manner precious stones. Then she put her hand upon the old woman's shoulder and commanded to go forth by the privy door; but the nurse looked at the garden and, seeing it full of eunuchs and handmaids walking about, eating the fruits and troubling the streams and taking their ease of sport and pleasure in the water, said to the Princess, "O my lady, is this a garden or a madhouse?" Quoth the Princess, "What meaneth thy speech, O nurse?" and quoth the old woman, "Verily the garden is full of slave-girls and eunuchs, eating of the fruits and troubling the streams and scaring the birds and hindering us from taking our ease and sporting and laughing and what not else; and thou hast no need of them. Wert thou going forth of thy palace into the highway, this would be fitting, as an honour and a ward to thee; but now, O my lady, thou goest forth of the wicket into the garden, where none of Almighty Allah's creatures may look on thee." Rejoined the Princess, "By Allah, O nurse mine, thou sayst sooth! But how shall we do?" and the old woman said, "Bid the eunuchs send them all away and keep only two of the slave-girls, that we may make merry with them." So she dismissed them all, with the exception of two of her handmaids who were most in favour with her. But when the old woman saw that her heart was light and that the season was pleasant to her, she said to her, "Now we can enjoy ourselves aright: so up and let us take our pleasure in the garden." The Princess put her hand upon her shoulder and went out by the private door. The two waiting-women walked in front and she followed them laughing at them and swaying gracefully to and fro in her ample robes; whilst the nurse forewent her, showing her the trees and feeding her with fruits; and so they fared on from place to place, till they came to the pavilion, which when the King's daughter beheld and saw that it had been restored, she asked the old woman, "O my nurse, seest thou yonder pavilion? It hath been repaired and its walls whitened." She answered, "By Allah, O my lady, I heard say that the keeper of the garden had taken stuffs of a company of merchants and sold them and bought bricks and lime and plaster

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<sup>1</sup> *i.e.* fresh from water (Arab. "Rutub"), before the air can tarnish them. The pearl (margarita) in Arab. is Lu'lu'; the "unio" or large pearl Durr, plur. Durar. In modern parlance, Durr is the second quality of the twelve into which pearls are divided.

and stones and so forth with the price ; so I asked him what he had done with all this, and he said :—I have repaired the pavilion which lay in ruins ; presently adding :—And when the merchants sought their due of me, I said to them, Wait till the Princess visit the garden and see the repairs and they satisfy her ; then will I take of her what she is pleased to bestow on me, and pay you what is your due. Quoth I :—What moved thee to do this thing ? and quoth he :—I saw the pavilion in ruins, the corners thrown down and the stucco peeled from the walls, and none had the grace to repair it ; so I borrowed the coin on my own account and restored the place ; and I trust in the King's daughter to deal with me as befitteth her dignity. I said :—The Princess is all goodness and generosity and will no doubt requite thee. And he did all this but in hopes of thy bounty." Replied the Princess, " By Allah, he hath dealt nobly in rebuilding it and hath done the deed of generous men ! Call me my purse-keeperess." The old woman accordingly fetched the purse-keeperess, whom the Princess bade give the Gardener two thousand dinars ; whereupon the nurse sent to him, bidding him to the presence of the King's daughter. But when the messenger said to him, " Obey the Princess's order," the Gardener felt feeble and, trembling in every joint, said in himself, " Doubtless the Princess hath seen the young man, and this day will be the most unlucky of days for me." So he went home and told his wife and children what had happened and gave them his last charges and farewelled them, while they wept for and with him. Then he presented himself before the Princess, with a face the colour of turmeric and ready to fall flat at full length. The old woman remarked his plight and hastened to forestall him, saying, " O Shaykh, kiss the earth in thanksgiving to Almighty Allah and be constant in prayer to Him for the Princess. I told her what thou didst in the matter of repairing the ruined pavilion, and she rejoiced in this and bestoweth on thee two thousand dinars in requital of thy pains ; so take them from the purse-keeperess and kiss the earth before the King's daughter and bless her and wend thy way." Hearing these words he took the gold and kissed the ground before Hayat al-Nufus, calling down blessings on her. Then he returned to his house, and his family rejoiced in him and blessed him<sup>1</sup> who had been the prime cause of this business.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> *i.e.* the Wazir, but purposely left vague.



**Now when it was the Seven Hundred and Thirtieth Night,**

She pursued, it hath reached me, O auspicious King, that when the Care-taker took the two thousand ducats from the Princess and returned to his house, all his family rejoiced in him and blessed him who had been the prime cause of this business. Thus it fared with these ; but as regards the old woman, she said to the Princess, " O my lady, this is indeed become a fine place ! Never saw I a purer white than its plastering nor properer than its painting ! I wonder if he have also repaired it within : else hath he made the outside white and left the inside black. Come, let us enter and inspect." So they went in, the nurse preceding, and found the interior painted and gilded in the goodliest way. The Princess looked right and left, till she came to the upper end of the estrade, when she fixed her eyes upon the wall and gazed long and earnestly thereat ; whereupon the old woman knew that her glance had lighted on the presentment of her dream and took the two waiting-women away with her, that they might not divert her mind. When the King's daughter had made an end of examining the painting, she turned to the old woman, wondering and beating hand on hand, and said to her, " O my nurse, come, see a wondrous thing which, were it graven with needle-gravers on the eye corners would be a warner to whoso will be warned." She replied, " And what is that, O my lady ?" when the Princess rejoined, " Go, look at the upper end of the estrade, and tell me what thou seest there." So she went up and considered the dream-drawing : then she came down, wondering, and said, " By Allah, O my lady, here is depicted the garden and the fowler and his net and the birds and all thou sawest in thy dream ; and verily, nothing but urgent need withheld the male pigeon from returning to free his mate after he had fled her, for I see him in the talons of a bird of raven which hath slaughtered him and is drinking his blood and rending his flesh and eating it ; and this, O my lady, caused his tarrying to return and rescue her from the net. But, O my mistress, the wonder is how thy dream came to be thus depicted, for, wert thou minded to set it forth in painture, thou hadst not availed to portray it. By Allah, this is a marvel which should be recorded in histories ! Surely, O my lady, the angels appointed to attend upon the sons of Adam knew that the cock-pigeon was wronged of us, because we blamed him for deserting his mate ; so they embraced his cause and made manifest his excuse ; and now for the first time we see him in the hawk's pounces a dead bird." Quoth the Princess, " O my nurse

verily, Fate and Fortune had course against this bird, and we did him wrong." Quoth the nurse, "O my mistress, foes shall meet before Allah the Most High : but, O my lady, verily, the truth hath been made manifest and the male pigeon's excuse certified to us ; for had the hawk not seized him and drunk his blood and rent his flesh he had not held aloof from his mate, but had returned to her, and set her free from the net ; but against death there is no recourse, nor, O my lady, is there aught in the world more tenderly solicitous than the male for the female, among all creatures which Almighty Allah hath created. And especially 'tis thus with man ; for he starveth himself to feed his wife, strippeth himself to clothe her, angereth his family to please her and disobeyeth and denieth his parents to endow her. She knoweth his secrets and concealeth them and she cannot endure from him a single hour.<sup>1</sup> An he be absent from her one night, her eyes sleep not, nor is there a dearer to her than he. I have heard of a certain King that, when his wife fell sick and died, he buried himself alive with her, submitting himself to death for the love of her and the strait companionship which was between them. Moreover, a certain King sickened and died, and when they were about to bury him, his wife said to her people :— Let me bury myself alive with him : else will I slay myself and my blood shall be on your heads. So, when they saw she would not be turned from this thing, they left her, and she cast herself into the grave with her dead husband, of the greatness of her love and tenderness for him." And the old woman ceased not to ply the Princess with anecdotes of conjugal love between men and women, till there ceased that which was in her heart of hatred for the sex masculine ; and when she felt that she had succeeded in renewing in her the natural kindness of woman to man, she said to her, "'Tis time to go and walk in the garden." So they fared forth from the pavilion and paced among the trees. Presently the Prince chanced to turn and his eyes fell on Hayat al-Nufus ; and when he saw the symmetry of her shape and the rose-clearness of her cheeks and the blackness of her eyes and her exceeding grace and her passing loveliness and her excelling beauty and her prevailing elegance and her abounding perfection, his reason was confounded and he could not take his eyes off her. Passion annihilated his right judgment and love overpassed all limits in him ; his heart was aflame with the fire of repine, so that he swooned away and fell to the ground. When he came to himself, she had passed from his sight and was hidden

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<sup>1</sup> The whole of the nurse's speech is admirable in its naïve and striking picture of conjugal affection.

from him among the trees,—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Thirty-first Night,**

She resumed, It hath reached me, O auspicious King, that when Prince Ardashir, who lay hid in the garden, saw the Princess and her nurse walking amongst the trees, he swooned away for very love-longing. When he came to himself Hayat al-Nufus had passed from his sight and was hidden from him among the trees; so he sighed from his heart-core and improvised these couplets:—

Whenas mine eyes behold her loveliness \* My heart is torn with love's own ecstasy.

I wake o'erthrown, cast down on face of earth \* Nor can the Princess<sup>1</sup> my sore torment see.

She turned and ravished this sad Love-thrall'd sprite; \* Mercy, by Allah, ruth; nay, sympathy!

O Lord, afford me union, deign Thou soothe \* My soul, ere grave-niche house this corse of me;

I'll kiss her ten times ten times, and times ten \* For lover's wasted cheek the kisses be!

The old woman ceased not to lead the Princess a-pleasuring about the garden, till they reached the place where the Prince lay ambushed, when, behold, she said, "O Thou whose bounties are hidden, vouchsafe us assurance from that we fear!" The King's son hearing the signal, left his lurking-place and, surprised by the summons, walked among the trees, swaying to and fro with a proud and graceful gait and a shape that shamed the branches. His brow was crowned with pearly drops and his cheeks red as the afterglow, extolled be Allah the Almighty in that He hath created! When the King's daughter caught sight of him, she gazed a long while on him and noticed his beauty and grace and loveliness and his eyes that wantoned like the gazelle's, and his shape that outvied the branches of the myrobalan; wherefore her wits were confounded and her soul captivated and her heart transfixed with the arrows of his glances. Then she said to the old woman, "O my nurse, whence came yonder handsome youth?" and the nurse asked, "Where is he, O my lady?" "There he is," answered Hayat al-Nufus; "near hand, among the trees." The old woman turned right and

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<sup>1</sup> English "Prin'cess," too often pronounced in French fashion Princess'.

left, as if she knew not of his presence, and cried, "And pray, who can have taught this youth the way into this garden?" Quoth Hayat al-Nufus, "Who shall give us news of the young man? Glory be to Him who created men! But say me, dost thou know him, O my nurse?" Quoth the old woman, "O my lady, he is the young merchant who wrote to thee by me." The Princess broke out, "O my nurse, how goodly is this youth! Indeed he *is* fair of favour. Methinks, there is not on the face of earth a goodlier than he!" Now when the old woman was assured that the love of him had gotten possession of the Princess, she said to her, "Did I not tell thee, O my lady, that he was a comely youth with a beaming favour?" Replied Hayat al-Nufus, "O my nurse, King's daughters know not the ways of the world nor the manners of those that be therein, for that they company with none, neither give they nor take they. O my nurse, how shall I do to bring about a meeting and present myself to him, and what shall I say to him and what will he say to me?" Said the old woman, "What device is left me? Indeed, we were confounded in this matter by thy behaviour;" and the Princess said, "O my nurse, know thou that if any ever died of passion, I shall do so, and behold, I look for nothing but death on the spot by reason of the fire of my love-longing." When the old woman heard her words and saw the transport of her love for him, she answered, "O my lady, now as for his coming to thee, there is no way thereto; and indeed thou art excused from going to him, because of thy tender age; but rise with me and follow me. I will accost him: so shalt thou not be put to shame, and in the twinkling of an eye affection shall ensue between you." The King's daughter cried, "Go thou before me, for the decree of Allah may not be rejected." Accordingly they went up to the place where Ardashir sat, as he were the full moon at its fullest, and the old woman said to him, "See O youth, who is present before thee! 'Tis the daughter of our King of the age, Hayat al-Nufus: bethink thee of her rank and appreciate the honour she doth thee in coming to thee and rise out of respect for her and stand before her." The Prince sprang to his feet in an instant and his eyes met her eyes, whereupon they both became as they were drunken without wine. Then the love of him redoubled upon the Princess and she opened her arms and he his, and they embraced; but love overcame them and they swooned away and fell to the ground and lay a long while without sense. The old woman, fearing for them, carried them both into the pavilion, and, sitting down at the door, said to the two waiting-women, "Seize the occasion to take your pleasure in the garden, for the Princess sleepeth." So they returned to their diversion. Presently the lovers



revived from their swoon and found themselves in the pavilion, whereat quoth the Prince, "Allah upon thee, O Princess of fair ones, is this vision or sleep-illusion?" Then the twain embraced and intoxicated themselves without wine, complaining each to other of the anguish of passion; and the Prince improvised these couplets:—

Sun riseth sheen from her brilliant brow, \* And her cheek shows the rosiest afterglow:

And when both appear to the looker-on, \* The sky-line star ne'er for shame will show:

An the leven flash from those smiling lips, \* Morn breaks and the rays dusk and gloom o'erthrow.

And when with her graceful shape she sways, \* Droops leafiest Bán-tree<sup>1</sup> for envy low:

Me her sight suffices; naught crave I more: \* Lord of Men and Morn, be her guard from foe!

The full moon borrows a part of her charms; \* The sun would rival but fails his love.

Whence could Sol aspire to that bending grace? \* Luna see such wit and such mind-gifts know?

Who shall blame me for being all love to her, \* 'Twixt accord and discord aye doomed to woe?

'Tis she won my heart with those forms that bend \* What shall lover's heart from such charms defend?

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Thirty-second Night,**

She said, It hath reached me, O auspicious King, that when the Prince had made an end of his verses, the Princess strained him to her bosom and kissed him on the mouth and between the eyes; whereupon his soul returned to him and he fell to complaining to her of that he had endured for stress of love and tyranny of longing and excess of transport and distraction and all he had suffered for the hardness of her heart. Hearing those words she kissed his hands and feet and bared her head,<sup>2</sup> whereupon the Glooms gathered

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<sup>1</sup> In dictionaries "*Bán*" (Anglicè *ben-tree*) is the myrobalan which produces gum benzoin. It resembles the tamarisk. Mr. Lyall (p. 74, *Translations of Ancient Arab Poetry*, Williams and Norgate, 1885) calls it a species of *Moringa*, tall, with plentiful and intensely green foliage used for comparisons on account of its straightness and graceful shape of its branches. The nut supplies a medicinal oil.

<sup>2</sup> A sign of extreme familiarity: the glooms are the hands and the full moons are the eyes.

and the full Moons dawned therein. Then said she to him, "O my beloved and term of all my wishes, would the day of estrangement had never been and Allah grant it may never return between us!" And they embraced and wept together, whilst she recited these couplets:—

O who shamest the Moon and the sunny glow, \* Thou whose slaught'ring  
tyranny lays me low,  
With the sword of a look thou hast shorn my heart, \* How escape thy sword-  
glance fatal of blow?  
Thus eke are thine eyebrows a bow that shot \* My bosom with arrows of fiercest  
lowe:  
From thy cheeks' rich crop cometh Paradise; \* How, then, shall my heart the  
rich crop forego?  
Allah lend thee the rays of most righteous light, \* Draw the farthest near and a  
tryst bestow:  
Then have ruth on the bosom thy love hath seared, \* And the heart that flies to  
thy side the mo'e!

And when she ended her recitation, passion overcame her and she was distraught for love and wept copious tears rain-like streaming down. This burnt the Prince's heart and he in turn became troubled and distracted for love of her. So he drew nearer to her and kissed her hands and wept with sore weeping and they ceased not from lover-reproaches and converse and versifying, until the call to mid-afternoon prayer, when they bethought them of parting and she said to him, "O light of mine eyes and core of my heart, the time of severance hath come between us twain: when shall we meet again?" "By Allah," replied he (and indeed her words shot him as with shafts), "to mention of parting I am never fain!" Then she went forth of the pavilion, and he turned and saw her sighing sighs would melt the rock and weeping shower-like tears; where-upon he for love was sunken in the sea of desolation and improvised these couplets:—

O my heart's desire! grows my misery \* From the stress of love, and what cure  
for me?  
By thy face, like dawn when it lights the dark, \* And thy hair whose hue  
beareth night-tide's blee,  
And thy form like the branch which in grace inclines \* To Zephyr's<sup>1</sup> breath  
blowing fain and free,  
By the glance of thine eyes like the fawn's soft gaze, \* When she views pursuer  
of high degree,  
And thy waist down borne by the weight of hips, \* These so heavy and that  
lacking gravity,

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<sup>1</sup> Arab. "Shimál" = the north wind.

By the wine of the lip-dew, the sweetest of drink, \* Fresh water and musk in its purity,  
O gazelle of the tribe, ease my soul of grief, \* And grant me thy phantom in sleep to see!

Now when she heard his verses in praise of her, she turned back to him and embracing him, with a heart on fire for the anguish of severance, cried, "Sooth the byword saith, Patience is for a lover and not the lack thereof. There is no help for it but I contrive a means for our reunion." Then she farewelled him and fared forth, knowing not where she set her feet, for stress of her love; nor did she stay her steps till she found herself in her own chamber. When she was gone, love redoubled upon the young Prince, and the delight of sleep was forbidden him, and the Princess in her turn tasted not food, and her patience failed. As soon as dawned the day, she sent for the nurse, who came and found her condition changed, and she cried, "Question me not of my case; for all I suffer is due to thy handiwork. Where is the beloved of my heart?" "O my lady, when did he leave thee? Hath he been absent from thee more than this night?" "Can I endure absence from him an hour? Come, find some means to bring us together speedily, for my soul is like to flee my body." "O my lady, have patience till I contrive thee some subtle device, whereof none shall be ware." "By the Great God, except thou bring him to me this very day, I will tell the King what thou hast done, and he will cut off thy head!" "I conjure thee, by Allah, have patience with me, for this is a dangerous matter!" And the nurse humbled herself to her, till she granted her three days' delay, saying, "O my nurse, the three days will be three years to me; and if the fourth day pass and thou bring him not, I will go about to slay thee." So the old woman left her and returned to her lodging, where she abode till the morning of the fourth day, when she summoned the tirewomen of the town and sought of them fine dyes and rouge for the painting of a virgin girl and adorning; and they brought her cosmetics of the best. Then she sent for the Prince and, opening her chest, brought out a bundle containing a suit of woman's apparel, worth five thousand dinars, and a headkerchief fringed with all manner gems. Then said she to him, "O my son, hast thou a mind to meet with Hayat al-Nufus?" and he replied, "Yes." So she took a pair of tweezers and pulled out the hairs of his face and pencilled his eyes with Kohl.<sup>1</sup> Then she

<sup>1</sup> An operation well described by Juvenal—

*Illâ supercilium, modicâ fuligine tactum,  
Obliquâ producit acu, pingitque trementes  
Attolens oculos.*

painted him with Henna<sup>1</sup> from his nails to his shoulders and from his insteps to his knees, and tattooed<sup>2</sup> him about the body, till he was like red roses upon alabaster slabs. After a little, she washed him and dried him, and bringing out a woman's dress, made him put it on. Then she clad him in the royal suit aforesaid and, binding the kerchief about his head, veiled him and taught him how to walk, saying, "Advance thy left and draw back thy right." He did her bidding and forewent her, as he were a Houri faring abroad from Paradise. Then said she to him, "Fortify thy heart, for thou art going to the King's palace, where there will without fail be guards and eunuchs at the gate; and if thou be startled at them and show doubt or dread, they will suspect thee and examine thee, and we shall both get into grievous trouble and haply lose our lives: wherefore an thou feel thyself unable to this, tell me." He answered, "In very sooth, this thing hath no terrors for me, so be of good cheer and keep thine eyes cool and clear." Then she went out preceding him till the twain came to the palace-gate, which was full of eunuchs. She turned and looked at him, as much as to say, "Art thou troubled or no?" and finding him all unchanged, went on. The chief Eunuch glanced at the nurse and knew her, but, seeing a damsel following her, whose charms confounded the reason, he said in his mind, "As for the old woman, she is the nurse; but as for the girl who is with her there is none in our land resembleth her in favour or approacheth her in fairness save the Princess Hayat al-Nufus, who is

Sonnini (Travels in Egypt, chapt. xvi.) justly remarks that this pencilling the angles of the eyes with Kohl, which the old Levant trade called *alquifoux* or *arquifoux*, makes them appear large and more oblong: and I have noted that the modern Egyptian (especially Coptic) eye, like that of the Sphinx and the old figures look in profile as if it were seen in full (Pilgrimage i. 214).

<sup>1</sup> The same traveller notes a singular property in the Henna-flower, that when smelt closely it exhales a "very powerful odour," hence it became a favourite with women as the tea-rose with us. He finds it on the nails of mummies, and identifies it with the Kupros of the ancient Greeks (the moderns call it Kene or Kena) and the Βότρυς τῆς κύπρου (Botrus cypri) of Solomon's Song (i. 14). The Hebr. is "Copher," a well-known word which the A. V. translates by "a cluster of camphire (?) in the vineyards of En-gedi;" and a note on iv. 13 ineptly adds, "or, cypress." The Revised Edit. amends it to "a cluster of henna-flowers." The Solomonic (?) description is very correct: the shrub affects vineyards, and about Bombay forms fine hedges which can be smelt from a distance.

<sup>2</sup> Hardly the equivalent of the Arab. "Kataba" (which includes true tattooing with needles), and is applied to painting "patches" of blue or green colour, with sprigs and arabesques upon the arms and bosom of women. "Kataba" would also be applied to striping the fingers with Henna, which becomes a shining black under a paste of honey, lime and sal-ammoniac. This "patching" is alluded to by Strabo and Galen (Lane M. E. chapt. ii.); and we may note that savages and barbarians can leave nothing of beauty unadorned; they seem to hate a plain surface like the Hindu silversmith, whose art is shown only in chasing.



secluded and never goeth out. Would I knew how she came into the streets and would Heaven I wot whether or no 'twas by leave of the King!" Then he rose to learn somewhat concerning her and well nigh thirty eunuchs followed him; which when the old woman saw, her reason fled for fear and she said "Verily we are Allah's and to Him we shall return! Without recourse we are dead folk this time."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Thirty-third Night,**

She continued, It hath reached me, O auspicious King, that when the old nurse saw the head of the eunuchs and his assistants making for her she was in exceeding fear and cried, "There is no Majesty and there is no Might, save in Allah, the Glorious, the Great! Verily we are God's and unto Him we shall return; without recourse we be dead folk this time." When the head Eunuch heard her speak thus, fear gat hold upon him, by reason of that which he knew of the Princess's violence and that her father was ruled by her, and he said to himself, "Belike the King hath commanded the nurse to carry his daughter forth upon some occasion of hers, whereof she would have none know; and if I oppose her, she will be wroth with me and will say:—This Eunuch fellow stopped me, that he might pry into my affairs. Then she will do her best to kill me, and I have no call to meddle in this matter." So saying, he turned back, and with him the thirty assistants who drove the people from the door of the palace; whereupon the nurse entered and saluted the eunuchs with her head, whilst all the thirty stood to do her honour and returned her salam. She led in the Prince and he ceased not following her from door to door, and the Protector protected them, so that they passed all the guards, till they came to the seventh door; it was that of the great pavilion, wherein was the King's throne, and it communicated with the chambers of his women and the saloons of the Harem, as well as with his daughter's pavilion. So the old woman halted and said, "Here we are, O my son, and glory be to Him who hath brought us thus far in safety! But, O my son, we cannot foregather with the Princess except by night; for night enveileth the fearful." He replied, "True, but what is to be done?" Quoth she, "Hide thee in this black hole," showing him behind the door a dark and deep cistern, with a cover thereto. So he entered the cistern, and she went away and left him there till ended day, when she returned and carried him into the palace,

till they came to the door of Hayat al-Nufus's apartment. The old woman knocked and a little maid came out and said, "Who is at the door?" Said the nurse, "'Tis I," whereupon the maid returned and craved permission of her lady, who said, "Open to her and let her come in with any who may accompany her." So they entered and the nurse, casting a glance around, perceived that the Princess had made ready the sitting-chamber and ranged the lamps in row and lighted candles of wax in chandeliers of gold and silver and spread the divans and estrades with carpets and cushions. Moreover, she had set on trays of food and fruits and confections and she had perfumed the place with musk and aloes-wood and ambergris. She was seated among the lamps and the tapers and the light of her face outshone the lustre of them all. When she saw the old woman she said to her, "O nurse, where is the beloved of my heart?" and the other replied, "O my lady, I cannot find him nor have mine eyes espied him; but I have brought thee his own sister; and here she is." Cried the Princess, "Art thou Jinn-mad? What need have I of his sister? Say me, an a man's head irk him, doth he bind up his hand?" The old woman answered, "No, by Allah, O my lady! But look on her, and if she please thee, let her be with thee." Presently she uncovered the Prince's face, whereupon Hayat al-Nufus knew him and running to him, embraced him: then they both fell down in a swoon and lay without sense a long while. The old woman sprinkled rose-water upon them till they came to themselves, when she kissed him and improvised these couplets:—

Sought me this heart's dear love at gloom of night; \* I rose in honour till he sat forthright,

And said, "O aim of mine, O sole delight \* In such night-visit hast of guards no fright?"

Replied he, "Yes, I feared much, but Love \* Robbed me of all my wits and reft my sprite."

—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Thirty-fourth Night,**

She pursued, It hath reached me, O auspicious King, that when her lover visited Hayat al-Nufus in her palace, the twain embraced and she improvised some happy couplets beseeming the occasion. And when she had ended her extempore lines she said, "Is it indeed true that I see thee in my abode and that thou art my cup-mate and

my familiar?" Then her reason well-nigh fled for joy and she improvised these couplets:—

With all my soul I'll ransom him who came to me in gloom \* Of night, whilst  
I had waited long to see his figure loom ;  
And naught aroused me save his weeping voice of tender tone \* And whispered  
I, " Fair fall thy foot and welcome and well come ! "

As soon as it was day, she made him enter a place in her apartment unknown to any and he abode there till nightfall, when she brought him out and they sat in converse and carouse. Presently he said to her, "I wish to return to my own country and tell my father what hath passed between us, that he may equip his Wazir to demand thee in marriage of thy sire." She replied, "O my love, I fear, an thou return to thy country and kingdom, thou wilt be distracted from me and forget the love of me ; or that thy father will not further thy wishes in this matter and I shall die. Meseems the better counsel were that thou abide with me and in my hand-grasp, I looking on thy face, and thou on mine, till I devise some plan whereby we may escape together some night and flee to thy country ; for I have cut off my hopes from my own people and I despair of them. He rejoined, "I hear and obey ;" and they fell again to their carousal and conversing. He tarried with her thus for some time till, one night, the wine was pleasant to them and they talked till break of day. Now it chanced that one of the Kings sent her father a present, and amongst other things a necklace of union jewels, nine-and-twenty grains, to whose price a King's treasures might not suffice. Quoth Abd al-Kadir, "This rivière beseemeth none but my daughter Hayat al-Nufus ; and, turning to an Eunuch, whose jaw-teeth the Princess had knocked out for reasons best known to herself,<sup>1</sup> he called to him and said, "Carry the necklace to thy lady and say to her:—One of the Kings hath sent thy father this, as a present, and its price may not be paid with money ; put it on thy neck." The slave took the necklace, saying in himself, "Allah Almighty make it the last thing she shall put on in this world, for that she deprived me of the benefit of my grinder-teeth!" and repairing to the Princess's apartment, found the

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<sup>1</sup> A hot temper, accompanied with *voies de fait* and personal violence, is by no means rare amongst Eastern princesses ; and terrible tales are told in Persia concerning the daughters of Fath Ali Shah. Few men and no woman can resist the temptations of absolute command. The daughter of a certain Dictator all-powerful in the Argentine Republic was once seen on horseback with a white bridle of peculiar leather ; it was made of the skin of a man who had offended her. The slave-girls suffer first from these masterful young persons and then it is the turn of the eunuchs.

door locked and the old woman asleep before the threshold. He shook her, and she awoke in affright and asked, "What dost thou want?" to which he answered, "The King hath sent me on an errand to his daughter." Quoth the nurse, "The key is not here, go away, whilst I fetch it;" but quoth he, "I cannot go back to the King without having done his commandment." So she went away, as if to fetch the key; but fear overtook her and she sought safety in flight. Then the Eunuch awaited her awhile; then, finding she did not return, he feared that the King would be angry at his delay; so he rattled at the door and shook it, whereupon the bolt gave way and the leaf opened. He entered and passed on, till he came to the seventh door and walking in to the Princess's chamber found the place splendidly furnished and saw candles and flagons there, and the Princess sitting with a young man handsomer than herself; whereat he magnified Allah Almighty, who had created such a youth and said, "How goodly be this fashion for one who hateth men! How came she by this fellow? Methinks 'twas on his account that she knocked out my back teeth!" Then he drew the curtain and made for the door; but the King's daughter turned in affright and seeing the Eunuch, whose name was Káfúr, called to him. He made her no answer: so she came down from the divan; and catching hold of his skirt laid it on her head and kissed his feet, saying, "Veil what Allah veileth!" Quoth he, "May Allah not veil thee nor him who would veil thee! Thou didst knock out my grinders and saidst to me:—Let none make mention to me aught of men and their ways!" So saying, he disengaged himself from her grasp and running out, locked the door on them and set another Eunuch to guard it. Then he went in to the King who said to him, "Hast thou given the necklace to Hayat al-Nufus?" The Eunuch replied, "By Allah, thou deservest altogether a better fate;" and the King asked, "What hath happened? Tell me quickly;" whereto he answered, "I will not tell thee, save in private and between four eyes;" but the King retorted, saying, "Tell me at once and in public." Cried the Eunuch, "Then grant me immunity." The King threw him the kerchief of immunity and he said, "O King, I went in to the Princess Hayat al-Nufus and found her with a young man. So I locked the door upon the two and came back to thee." When the King heard these words he started up and taking a sword in his hand, cried out to the Rais of the eunuchs, saying, "Take thy lads and go to the Princess's chamber and bring me her and him who is with her."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.



**Now when it was the Seven Hundred and Thirty-fifth Night**

She resumed, It hath reached me, O auspicious King, that when the King commanded the head Eunuch to take his lads and to fetch and set before him Hayat al-Nufus and him who was with her, the chief and his men entered the Princess's apartment where he found her standing up, dissolved in railing tears, and the Prince by her side. The King's daughter feared for her lover<sup>1</sup> and said to him, "This is no time for resistance." So the eunuchs carried the twain into the King's presence. Thereupon Abd al-Kadir looked at her and would have smitten her neck : but the Prince threw himself on the father's breast, saying, "The fault was not hers but mine only : kill me before thou killest her." The King made at him, to cut him down, but Hayat al-Nufus cast herself on her father and said, "Kill me, not him ; for he is the son of a great King, lord of all the land in its length and breadth." When the King heard this, he turned to the Chief Wazir, who was a gathering-place of all that is evil, and said to him, "What sayst thou of this matter, O Minister ?" Quoth his Wazir, "What I say is that all who find themselves in such case as this have need of lying, and there is nothing for it but to cut off both their heads after torturing them with all manner of tortures." Hereupon the King called his sworder of vengeance, who came with his lads, and said to him, "Take this gallows bird and strike off his head and after do the like with this girl and burn their bodies, and consult me not about them a second time." So the headsman put his hand on her back, to take her ; but the King cried out at him and cast at him somewhat he held in hand, which had well-nigh killed him, saying, "O dog, how durst thou show ruth to those with whom I am wroth ? Put thy hand to her hair and drag her along by it, so that she may fall on her face." Accordingly he haled her by her hair and the Prince in like manner to the place of blood, where he tore off a piece of his skirt, and therewith bound the Prince's eyes putting the Princess last, in the hope that some one would intercede for her. Then, having made ready the Prince he swung his sharp sword three times (whilst all the troops wept and prayed Allah to send them deliverance by some intercessor), and raised his hand to cut off Ardashir's head when, behold, there arose a cloud of dust, that spread and flew till it veiled the view. Now the cause thereof was that when the young Prince had delayed beyond measure, the

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<sup>1</sup> A neat touch ; she was too thorough-bred to care for herself first.

King, his sire, had levied a mighty host and had marched with it in person to get tidings of his son. Such was his case ; but as regards King Abd al-Kadir, when he saw this, he said, " O wights, what is the meaning of yonder dust that dimmeth sights ? " The Grand Wazir sprang up and went out to reconnoitre and found behind the cloud men like locusts, of whom no count could be made nor aught avail of aid, filling the hills and plains and valleys. So he returned with the report to the King, who said to him, " Go down and learn for us what may be this host and the cause of its marching upon our country. Ask also of their commander and salute him for me and enquire the reason of his coming. An he came in quest of aught, we will aid him, and if he have a blood-feud with one of the Kings, we will ride with him ; or, if he desire a gift, we will hansom him ; for this is indeed a numerous host and a power uttermost, and we fear for our land from its mischief." So the Minister went forth and walked among the tents and troopers and body-guards, and ceased not faring on from the first of the day till near sundown, when he came to the warders with gilded swords in tents star-studded. Passing these, he made his way through Emirs and Wazirs and Nabobs and Chamberlains, to the pavilion of the Sultan, and found him a mighty King. When the King's officers saw him, they cried out to him, saying, " Kiss ground ! Kiss ground ! " <sup>1</sup> He did so and would have risen, but they cried out at him a second and a third time. So he kissed the earth again and again and raised his head and would have stood up, but fell down at full length for excess of awe. When at last he was set between the hands of the King he said to him, " Allah prolong thy days and increase thy sovereignty and exalt thy rank, O thou auspicious King ! And furthermore, of a truth, King Abd al-Kadir saluteth thee and kisseth the earth before thee and asketh on what weighty business thou art come. An thou seek to avenge thee for blood on any King, he will take horse in thy service ; or, an thou come in quest of aught, wherein it is in his power to help thee, he standeth up at thy service on account thereof." So Ardashir's father replied to the Wazir, saying, " O messenger, return to thy lord and tell him that the most mighty King Sayf al-A'azam Shah, Lord of Shiraz, had a son who hath been long absent from him and news of him have not come and all traces of him have been cut off. An he be in this city, he will take him and depart from you ; but, if aught have befallen him or any mischief have ensued to him from you, his father will lay waste your land and make spoil of your goods and slay your men and seize

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<sup>1</sup> Here the ground or earth is really kissed.

your women. Return, therefore, to thy lord in haste and tell him this, ere evil befall him." Answered the Minister, "To hear is to obey!" and turned to go away, when the Chamberlains cried out to him, saying, "Kiss ground! Kiss ground!" So he kissed the earth a score of times and rose not till his life-breath was in his nostrils.<sup>1</sup> Then he left the King's high court and returned to the city, full of anxious thought concerning the affair of this King and the multitude of his troops, and going in to King Abd al-Kadir, pale with fear and trembling in his side-muscles, acquainted him with that had befallen him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Thirty-sixth Night,**

She said, It hath reached me, O auspicious King, that the Wazir returned from the court of the Great King, pale with fear and with side-muscles quivering for dread exceeding; and acquainted his lord with that had befallen him. Hereat disquietude and terror for himself and for his people laid hold upon him and he said to the Minister, "O Wazir, and who is this King's son?" Replied the other, "'Tis even he whom thou badest put to death, but praised be Allah who hastened not his slaughter! Else had his father wasted our lands and spoiled our good." Quoth the King, "See now thy corrupt judgment, in that thou didst counsel us to slay him! Where is the young man, the son of yonder magnanimous King?" And quoth the Wazir, "O mighty King, thou didst command him be put to death." When the King heard this, he was clean distraught and cried out from his heart's core and inmost of head, saying, "Woe to you! Fetch me the Headsman forthright, lest death fall on him!" So they fetched the sworder and he said, "O King of the Age, I have smitten off his head even as thou badest me." Cried Abd al-Kadir, "O dog, if this be true, I will assuredly send thee after him." The Headsman replied, "O King, thou didst command me to slay him without consulting thee a second time." Said the King, "I was in my wrath; but speak the truth, ere thou lose thy life;" and said the sworder, "O King, he is yet in the bonds of life." At this Abd al-Kadir rejoiced and his heart was set at rest; then he called for Ardashir, and when he came, he stood up to receive him and kissed

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<sup>1</sup> Corresponding with our phrase, "His heart was in his mouth."

his mouth, saying, "O my son, I ask pardon of Allah Almighty for the wrong I have done thee, nor say thou aught that may lower my credit with thy sire, the Great King." The Prince asked, "O King of the Age, and where is my father?" and the other answered, "He is come hither on thine account." Thereupon quoth Ardashir, "By thy worship, I will not stir from before thee till I have cleared my honour and the honour of thy daughter from that which thou laimest to our charge." Accordingly this was done, after which they brought forth the scent-cups and perfumed all the lords of estate and Grandees; and not one but rejoiced with exceeding joy. Then the King threw his arms about Ardashir's neck and entreated him with all worship and honour, bidding his chief eunuchs bear him to the bath. When he came out, he cast over his shoulders a costly robe and crowned him with a coronet of jewels; he also girt him with a girdle of silk, purfled with red gold and set with pearls and gems, and mounted him on one of his noblest mares, with saddle and trappings of gold inlaid with pearls and jewels. Then he bade his Grandees and Captains mount on his service and escort him to his father's presence; and charged him tell his sire that King Abd al-Kadir was at his disposal, hearkening to and obeying him in whatso he should bid or forbid. "I will not fail of this," answered Ardashir and farewelling him, repaired to his father who, at sight of him, was transported for delight, and springing up advanced to meet him and embraced him, whilst joy and gladness spread among all the host of the Great King. Then came the Wazirs and Chamberlains and Captains and guards and kissed the ground before the Prince and rejoiced in his coming: and it was a great day with them for enjoyment, for the King's son gave leave to those of King Abd al-Kadir's officers who had accompanied him and others of the townsfolk, to view the ordinance of his father's host, without let or stay, so they might know the multitude of the Great King's troops and the might of his empire. And all who had seen him selling stuffs in the linendrapers' bazar marvelled how his soul could have consented thereto, considering the nobility of his spirit and the loftiness of his dignity; but it was his love and inclination to the King's daughter that to this had constrained him. Meanwhile, news of the multitude of her lover's troops came to Hayat al-Nufus, who was still jailed by her sire's commandment, till they knew what he should order respecting her, whether pardon and release or death and burning; and she looked down from the terrace-roof of the palace and, turning towards the mountains, saw even these covered with armed men. When she beheld all those warriors and knew that they were the army of Ardashir's father,



she feared lest he should be diverted from her by his sire and forget her and depart from her, whereupon her father would slay her. So she called a handmaid that was with her in her apartment by way of service, and said to her, "Go to Ardashir, son of the Great King, and fear not. When thou comest into his presence, kiss the ground before him and tell him what thou art and say to him:—My lady saluteth thee and would have thee to know that she is a prisoner in her father's palace, awaiting his sentence, whether he be minded to pardon her or put her to death, and she beseecheth thee not to forget her or forsake her; for to-day thou art all-powerful; and in whatso thou commandest no man dare cross thee. Wherefore, if it seem good to thee to rescue her from her sire and take her with thee, it were of thy bounty, for indeed she endureth all these trials for thy sake. But, if this seem not good to thee, for that thine affection for her is at an end, still speak to thy sire, so haply he may intercede for her with her father, and he depart not till he have made him set her free and taken surety from and made covenant with him, that he will not go about to put her to death nor work her aught of harm. This is her last word to thee, may Allah not desolate her of thee, and so The Peace<sup>1</sup>!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Thirty-seventh Night**

She continued, It hath reached me, O auspicious King, that the handmaid sent by Hayat al-Nufus made her way to Ardashir and delivered him her lady's message, which when he heard, he wept with sore weeping and said to her, "Know that Hayat al-Nufus is my mistress and that I am her slave and the captive of her love. I have not forgotten what was between us nor the bitterness of the parting day; so do thou say to her, after thou hast kissed her feet, that I will speak with my father of her, and he shall send his Wazir, who sought her aforetime in marriage for me, to demand her hand once more of her sire, for now he dare not refuse. So, if he send to her to consult her, let her make no opposition; for I will not return to my country without her." Then the handmaid returned to Hayat al-Nufus; and, kissing her hands, delivered to her the message, which, when she heard, she wept for very joy and returned thanks

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<sup>1</sup> Very artful is the contrast of the love-lorn Princess's humility with her furious behaviour, while she was yet fancy free.

to Almighty Allah. Such was her case ; but as regards Ardashir, he was alone with his father that night and the Great King questioned him of his case, whereupon he told him all that had befallen him, first and last. Then quoth the King, "What wilt thou have me do for thee, O my son? An thou desire Abd al-Kadir's ruin, I will lay waste his lands and spoil his hoards and dishonour his house." Replied Ardashir, "I do not desire that, O my father, for he hath done nothing to me deserving thereof; but I wish for union with her; wherefore I beseech thee of thy favour to make ready a present for her father (but let it be a magnificent gift!) and send it to him by thy Minister, the man of just judgment." Quoth the King, "I hear and consent;" and sending for the treasures he had laid up from time past, brought out all manner precious things and showed them to his son, who was pleased with them. Then he called his Wazir, and bade him bear the present with him<sup>1</sup> to King Abd al-Kadir and demand his daughter in marriage for Ardashir, saying, "Accept the present and return him a reply." Now from the time of Ardashir's departure, King Abd al-Kadir had been troubled and ceased not to be heavy at heart, fearing the laying waste of his reign and the spoiling of his realm; when behold, the Wazir came in to him and saluting him, kissed ground before him. He rose up standing and received him with honour; but the Minister made haste to fall at his feet and kissing them cried, "Pardon, O King of the Age! The like of thee should not rise to the like of me, for I am the least of servants' slaves. Know, O King, that Prince Ardashir hath acquainted his father with some of the favours and kindnesses thou hast done him, wherefore he thanketh thee and sendeth thee in company of thy servant who standeth before thee, a present, saluting thee and wishing thee especial blessings and prosperities." Abd al-Kadir could not believe what he heard of the excess of his fear, till the Wazir laid the present before him, when he saw it to be such gift as no money could purchase nor could one of the Kings of the earth avail to the like thereof, wherefore he was belittled in his own eyes and springing to his feet, praised Almighty Allah and glorified Him and thanked the Prince. Then said the Minister to him, "O noble King, give ear to my word and know that the Great King sendeth to thee, desiring thine alliance, and I come to thee seeking and craving the hand of thy daughter, the chaste dame and treasured gem Hayat al-Nufus, in wedlock for his son Ardashir; wherefore, if thou consent to this proposal and accept

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<sup>1</sup> Arab. "Suhbat-hu," lit. = in company with him, a popular idiom in Egypt and Syria. It often occurs in the Bresl. Edit.

of him, do thou agree with me for her marriage-portion." Abd al-Kadir hearing these words replied, "I hear and obey. For my part, I make no objection, and nothing can be more pleasurable to me ; but the girl is of full age and reason and her affair is in her own hand. So be assured that I will refer it to her and she shall chose for herself." Then he turned to the chief Eunuch and bade him go and acquaint the Princess with the event. Accordingly he repaired to the Harem and, kissing the Princess's hands, acquainted her with the Great King's offer adding, "What sayest thou in answer?" "I hear and I obey," replied she.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Thirty-eighth Night,**

She pursued, It hath reached me, O auspicious King, that the chief Eunuch of the Harem having informed the Princess how she had been demanded in marriage by the Great King and having heard her reply, "I hear and I obey," returned therewith to the King and gave him this answer, whereat he rejoiced with exceeding joy and, calling for a costly robe of honour, threw it over the Wazir's shoulders. Furthermore, he ordered him ten thousand dinars and bade him carry the answer to the Great King and crave leave for him to pay him a visit. "Hearing and obeying," answered the Minister ; and, returning to his master, delivered the reply and Abd al-Kadir's message, and repeated all their talk, whereat he rejoiced greatly and Ardashir was transported for delight and his breast broadened and he was a most happy man. King Sayf al-A'azam also gave King Abd al-Kadir leave to come forth to visit him : so, on the morrow, he took horse and rode to the camp of the Great King, who came to meet him and, saluting him, seated him in the place of honour and gave him welcome ; and they two sat whilst Ardashir stood before them. Then arose an orator of the King Abd al-Kadir's court and pronounced an eloquent discourse, giving the Prince joy of the attainment of his desire and of his marriage with the Princess, a Queen among King's daughters. When he sat down, the Great King caused bring a chest full of pearls and gems, together with fifty thousand dinars, and said to King Abd al-Kadir, "I am my son's deputy in all that concerneth this matter." So Abd al-Kadir acknowledged receipt of the marriage-portion and amongst the rest, fifty thousand dinars for the nuptial festivities ; after which they fetched the Kazis and the witnesses, who wrote out the marriage-contract between the Prince and Princess, and it was a notable day, wherein

all lovers made merry and all haters and enviers were mortified. Then King Sayf al-A'azam asked his son, "Hast thou any wish thou wouldst have fulfilled ere we depart?" and he answered, "Yes, O King; know that I would fain take my wreak of the Wazir who entreated us on evil wise and the Eunuch who forged a lie against us." So the King sent forthright to Abd al-Kadir, demanding of him the Minister and the Eunuch, whereupon he despatched them both to him and he commanded to hang them over the city gate. After this, they abode a little while and then sought of Abd al-Kadir leave for his daughter to equip her for departure. So he equipped her and mounted her in a Takhtrawán, a travelling litter of red gold, inlaid with pearls and gems and drawn by noble steeds. She carried with her all her waiting-women and eunuchs, as well as the nurse, who had returned after her flight and resumed her office. Then King Sayf al-A'azam and his son mounted and Abd al-Kadir mounted also with all the lords of his land, to take leave of his son-in-law and daughter; and it was a day to be reckoned of the goodliest of days. After they had gone some distance, the Great King conjured Abd al-Kadir to turn back; so he farewelled him and his son, after he had strained him to his breast and kissed him between the eyes and thanked him for his grace and favours and commended his daughter to his care. Then he went in to the Princess and embraced her; and she kissed his hands and they wept in the standing-place of parting. After this he returned to his capital and Ardashir and his company fared on till they reached Shiraz, where they celebrated the marriage-festivities anew. And they abode in all comfort and solace and joyance of life, till there came to them the Destroyer of delights and Severer of societies, the Depopulator of palaces and the Garnerer of graveyards. And men also relate the tale of

*JULNAR THE SEA-BORN AND HER SON KING  
BADR BASIM OF PERSIA.*

THERE was once in days of yore and in ages and times long gone before, in Ajam-land, a King Shahrímán<sup>1</sup> hight, whose abiding-place was Khorásán. He had many wives, but by none of them had he been blessed with boon of child, male or female, all the days of his life. One day, among the days, he bethought him of this

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<sup>1</sup> In the Mac. Edit. "Shahzamán," a corruption of Sháh Zamán = King of the Age. (See vol. i. 2.)



and fell lamenting for that the most part of his existence was past and he had not been vouchsafed a son, to inherit the kingdom after him, even as he had inherited it from his fathers and forebears; by reason whereof there betided him sore cark and care and chagrin exceeding. As he sat thus one of his Mamelukes came in to him and said, "O my lord, at the door is a slave-girl with her merchant, and fairer than she eye hath never seen." Quoth the King, "Hither to me with merchant and maid!" and both came in to him. Now when Shahrman beheld the girl, he saw that she was like a Rudaynian lance,<sup>1</sup> and she was wrapped in a veil of purpled silk. The merchant uncovered her face, whereupon the place was illumined by her beauty and her seven tresses hung down to her anklets like horses' tails. She had Nature-kohl'd eyes, and waist of slenderest guise; her sight healed all maladies and quenched the fire of sighs, for she was even as the poet cries:—

I love her madly for she is perfect fair, \* Complete in gravity and gracious way;  
Her shape is midmost 'twixt o'er small and tall; \* Nor long to blame nor little to gainsay:  
O'erfall her anklets tresses black as night \* Yet in her face resplends eternal day.

The King seeing her marvelled at her beauty and loveliness, her symmetry and perfect grace, and said to the merchant, "O Shaykh, how much for this maiden?" Replied the merchant, "O my lord, I bought her for two thousand dinars of the merchant who owned her before myself, since when I have travelled with her three years and she hath cost me, up to the time of my coming hither, other three thousand gold pieces; but she is a gift from me to thee." The King robed him with a splendid robe of honour and ordered him ten thousand ducats, whereupon he kissed his hands, thanking him for his bounty and beneficence, and went his ways. Then the King committed the damsel to the tire-women, saying, "Amend ye the case of this maiden<sup>2</sup> and adorn her and furnish her a bower and set her therein." And he bade his chamberlains carry her everything she needed and shut all the doors upon her. Now his capital wherein he dwelt was called the White City and was seated on the sea-shore; so they lodged her in a chamber whose latticed casements overlooked the main.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> For a note on this subject see vol. i. 312.

<sup>2</sup> *i.e.* bathe her and apply cosmetics to remove all traces of travel.

**Now when it was the Seven Hundred and Thirty-ninth Night,**

She said, It hath reached me, O auspicious King, that the King after taking the maiden, committed her to the tire-women bidding them amend her case and set her in a bower, and ordered his chamberlains to shut all the doors upon her when they had lodged her in a chamber whose latticed casements overlooked the main. Then Shahrman went in to her ; but she spake not to him neither took any note of him.<sup>1</sup> Quoth he, " 'Twould seem she hath been with folk who have not taught her manners." Then he looked at the damsel and saw her surpassing beauty and loveliness and symmetry and perfect grace, with a face like the rondure of the moon at its full or the sun shining in the sheeny sky. So he marvelled at her charms of favour and figure and he praised Allah the Creator (magnified be His might !), after which he walked up to her and sat him down by her side ; then he called for trays spread with the richest viands of all kinds and ate and fed her by mouthfuls, till she had enough ; yet she spoke not one word. The King began to talk to her and asked her of her name ; but she abode still silent and uttered not a syllable nor made him any answer, neither ceased to hang down her head groundwards ; and it was but the excess of her beauty and loveliness and grace that saved her from the royal wrath. Quoth he to himself, "Glory be to God, the Creator of this girl ! How charming she is, save that she speaketh not ! But perfection belongeth only to Allah the Most High." And he asked the slave-girls whether she had spoken, and they said, "From the time of her coming until now she hath not uttered a word nor have we heard her address us." Then he summoned some of his women and concubines and bade them sing to her and make merry with her, so haply she might speak. Accordingly they played before her all manner instruments of music and sports and what not and sang, till the whole company was moved to mirth, except the damsel, who looked at them in silence, but neither laughed nor spoke. The King's breast was straitened ; thereupon he dismissed the women and abode alone with that damsel : and devoted himself altogether to her, heeding none other and forsaking all his concubines and favourites, and tarried with her a whole year as it were a single day. Still she spoke not till, one morning he said to her (and indeed the

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<sup>1</sup> These pretentious and curious displays of coquetry are not uncommon in handsome slave-girls when newly bought ; and it is a kind of pundonor to humour them.

love of her waxed upon him), "O desire of souls, verily passion for thee is great with me, and I have forsaken for thy sake all my slave-girls and concubines and women and favourites and I have made thee my portion of the world and had patience with thee a whole year; and now I beseech Almighty Allah, of His favour, to soften thy heart to me, so thou mayst speak to me. Or, an thou be dumb, tell me by a sign, that I may give up hope of thy speech. I pray the Lord (extolled be He!) to vouchsafe me by thee a man child, who shall inherit the kingdom after me; for I am old and lone and have none to be my heir. Wherefore, Allah upon thee, an thou love me, return me a reply." The damsel bowed her head awhile in thought, and presently raising it, smiled in his face; whereat it seemed to him as if lightning filled the chamber. Then she said, "O magnanimous liege lord and valorous lion, Allah hath answered thy prayer, for I hope to present thee with an heir to thy throne. But were it not for this hope I had not spoken to thee one word." When the King heard her speech, his face shone with joy and gladness and he kissed her head and hands for excess of delight, saying, "Alhamdolillah—laud to the Lord—who hath vouchsafed me the things I desired! first, thy speech; and secondly, thy words of hope." Then he rose up and went forth from her and, seating himself on the throne of his kingship, in an ecstasy of happiness, bade his Wazir distribute to the poor and needy and widows and others an hundred thousand dinars, by way of thank-offering to Allah Most High and alms on his own account. The Minister did as bidden by the King who, returning to the damsel, sat with her and embraced her, saying, "O my lady, my queen, whose slave I am, prithee what was the cause of this thy silence? Thou hast been with me a whole year, night and day, waking and sleeping, yet hast not spoken to me till this time." She replied, "Hearken, O King of the Age, and know that I am a wretched exile, broken-hearted and far-parted from my mother and my family and my brother." When the King heard her words, he knew her desire and said, "As for thy saying that thou art wretched, there is for such speech no ground, inasmuch as my kingdom and good and all I possess are at thy service and I also am become thy bondman; but as for thy saying:—I am parted from my mother and brother and family, tell me where they are and I will send and fetch them to thee." Thereupon she answered, "Know, then, O auspicious King, that I am called Julnár<sup>1</sup> the Sea-

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<sup>1</sup> Arabic (which has no written "g"), from Pers. Gulnár (Gul-i-anár) pomegranate-flower, the "Gulnare" of Byron who learnt his Orientalism at the Mekhitarist (Armenian) Convent, Venice. I regret to see the little honour now paid to the gallant poet in the land where he should be honoured the most. The

born and that my father was of the Kings of the Main. He died and left us his reign, but while we were yet unsettled, behold, one of the other Kings arose against us and took the realm from our hands. I have a brother called Sálìh, and my mother also is a woman of the sea ; but I fell out with my brother "The Pious" and swore that I would throw myself into the hands of a man of the folk of the land. So I came forth of the sea and sat down on the edge of an island in the moonshine,<sup>1</sup> where a passer-by found me and, carrying me to his house, besought my love ; but I smote him on the head, so that he all but died ; whereupon he carried me forth and sold me to the merchant from whom thou hadst me, and this was a good man and a virtuous ; pious, loyal and generous. Were it not that thy heart loved me and that thou promotedest me over all thy favourites, I had not remained with thee a single hour, but had cast myself from this window into the sea and gone to my mother and family ; but I was ashamed to fare themwards, for they would have deemed evilly of me and would not have credited me, even although I swore to them, if I told them that a King had bought me with his gold and made me his portion of the world and preferred me over all his wives and everything that his right hand possessed. This then is my story—and 'The Peace !'——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Seven Hundred and Fortieth Night,

She resumed, It hath reached me, O auspicious King, that when Julnar<sup>2</sup> the Sea-born, answering the question of King Shahrìman, told him her past from first to last, the King thanked her and kissed

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systematic depreciation was began by the late Mr. Thackeray, perhaps the last man to value the noble independence of Byron's spirit ; and it has been perpetuated, I regret to see, by better judges. These critics seem wholly to ignore the fact that Byron founded a school which covered Europe from Russia to Spain, from Norway to Sicily, and which from England passed over to the two Americas. This exceptional success, which has not yet fallen even to Shakespeare's lot, was due to genius only, for the poet almost ignored study and poetic art. His great misfortune was being born in England under the Georgium Sidus : any Continental people, *teste* the great Goethe, would have regarded him as one of the prime glories of his race.

<sup>1</sup> Arab. "Fí al-Kamar," which Lane renders in the moonlight." It seems to me that the allusion is to the Comorin Islands ; but the sequel speaks simply of an island.

<sup>2</sup> The Mac. Edit. misprints Julnár as Julnáz (so the Bul. Edit. ii. 233), and Lane's Jullanár is an Egyptian vulgarism. He is right in suspecting the "White City" to be imaginary ; but its sea has no apparent connection with the Caspian. The mermen and mermaids appear to him to be of an inferior order of the Jinn, termed, Al-Ghawwásah (the Divers), who fly through air and are made of fire, which at times issues from their mouths.



her between the eyes, saying, "By Allah, O my lady and light of mine eyes, I cannot bear to be parted from thee one hour; and given thou leave me, I shall die forthright. What then is to be done?" Replied she, "O my lord, my family needs must be present at my lying-in, that they may tend me, for the women of the land know not the manner of tending the women of the sea, nor do the daughters of the ocean know the manners of the daughters of the earth; and when my people come, I shall be reconciled to them and they will be reconciled to me." Quoth the King, "How do the people of the sea walk therein without being wetted?" and quoth she, "O King of the Age, we walk in the waters with our eyes open, as do ye on the ground, by the blessing of the names graven upon the seal-ring of Solomon David-son (on whom be peace!). But, O King, when my kith and kin come, I will tell them how thou boughtest me with thy gold, and hast entreated me with kindness and benevolence. It behoveth that thou confirm my words to them and that they witness thine estate with their own eyes and they learn that thou art a King, son of a King." He rejoined, "O my lady, do what seemeth good to thee and what pleaseth thee, and I will consent to thee in all thou wouldst do." The damsel continued, "Yes, we walk in the sea and see what is therein and behold the sun, moon, stars and sky, as it were on the surface of earth; and this irketh us naught. Know also that there be many peoples in the main and various forms and creatures of all kinds that are on the land, and that all which is on the land compared with that which is in the main is but a very small matter." And the King marvelled at her words. Then she pulled out from her bosom two bits of Comorin lign-aloes and, kindling fire in a chafing dish, chose somewhat of them and threw it in, then she whistled a loud whistle and spake words none understood. Thereupon arose a great smoke and she said to the King, who was looking on, "O my lord, arise and hide thyself in a closet, that I may show thee my brother and mother and family, whilst they see thee not; for I design to bring them hither, and thou shalt presently espy a wondrous thing and shalt marvel at the several creatures and strange shapes which Almighty Allah hath created." So he arose without stay or delay and entering a closet, fell a-watching what she should do. She continued her fumigations and conjurations till the sea foamed and frothed turbid and there rose from it a handsome young man of a bright favour, as he were the moon at its full, with brow flower-white, cheeks of ruddy light and teeth like the marguerite. He was the likest of all creatures to his sister and the tongue of the case spoke in his praise these two couplets:—

The moon groweth perfect once a month \* But thy face each day we view perfectèd.

And the full moon dwelleth in single sign, \* But to thee all hearts be a dwelling-stead.

After him there came forth of the sea an ancient dame with hair speckled gray and five maidens, as they were moons, bearing a likeness to the damsel hight Julnar. The King looked upon them as they all walked upon the face of the water, till they drew near the window and saw Julnar, whereupon they knew her and went in to her. She rose to them and met them with joy and gladness, and they embraced her and wept with sore weeping. Then said they to her, "O Julnar, how couldst thou leave us four years, and we unknowing of thine abiding place? By Allah the world hath been straitened upon us for stress of severance from thee, and we have had no delight of food or drink ; no, not for one day, but have wept with sore weeping night and day for the excess of our longing after thee!" Then she fell to kissing the hands of the youth her brother and her mother and cousins, and they sat with her awhile, questioning her of her case and of what had betided her, as well as of her present estate. "Know," replied she, "that when I left you, I issued from the sea and sat down on the shore of an island, where a man found me and sold me to a merchant, who brought me to this city and sold me for ten thousand dinars to the King of the country, who entreated me with honour and forsook all his concubines and women and favourites for my sake and was distracted by me from all he had and all that was in his city." Quoth her brother, "Praised be Allah, who hath reunited us with thee! But now, O my sister, 'tis my purpose that thou arise and go with us to our country and people." When the King heard these words, his wits fled him for fear lest the damsel accept her brother's words and he himself avail not to stay her, albeit he loved her passionately, and he became distracted with fear of losing her. But Julnar answered, "By Allah, O my brother, the mortal who bought me is lord of this city and he is a mighty sovran and a wise man, good and generous with extreme generosity. Moreover, he is a personage of great worth and wealth and hath neither son nor daughter. He hath entreated me with honour and done me all manner of favour and kindness; nor, from the day of his buying me to this time, have I heard from him an ill word to hurt my heart; but he hath never ceased to use me courteously; doing nothing save with my counsel, and I am in the best of case with him and in the perfection of fair fortune. Furthermore, were I to leave him, he would perish; for he cannot endure to be parted from me an hour; and if I left him,

I also should die, for the excess of the love I bear him, by reason of his great goodness to me during the time of my sojourn with him ; for, were my father alive, my estate with him would not be like my estate with this great and glorious and puissant potentate. And verily, ye see me with child by him and praise be to Allah, who hath made me a daughter of the Kings of the sea, and my husband the mightiest of the Kings of the land, and Allah, in very sooth, hath compensated me for whatso I lost."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Forty-first Night,**

She said, It hath reached me, O auspicious King, that Julnar the Sea-born told her brother all her tale, adding, "Allah hath not cut me off, but hath compensated me for whatso I lost. Now this King hath no issue, male or female, so I pray the Almighty to vouchsafe me a son who shall inherit of this mighty sovran that which the Lord hath bestowed upon him of lands and palaces and possessions." But when her brother and the daughters of her uncle heard this her speech, their eyes were cooled thereby and they said, "O Julnar, thou knowest thy value with us and thou wottest the affection we bear thee and thou art certified that thou art to us the dearest of all creatures and thou art assured that we seek but ease for thee, without travail or trouble. Wherefore, an thou be in unease, arise and go with us to our land and our folk ; but, an thou be at thine ease here, in honour and happiness, this is our wish and our will ; for we desire naught save thy welfare in any case."<sup>1</sup> Quoth she, "By Allah, I am here in the utmost comfort and solace and honour and grace !" When the King heard what she said, he joyed with a heart set at rest and thanked her silently for this ; the love of her redoubled on him and entered his heartcore and he knew that she loved him as he loved her and that she desired to abide with him, that she might see his child by her. Then Julnar bade her women lay the tables and set on all sorts of viands, which had been cooked in kitchen under her own eyes, and fruits and sweetmeats, whereof she ate, she and her kinsfolk. But, presently, they said to her, "O Julnar, thy lord is a stranger to us, and we have entered his house, without his leave or knowledge. Thou hast extolled to us his excellence and eke thou hast set before us of his victual whereof we have

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<sup>1</sup>Arab. "'Alà kulli Hál," a popular phrase, like the "ornary" Anglo-American "anyhow."

eaten ; yet have we not companied with him nor seen him, neither hath he seen us nor come to our presence and eaten with us, so there might be between us bread and salt." And they all left eating and were wroth with her, and fire issued from their mouths, as from cressets ; which when the King saw, his wits fled for excess of fear of them. But Julnar arose and soothed them and going to the closet where was the King her lord, said to him, "O my lord, hast thou seen and heard how I praised thee and extolled thee to my people and hast thou noted what they said to me of their desire to carry me away with them?" Quoth he, "I both heard and saw : may the Almighty abundantly requite thee for me ! By Allah, I knew not the full measure of thy fondness until this blessed hour, and now I doubt not of thy love to me !" Quoth she, "O my lord, is the reward of kindness aught but kindness? Verily, thou hast dealt generously with me and hast entreated me with worship and I have seen that thou lovest me with the utmost love, and thou hast done me all manner of honour and kindness and preferred me above all thou lovest and desirest. So how should my heart be content to leave thee and depart from thee, and how should I do thus after all thy goodness to me? But now I desire of thy courtesy that thou come and salute my family, so thou mayst see them and they thee, and pure love and friendship may be between you ; for know, O King of the Age, that my brother and mother and cousins love thee with exceeding love, by reason of my praises of thee to them, and they say :—We will not depart from thee nor go to our homes till we have foregathered with the King and saluted him. For indeed they desire to see thee and make acquaintance with thee." The King replied, "To hear is to obey ; for this is my own very wish." So saying, he rose and went in to them and saluted them with the goodliest salutation ; and they sprang up to him and received him with the utmost worship, after which he sat down in the palace and ate with them ; and he entertained them thus for the space of thirty days. Then, being desirous of returning home, they took leave of the King and Queen and departed with due permission to their own land, after he had done them all possible honour. A while after this, Julnar bore a boy, as he were the moon at its full ; whereat the utmost joy betided the King, for that he had never in his life been vouchsafed son or daughter. So they held high festival and decorated the city seven days, in the extreme of joy and jollity ; and on the seventh day came Queen Julnar's mother, Faráshah hight,<sup>1</sup> and

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<sup>1</sup> In the text the name does not appear till near the end of the tale.



brother and cousins, whenas they knew of the birth.——And Shahr-azad perceived the dawn of day and ceased to say her permitted say.

**Now when it was the Seven Hundred and Forty-second Night,**

She said, It hath reached me, O auspicious King, that when Julnar was visited by her people, the King received them with joy at their coming and said to them, "I promised that I would not give my son a name till you should come and name him of your knowledge." So they named him Badr Bâsim,<sup>1</sup> and all agreed upon this name. Then they showed the child to his uncle Salih, who took him in his arms and arising began to walk about the chamber with him in all directions right and left. Presently he carried him forth of the palace, and, going down to the salt sea, fared on with him till he was hidden from the King's sight. Now when Shahrîman saw him take his son and disappear with him in the depth of the sea, he gave the child up for lost and fell to weeping and wailing : but Julnar said to him, "O King of the Age, fear not, neither grieve for thy son, for I love my child more than thou and he is with my brother ; so reckon thou not of the sea, neither fear for him drowning. Had my brother known that aught of harm would betide the little one, he had not done this deed ; and he will presently bring thee thy son safe, Inshallah—an it please the Almighty !" Nor was an hour past before the sea became turbid and troubled and King Salih came forth and flew from the sea till he came up to them with the child lying quiet and showing a face like the moon on the night of fulness. Then, looking at the King he said, "Haply thou fearedst harm for thy son, when I plunged into the sea with him ?" Replied the father, "Yes, O my lord, I did indeed fear for him and thought he would never be saved therefrom." Rejoined Salih, "O King of the land, we pencilled his eyes with an eye-powder we know of and recited over him the names graven upon the seal-ring of Solomon David-son (on whom be The Peace !), for this is what we use to do with children newly born among us ; and now thou needst not fear for him drowning or suffocation in all the oceans of the world, if he should go down into them ; for, even as ye walk on the land, so walk we in the sea." Then he pulled out of his pocket a casket, graven and sealed and, breaking open the seals, emptied it ; whereupon there fell from it strings of all manner jacinths and other

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<sup>1</sup> *i.e.* Full moon smiling.

jewels, besides three hundred bugles of emerald and other three hundred hollow gems, as big as ostrich eggs, whose light dimmed that of sun and moon. Quoth Salih, "O King of the Age, these jewels and jacinths are a present from me to thee. We never yet brought thee a gift, for that we knew not Julnar's abiding-place, neither had we of her any tidings or trace; but now that we see thee to be united with her and we are all become one thing, we have brought thee this present; and every little while we will bring thee the like thereof, Inshallah! for that these jewels and jacinths are more plentiful with us than pebbles on the beach, and we know the good and the bad of them and their whereabouts and the way to them, and they are easy to us." When the King saw the jewels, his wits were bewildered and his sense was astounded and he said, "By Allah one single gem of these jewels is worth my realm!" Then he thanked for his bounty Salih the Sea-born and, looking towards Queen Julnar, said, "I am abashed before thy brother, for that he hath dealt munificently by me and bestowed on me this splendid gift, which the folk of the land were unable to present." So she thanked her brother for his deed and he said, "O King of the Age, thou hast the prior claim on us and it behoveth us to thank thee, for thou hast entreated our sister with kindness and we have entered thy dwelling and eaten of thy victual; and the poet saith<sup>1</sup> :—

Had *I* wept before *she* did in my passion for Saada, I had healed my soul before repentance came.

But *she* wept before *I* did: her tears drew mine; and I said, The merit belongs to the precedent.

"And" (resumed Salih the Pious) "if we stood on our faces in thy service, O King of the Age, a thousand years, yet had we not the might to requite thee, and this were but a scantling of thy due." The King thanked him with heartiest thanks and the Merman and Merwomen abode with him forty days' space, at the end of which Salih arose and kissed the ground before his brother-in-law, who asked, "What wantest thou, O Salih?" He answered, "O King of the Age, indeed thou hast done us overabundant favours, and we crave of thy bounties that thou deal charitably with us and grant us permission to depart; for we yearn after our people and country and kinsfolk and our homes; so will we never forsake thy service nor that of my sister and my nephew; and by Allah, O King of the Age, 'tis not pleasant to my heart to part from thee; but how shall we do, seeing that we have been reared in the sea and that the sojourn of

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<sup>1</sup> These lines have occurred before, so I quote Lane ii. 499.

the shore liketh us not?" When the King heard these words he rose to his feet and farewelled Salih the Sea-born and his mother and his cousins, and all wept together, because of parting, and presently they said to him, "Anon we will be with thee again, nor will we forsake thee, but will visit thee every few days." Then they flew off and, descending into the depths, disappeared from sight.— And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Forty-third Night,**

She continued, It hath reached me, O auspicious King, that the relations of Julnar the Sea-born farewelled the King and her, weeping together because of parting; then they flew off and, descending into the depths, disappeared from sight. After this King Shahriman showed the more kindness to Julnar and honoured her with increase of honour; and the little one grew up and flourished, whilst his maternal uncle and grandam and cousins visited the King every few days and abode with him a month or two months at a time. The boy ceased not to increase in beauty and loveliness with increase of years, till he attained the age of fifteen and was unique in his perfection and symmetry. He learnt writing and Koran-reading; history, syntax and lexicography; archery, spearplay and horsemanship and what not else behoveth the sons of Kings; nor was there one of the children of the folk of the city, men or women, but would talk of the youth's charms, for he was of surpassing beauty and perfection, even such an one as is praised in the saying of the poet: <sup>1</sup>—

The whiskers write upon his cheek, with ambergris on pearl, Two lines, as 'twere  
with jet upon an apple, line for line.

Death harbours in his languid eye and slays with every glance, And in his cheek  
is drunkenness, and not in any wine.

And in that of another:—

Upsprings from table of his lovely cheek <sup>2</sup> \* A growth like broidery my  
wonder is:

As 'twere a lamp that burns through night hung up \* Beneath the gloom <sup>3</sup> in  
chains of ambergris.

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<sup>1</sup> These lines occurred before. I quote Mr. Payne.

<sup>2</sup> Arab. "Khadd" = cheek from the eye-orbit to the place where the beard grows; also applied to the side of a rough highland, the side-planks of a litter. etc., etc.

<sup>3</sup> The black hair of youth: this couplet contains a favourite conceit.

And indeed the King loved him with exceeding love, and summoning his Wazir and Emirs and the Chief Officers of state and Grandees of his realm, required of them a binding oath that they would make Badr Basim King over them after his sire ; and they swore the oath gladly, for the sovran was liberal to the lieges, pleasant in parley and a very compend of goodness, saying naught but that wherein was advantage for the people. On the morrow Shahrman mounted, with all his troops and Emirs and Lords, and went forth into the city and returned. When they drew near the palace, the King dismounted, to wait upon his son who abode on horseback, and he and all the Emirs and Grandees bore the saddle-cloth of honour before him, each and every of them bearing it in his turn, till they came to the vestibule of the palace, where the Prince alighted and his father and the Emirs embraced him and seated him on the throne of kingship, whilst they (including his sire) stood before him. Then Badr Basim judged the people, deposing the unjust and promoting the just and continued so doing till near upon noon, when he descended from the throne and went in to his mother, Julnar the Sea-born, with the crown upon his head, as he were the moon. When she saw him, with the King standing before him, she rose and, kissing him, gave him joy of the Sultanate and wished him and his sire length of life and victory over their foes. He sat with her and rested till the hour of mid-afternoon prayer, when he took horse and repaired, with the Emirs before him, to the Maydán-plain, where he played at arms with his father and his lords till nightfall, when he returned to the palace preceded by all the folk. He rode forth thus every day to the tilting-ground, returning to sit and judge the people and do justice between earl and churl ; and thus he continued doing a whole year, at the end of which he began to ride out a-hunting and a-chasing and to go round about in the cities and countries under his rule, proclaiming security and satisfaction and doing after the fashion of Kings ; and he was unique among the people of his day for glory and valour and just dealing among the subjects. And it chanced that one day the old King fell sick and his fluttering heart forebode him of translation to the Mansion of Eternity. His sickness grew upon him till he was nigh upon death, when he called his son and commended his mother and subjects to his care and caused all the Emirs and Grandees once more swear allegiance to the Prince and assured himself of them by strongest oaths ; after which he lingered a few days and departed to the mercy of Almighty Allah. His son and widow and all the Emirs and Wazirs and Lords mourned over him, and they built him a tomb and buried him therein. They ceased not ceremonially to mourn for him a whole month, till Salih



and his mother and cousins arrived and condoled with their grieving for the King and said, "O Julnar, though the King be dead, yet hath he left this noble and peerless youth and not dead is whoso leaveth the like of him, the rending lion and the shining moon."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Forty-fourth Night,**

She pursued, It hath reached me, O auspicious King, that Salih, brother of Julnar, and her mother and cousins said to her, "Albeit the King be dead, yet hath he left behind him as successor this noble and peerless youth, the rending lion and the shining moon." Thereupon the Grandees and Notables of the Empire went in to King Badr Basim and said to him, "O King, there is no harm in mourning for the late sovran; but over-mourning beseemeth none save women; wherefore occupy thou not thy heart and our hearts with mourning for thy sire; inasmuch as he hath left thee behind him, and whoso leaveth the like of thee is not dead." Then they comforted him and diverted him and lastly bore him to the bath. When he came out of the Hammam, he donned a rich robe, purpled with gold and embroidered with jewels and jacinths; and, setting the royal crown on his head, sat down on his throne of kingship and ordered the affairs of the folk, doing equal justice between strong and weak, and exacting from the prince the dues of the pauper; wherefore the people loved him with exceeding love. Thus he continued doing for a full year, whilst, every now and then, his kinsfolk of the sea visited him, and his life was pleasant and his eye was cooled. Now it came to pass that his uncle Salih went in one night of the nights to Julnar and saluted her; whereupon she rose and embracing him seated him by her side and asked him, "O my brother, how art thou and my mother and my cousins." He answered, "O my sister, they are well and glad and in good case, lacking naught save a sight of thy face." Then she set somewhat of food before him and he ate, after which talk ensued between the twain and they spake of King Badr Basim and his beauty and loveliness, his symmetry and skill in horsemanship and cleverness and good breeding. Now Badr was propped upon his elbow hard by them; and, hearing his mother and uncle speak of him, he feigned sleep and listened to their talk.<sup>1</sup> Presently Salih said to his sister,

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<sup>1</sup> This manner of listening is not held dishonourable amongst Arabs or Easterns generally; who, however, hear as little good of themselves as Westerns declare in proverb.

"Thy son is now seventeen years old and is unmarried, and I fear least mishap befall him and he have no son; wherefore it is my desire to marry him to a Princess of the princesses of the sea, who shall be a match for him in beauty and loveliness." Quoth Julnar, "Name them to me for I know them all." So Salih proceeded to enumerate them to her, one by one, but to each she said, "I like not this one for my son; I will not marry him but to one who is his equal in beauty and loveliness and wit and piety and good breeding and magnanimity and dominion and rank and lineage."<sup>1</sup> Quoth Salih, "I know none other of the daughters of the Kings of the sea, for I have numbered to thee more than an hundred girls and not one of them pleaseth thee: but see, O my sister, whether thy son be asleep or no." So she felt Badr and finding on him the signs of slumber said to Salih, "He is asleep; what hast thou to say and what is thine object in making sure his sleeping?" Replied he, "O my sister, know that I have bethought me of a Mermaid of the mermaids who befitteth thy son; but I fear to name her, lest he be awake and his heart be taken with her love and maybe we shall be unable to win to her; so should he and we and the Grandees of the realm be wearied in vain and trouble betide us through this; for, as saith the poet:—

Love, at first sight, is a spurt of spray;<sup>2</sup> \* But a spreading sea when it gaineth sway.

When she heard these words, she cried, "Tell me the condition of this girl, and her name for I know all the damsels of the sea, Kings' daughters and others; and, if I judge her worthy of him, I will demand her in marriage for him of her father, though I spend on her whatever my hand possesseth. So recount to me all concerning her and fear naught, for my son sleepeth." Quoth Salih, "I fear lest he be awake; and the poet saith:—

I loved him, soon as his praise I heard; \* For oft ear loveth ere eye survey.

But Julnar said, "Speak out and be brief and fear not, O my brother." So he said, "By Allah, O my sister, none is worthy of thy son save the Princess Jauharah, daughter of King Al-Samandal,<sup>3</sup>

<sup>1</sup> Arab. "Hasab wa Nasab," before explained as inherited degree and acquired dignity.

<sup>2</sup> Arab. "Mujájah," = spittle running from the mouth: hence Lane, "is like running saliva," which, in poetry, is not pretty.

<sup>3</sup> Arab. and Heb. "Salmandra," from Pers. Samandal (—dar—duk—dun, etc.), a Salamander, a mouse which lives in fire, some say a bird in India and China and others confuse with the chameleon (Bochart, Hiero. Part ii. chapt. vi.).

for that she is like unto him in beauty and loveliness and brilliancy and perfection ; nor is there found, in sea or on land, a sweeter or pleasanter of gifts than she ; for she is prime in comeliness and seemlihead of face and symmetrical shape of perfect grace ; her cheek is ruddy dight, her brow flower white, her teeth gem-bright, her eyes blackest black and whitest white, her hips of heavy weight, her waist slight and her favour exquisite. When she turneth she shameth the wild cattle<sup>1</sup> and the gazelles, and when she walketh she breedeth envy in the willow branch : when she unveileth her face outshineth sun and moon, and all who look upon her she enslaveth soon : sweet-lipped and soft-sided indeed is she." Now when Julnar heard what Salih said, she replied, "Thou sayest sooth, O my brother ! By Allah, I have seen her many and many a time and she was my companion, when we were little ones ; but now we have no knowledge of each other, for constraint of distance ; nor have I set eyes on her for eighteen years. By Allah, none is worthy of my son but she !" Now Badr heard all they said and mastered what had passed, first and last, of these praises bestowed on Jauharah daughter of King Al-Samandal ; so he fell in love with her on hear say, pretending sleep the while, wherefore fire was kindled in his heart on her account full sore and he was drowned in a sea without bottom or shore. —And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Forty-fifth Night,**

She resumed, It hath reached me, O auspicious King, that when King Badr Basim heard the words of his uncle Salih and his mother Julnar, praising the daughter of King Al-Samandal, a flame of fire burnt in his heart full sore and he was drowned in a sea which hath nor bottom nor shore. Then Salih, looking at his sister, exclaimed, "By Allah, O my sister, there is no greater fool among the Kings of the sea than her father nor one more violent of temper than he ! So name thou not the girl to thy son, till we demand her in marriage of her father. If he favour us with his assent, we will praise Allah Almighty ; and if he refuse us and will not give her to thy son to wife, we will say no more about it and seek another match." Answered Julnar, "Right is thy rede ;" and they parleyed no more ; but Badr passed the night with a heart on fire with passion

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<sup>1</sup> Arab. "Mahá," one of the four kinds of wild cows or bovine antelopes, Bubalus, Antelope defassa, A. leucoryx, etc.

for Princess Jauharah. However he concealed his case and spake not of her to his mother or his uncle, albeit he was on coals of fire for love of her. Now when it was morning, the King and his uncle went to the Hammam-bath and washed, after which they came forth and drank wine and the servants set food before them, whereof they and Julnar ate their sufficiency, and washed their hands. Then Salih rose and said to his nephew and sister, "With your leave, I would fain go to my mother and my folk for I have been with you some days and their hearts are troubled with awaiting me." But Badr Basim said to him, "Tarry with us this day;" and he consented. Then quoth the King, "Come, O my uncle, let us go forth to the garden." So they sallied forth and promenaded about the pastures and took their solace awhile, after which King Badr lay down under a shady tree, thinking to rest and sleep; but he remembered his uncle's description of the maiden and her beauty and loveliness and shed railing tears, reciting these two couplets:<sup>1</sup>—

Were it said to me while the flame is burning within me, and the fire blazing  
in my heart and bowels,  
Wouldst thou rather that thou shouldest behold them or a draught of pure  
water?—I would answer, them.

Then he sighed and wept and lamented, reciting these verses also:—

Who shall save me from love of a lovely gazelle, \* Brighter browed than the  
sunshine, my bonnibel!  
My heart, erst free from her love, now burns \* With fire for the maid of  
Al-Samandal.

When Salih heard what his nephew said, he smote hand upon hand and said, "There is no God but *the* God! Mohammed is the Apostle of God, and there is no Majesty and there is no Might save in Allah, the Glorious, the Great!" adding, "O my son, heardest thou what passed between me and thy mother respecting Princess Jauharah?" Replied Badr Basim, "Yes, O my uncle, and I fell in love with her by hearsay through what I heard you say. Indeed, my heart cleaveth to her and I cannot live without her." Rejoined his uncle, "O King, let us return to thy mother and tell her how the case standeth and crave her leave that I may take thee with me and seek the Princess in marriage of her sire; after which we will farewell her and I and thou will return. Indeed, I fear to take thee and go without her leave, lest she be

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<sup>1</sup> These lines have occurred before; so I quote Lane (iii. 274) by way of variety.



wroth with me ; and verily the right would be on her side, for I should be the cause of her separation from us. Moreover, the city would be left without King and there would be none to govern the citizens and look to their affairs ; so should the realm be disordered against thee and the kingship depart from thy hands." But Badr Basim, hearing these words, cried, "O my uncle, if I return to my mother and consult her on such matter, she will not suffer me to do this ; wherefore I will not return to my mother nor consult her." And he wept before him and presently added, "I will go with thee and tell her not and after will return." When Salih heard what his nephew said, he was confused about his case and said, "I crave help of the Almighty in any event." Then, seeing that Badr Basim was resolved to go with him, whether his mother would let him or no, he drew from his finger a seal-ring, whereon were graven certain of the names of Allah the Most High, and gave it to him, saying, "Put this on thy finger, and thou shalt be safe from drowning and other perils and from the mischief of sea-beasts and great fishes." So King Badr Basim took the ring and set it on his finger. Then they dove into the deep—And Shahr-azad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Forty-sixth Night,**

She said, It hath reached me, O auspicious King, that Badr Basim and his uncle, after diving into the deep, fared on till they came to Salih's palace, where they found Badr Basim's grandmother, the mother of his mother, seated with her kinsfolk ; and, going in to them, kissed their hands. When the old Queen saw Badr, she rose to him and embracing him, kissed him between the eyes and said to him, "A blessed coming, O my son ! How didst thou leave thy mother Julnar ?" He replied, "She is well in health and fortune, and saluteth thee and her uncle's daughters. Then Salih related to his mother what had occurred between him and his sister and how King Badr Basim had fallen in love with the Princess Jauharah daughter of Al-Samandal by report and told her the whole tale from beginning to end, adding, "He hath not come save to demand her in wedlock of her sire ;" which when the old Queen heard, she was wroth against her son with exceeding wrath and sore troubled and concerned and said, "O Salih, O my son, in very sooth thou diddest wrong to name the Princess before thy nephew, knowing, as thou dost, that her father is stupid and violent, little of

wit and tyrannical of temper, grudging his daughter to every suitor ; for all the Monarchs of the Main have sought her hand, but he rejected them all ; nay, he would none of them, saying :—Ye are no match for her in beauty or in loveliness or in aught else. Wherefore we fear to demand her in wedlock of him, lest he reject us, even as he hath rejected others ; and we are a folk of high spirit and should return broken hearted.” Hearing these words Salih answered, “O my mother, what is to do ? For King Badr Basim saith :—There is no help but that I seek her in marriage of her sire, though I expend my whole kingdom ; and he avoucheth that, an he take her not to wife, he will die of love for her and longing.” And Salih continued, “He is handsomer and goodlier than she ; his father was King of all the Persians, whose King he now is, and none is worthy of Jauharah save Badr Basim. Wherefore I purpose to carry her father a gift of jacinths and jewels befitting his dignity, and demand her of him in marriage. An he object to us that he is a King, behold, our man also is a King and the son of a King ; or, if he object to us her beauty, behold our man is more beautiful than she ; or, again, if he object to us the vastness of his dominion, behold our man’s dominion is vaster than hers and her father’s and numbereth more troops and guards, for that his kingdom is greater than that of Al-Samandal. Needs must I do my endeavour to further the desire of my sister’s son, though it relieve me of my life ; because I was the cause of what hath betided ; and, even as I plunged him into the ocean of her love, so will I go about to marry him to her, and may Almighty Allah help me thereto !” Rejoined his mother, “Do as thou wilt, but beware of giving her father rough words, whenas thou speakest with him : thou wottest his stupidity and violence and I fear lest he do thee a mischief, for he knoweth not respect for any.” And Salih answered, “Hearkening and obedience.” Then he sprang up and taking two bags full of gems such as rubies and bugles of emerald, noble ores and all manner jewels, gave them to his servants to carry and set out with his nephew for the palace of Al-Samandal. When they came thither, he sought audience of the King and, being admitted to his presence, kissed ground before him and saluted him with the goodliest salam. The King rose to him and honouring him with the utmost honour, bade him be seated. So he sat down and presently the King said to him, “A blessed coming : indeed thou hast desolated us, O Salih ! But what bringeth thee to us ? Tell me thine errand that we may fulfil it to thee.” Whereupon Salih arose and, kissing the ground a second time, said, “O King of the Age, my errand is to Allah and the magnanimous liege lord and the valiant lion, the report of whose

good qualities the caravans far and near have disspread and whose renown for benefits and beneficence and clemency and graciousness and liberality to all climes and countries hath sped." Thereupon he opened the two bags and, displaying their contents before Al-Samandal, said to him, "O King of the Age, haply wilt thou accept my gift and by showing favour to me heal my heart"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Forty-seventh Night,**

She continued, It hath reached me, O auspicious King, that when Salih offered his gift to the King, saying, "My aim and end is that the Sovran show favour to me and heal my heart by accepting my present," King Al-Samandal asked, "With what object dost thou gift me with this gift? Tell me thy tale and acquaint me with thy requirement. An its accomplishment be in my power I will straightway accomplish it to thee and spare thee toil and trouble; and if I be unable thereunto, 'Allah compelleth not any soul aught beyond its power'"<sup>1</sup> So Salih rose and kissing ground three times, said, "O King of the Age, that which I desire thou art indeed able to do; it is in thy power and thou art master thereof; and I impose not on the King a difficulty, nor am I Jinn-demented, that I should crave of the King a thing whereto he availeth not; for one of the sages saith:—An thou wouldst be complied with, ask that which can be readily supplied. Wherefore, that of which I am come in quest, the King (whom Allah preserve!) is able to grant." The King replied, "Ask what thou wouldst have, and state thy case and seek thy need." Then said Salih,<sup>2</sup> "O King of the Age, know that I come as a suitor, seeking the unique pearl and the hoarded jewel, the Princess Jauharah, daughter of our lord the King; wherefore, O King, disappoint thou not thy suitor." Now when the King heard this, he laughed till he fell backwards, in mockery of him and said, "O Salih, I had thought thee a man of worth and a youth of sense, seeking naught save what was reasonable and speaking not save advisedly. What then hath befallen thy reason and urged thee to this monstrous matter and mighty hazard, that thou seekest in marriage daughters of Kings, lords of cities and climates? Say me,

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<sup>1</sup> The last verse (286) of chapt. ii., The Cow: "compelleth" in the sense of "burdeneth."

<sup>2</sup> Salih's speeches are euphuistic.

art thou of a rank to aspire to this great eminence and hath thy wit failed thee to this extreme pass that thou affrontest me with this demand?" Replied Salih, "Allah amend the King! I seek her not for myself (albeit, an I did, I am her match and more than her match, for thou knowest that my father was King of the Kings of the sea, for all thou art this day our King), but I seek her for King Badr Basim, lord of the lands of the Persians and son of King Shahrman, whose puissance thou knowest. An thou object that thou art a mighty great King, King Badr is a greater; and if thou object thy daughter's beauty, King Badr is more beautiful than she and fairer of form and more excellent of rank and lineage; and he is the champion of the people of his day. Wherefore, if thou grant my request, O King of the Age, thou wilt have set the thing in its stead; but, if thou deal arrogantly with us, thou wilt not use us justly nor travel with us the 'road which is straight.'<sup>1</sup> Moreover, O King, thou knowest that the Princess Jauharah, the daughter of our lord the King, must needs be wedded, for the sage saith, a girl's lot is either grace of marriage or the grave.<sup>2</sup> Wherefore, an thou mean to marry her, my sister's son is worthier of her than any other man." Now when King Al-Samandal heard Salih's words, he was wroth with exceeding wrath; his reason well-nigh fled and his soul was like to depart his body for rage, and he cried, "O dog, shall the like of thee dare to bespeak me thus and name my daughter in the assemblies,<sup>3</sup> saying that the son of thy sister Julnar is a match for her? Who art thou and who is this sister of thine and who is her son and who was his father,<sup>4</sup> that thou durst say to me such say and address me with such address? What are ye all, in comparison with my daughter, but dogs?" And he cried out to his pages, saying, "Take yonder gallows-bird's head!" So they drew their swords and made for Salih, but he fled and for the palace-gate sped; and reaching the entrance, he found of his cousins and kinsfolk and servants, more than a thousand horse armed cap-à-pie in iron and close knitted mail-coats, hending in hand spears and naked swords glittering white. And these, when they saw Salih come running out of the palace (they having been sent by his mother to his succour), questioned him and he told them what was to do; whereupon they knew that the King was a fool and violent-tempered to boot.

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<sup>1</sup> From the Fátihah.

<sup>2</sup> A truly Eastern saying, which ignores the "old maids" of the West.

<sup>3</sup> *i.e.* naming her before the lieges as if the speaker were her and his superior. It would have been more polite not to have gone beyond "the unique pearl and the hoarded jewel:" the offensive part of the speech was using the girl's name.

<sup>4</sup> Meaning emphatically that one and all were nobodies.



So they dismounted and baring their blades, went in to the King. Al-Samandal, whom they found seated upon the throne of his kingdom, unaware of their coming and enraged against Salih with furious rage; and they beheld his eunuchs and pages and officers unprepared. When the King saw them enter, drawn brand in hand, he cried out to his people, saying, "Woe to you! Take me the heads of these hounds!" But ere an hour had sped Al-Samandal's party were put to the rout and relied upon flight, and Salih and his kinsfolk seized upon the King and pinioned him.—And Shahr-azad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Forty-eighth Night,**

She pursued, It hath reached me, O auspicious King, that when Salih and his kinsfolk pinioned the King, Princess Jauharah awoke and knew that her father was a captive and his guards slain. So she fled forth the palace to a certain island, and climbing up into a high tree, hid herself in its summit. Now when the two parties came to blows, some of King Al-Samandal's pages fled, and Badr Basim meeting them, questioned them of their case and they told him what had happened. But when he heard that the King was a prisoner, Badr feared for himself and fled, saying in his heart, "Verily, all this turmoil is on my account and none is wanted but I." So he sought safety in flight, security to sight, knowing not whither he went; but Destiny from Eternity fore-ordained drave him to the very island where the Princess had taken refuge, and he came to the tree whereon she sat and threw himself down, like a dead man, thinking to lie and repose himself and knowing not there is no rest for the pursued, because none knoweth what Fate hideth for him in the future. As he lay down, he raised his eyes to the tree and they met the eyes of the Princess. So he looked at her and seeing her to be like the moon rising in the East, cried, "Glory to Him who fashioned yonder perfect form, Him who is the Creator of all things and who over all things is Almighty! Glory to the Great God, the Maker, the Shaper and Fashioner! By Allah, if my presentiments be true, this is Jauharah, daughter of King Al-Samandal! Methinks that, when she heard of our coming to blows with her father, she fled to this island and, happening upon this tree, hid herself in its head; but, if this be not the Princess herself, 'tis one yet goodlier than she." Then he bethought himself of her case and said in himself, "I will arise and lay hands on her and question her of her

condition ; and if she be indeed the she, I will demand her in wedlock of herself and so win my wish." So he stood up and said to her, "O end of all desire, who art thou and who brought thee hither?" She looked at Badr Basim and seeing him to be as the full moon<sup>1</sup> when it shineth forth from under the black cloud, slender of shape and sweet of smile, answered, "O fair of fashion, I am Princess Jauharah, daughter of King Al-Samandal, and I took refuge in this place, because Salih and his host came to blows with my sire and slew his troops and took him prisoner, with some of his men ; wherefore I fled, fearing for my very life ;" presently adding, "And I weet not what Fortune hath done with my father." When King Badr Basim heard these words he marvelled with exceeding marvel at this strange chance and thought, "Doubtless I have won my wish by the capture of her sire." Then he looked at Jauharah and said to her, "Come down, O my lady ; for I am slain for love of thee and thine eyes have captivated me. On my account and thine are all these broils and battles : for thou must know that I am King Badr Basim, Lord of the Persians, and Salih is my mother's brother, and he it is who came to thy sire to demand thee of him in marriage. As for me, I have quitted my kingdom for thy sake, and our meeting here is the rarest coincidence. So come down to me and let us twain fare for thy father's palace, that I may beseech uncle Salih to release him and I may make thee my lawful wife." When Jauharah heard his words, she said in herself, "'Twas on this miserable gallows-bird's account, then, that all this hath befallen and that my father hath fallen prisoner and his chamberlains and suite have been slain and I have been departed from my palace, a miserable exile and have fled for refuge to this island. But, an I devise not against him some device to defend myself from him, he may carry me off perforce ; for he is in love and for aught that he doeth a lover is not blamed."<sup>2</sup> Then she beguiled him with winning words and soft speeches, whilst he knew not the perfidy against him she purposed, and asked him, "O my lord and light of my eyes, say me, art thou indeed King Badr Basim, son of Queen Julnar?" And he answered, "Yes, O my lady !"——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

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<sup>1</sup> Arab. "Badr," the usual pun.

<sup>2</sup> In the East, as in the West, all being fair in love and war.

**Now when it was the Seven Hundred and Forty-ninth Night,**

She resumed, It hath reached me, O auspicious King, that Jauharah, daughter of King Al-Samandal, asked the youth, "Art thou in very sooth King Badr Basim, son of Queen Julnar?" And he answered, "Yes, O my lady!" Then she, "May Allah cut off my father and cause his kingdom cease from him and heal not his heart, neither avert from him strangerhood, if he could desire a comelier than thou or aught goodlier than these fair qualities of thine! By Allah, he is of little wit and judgment!" presently adding, "But, O King of the Age, punish him not for that he hath done; more by token that an thou love me a span, verily I love thee a cubit. Indeed, I have fallen into the net of thy love and am become of the number of thy slain. The love that was with thee hath transferred itself to me and there is left thereof with thee but a tithe of that which is with me." So saying, she came down from the tree and, drawing near him, kissed him; whereat love for her redoubled on him and doubting not but she loved him, he trusted in her and returned her kisses. Presently he said to her, "By Allah, O Princess, my uncle Salih set forth to me not a fortieth part of thy charms; no, not a quarter-carat<sup>1</sup> of the four-and-twenty." Presently Jauharah pressed him to her bosom and pronounced some unintelligible words; then spat in his face, saying, "Quit this form of man and take shape of bird, the handsomest of birds, white of robe, with red bill and legs." Hardly had she spoken when King Badr Basim found himself transformed into a bird, the handsomest of birds, who shook himself and stood looking at her. Now Jauharah had with her one of her slave-girls, by name Marsinah;<sup>2</sup> so she called her and said to her, "By Allah, but that I fear for the life of my father, who is his uncle's prisoner, I would kill him! Allah never requite him with good! How unlucky was his coming to us; for all this trouble is due to his hard-headedness! But do thou, O slave-girl, bear him to the Thirsty Island and leave him there to die of thirst." So Marsinah carried him to the island in question and would have returned and left him there; but she said in herself, "By Allah, the lord of such beauty

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<sup>1</sup> Arab. "Kiráť" (*κεράτιον*) the bean of the *Abrus precatorius*, used as a weight in Arabia and India and as a bead for decoration in Africa. It is equal to four Kamhahs, or wheat grains, and about 3 grs. avoir.: and, being the twenty-fourth part of a Miskal, it is applied to that proportion of everything. Thus the Arabs say of a perfect man, "He is of four-and-twenty Kirát," i.e. pure gold.

<sup>2</sup> The (she) myrtle; Kazimirski (A. de Biberstein) *Dictionnaire Arabe-Français* (Paris, Maisonneuve, 1867) gives Marsín = *Rose de Jericho*: *myrte*.

and loveliness deserveth not to die of thirst!" So she went forth from that island and brought him to another abounding in trees and fruits and rills and, setting him down there, returned to her mistress and told her, "I have left him on the Thirsty Island." Such was the case with Badr Basim; but as regards King Salih, he sought for Jauharah after capturing the King and killing his folk: but, finding her not, returned to his palace and said to his mother, "Where is my sister's son, King Badr Basim?" "By Allah, O my son," replied she, "I know nothing of him! For when it reached him that you and King Al-Samandal had come to blows and that strife and slaughter had betided between you, he was affrighted and fled." When Salih heard this, he grieved for his nephew and said, "O my mother, by Allah, we have dealt negligently by King Badr and I fear lest he perish or lest one of King Al-Samandal's soldiers or his daughter Jauharah fall in with him. So should we come to shame with his mother and no good betide us from her, for that I took him without her leave." Then he despatched guards and scouts throughout the sea and elsewhere to seek for Badr; but they could learn no tidings of him; so they returned and told King Salih, wherefore cark and care redoubled on him and his breast was straitened for King Badr Basim. So far concerning nephew and uncle; but as for Julnar the Sea-born, after their departure she abode in expectation of them, but her son returned not and she heard no report of him. So when many days of fruitless waiting had gone by, she arose and, going down into the sea, repaired to her mother, who, sighting her, rose to her and kissed her and embraced her, as did the Mermaids her cousins. Then she questioned her mother of King Badr Basim, and she answered, saying, "O my daughter, of a truth he came hither with his uncle, who took jacinths and jewels and carrying them to King Al-Samandal, demanded his daughter in marriage for thy son; but he consented not and was violent against thy brother in words. Now I had sent Salih nigh upon a thousand horse, and a battle befel between him and King Al-Samandal; but Allah aided thy brother against him, and he slew his guards and troops and took him prisoner. Meanwhile, tidings of this reached thy son, and it would seem as if he feared for himself; wherefore he fled forth from us, without our will, and returned not to us, nor have we heard any news of him." Then Julnar enquired for King Salih, and his mother said, "He is seated on the throne of his kingship, in the stead of King Al-Samandal, and hath sent in all directions to seek thy son and Princess Jauharah." When Julnar heard the maternal words, she mourned for her son with sad mourning and was highly incensed against her brother Salih for that he had taken



him and gone down with him into the sea without her leave ; and she said, " O my mother, I fear for our realm ; as I came to thee without letting any know ; and I dread tarrying with thee, lest the state fall into disorder and the kingdom pass from our hands. Wherefore I deem best to return and govern the reign till it please Allah to order our son's affair for us. But look ye forget him not neither neglect his case ; for should he come to any harm, it would infallibly kill me, since I see not the world save in him and delight but in his life." She replied, " With love and gladness, O my daughter. Ask not what we suffer by reason of his loss and absence." Then she sent to seek for her grandson, whilst Julnar returned to her kingdom, weeping-eyed and heavy-hearted, and indeed the gladness of the world was straitened upon her.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Fiftieth Night,**

She said, It hath reached me, O auspicious King, that when Queen Julnar returned from her mother to her own realm, her breast was straitened and she was in ill case. So fared it with her ; but as regards King Badr Basim, after Princess Jauharah had ensorcelled him and had sent him with her handmaid to the Thirsty Island, saying, " Leave him there to die of thirst," and Marsinah had set him down in a green islet, he abode days and nights in the semblance of a bird, eating of its fruits and drinking of its waters and knowing not whither to wend nor how to fly ; till, one day, there came a certain fowler to the island to catch somewhat wherewithal to get his living. He espied King Badr Basim in his form of a white-robed bird with red bills and legs, captivating the sight and bewildering the thought ; and, looking thereat, said in himself, " Verily, yonder is a beautiful bird : never saw I its like in fairness or form." So he cast his net over Badr and taking him, carried him to the town, mentally resolved to sell him for a high price. On his way one of the townsfolk accosted him and said, " For how much this fowl, O fowler ?" Quoth the fowler, " What wilt thou do with him an thou buy him ?" Answered the other, " I will cut his throat and eat him ;" whereupon said the birder, " Who could have the heart to kill this bird and eat him ? Verily, I mean to present him to our King, who will give me more than thou wouldest give me and will not kill him, but will divert himself by gazing upon his beauty and grace, for in all my life, since I have been a fowler

I never saw his like among land game or water-fowl. The utmost thou wouldst give me for him, however much thou covet him, would be a dirham, and, by Allah Almighty, I will not sell him!" Then he carried the bird up to the King's palace and when the King saw it, its beauty and grace pleased him, and the red colour of its beak and legs. So he sent an Eunuch to buy it, who accosted the fowler and said to him, "Wilt thou sell this bird?" Answered he, "Nay, 'tis a gift from me to the King."<sup>1</sup> So the Eunuch carried the bird to the King and told him what the man had said; and he took it and gave the fowler ten dinars, whereupon he kissed ground and fared forth. Then the Eunuch carried the bird to the palace and placing him in a fine cage, hung him up after setting meat and drink by him. When the King came down from the Divan, he said to the Eunuch, "Where is the bird? Bring it to me, that I may look upon it; for, by Allah, 'tis beautiful!" So the Eunuch brought the cage and set it between the hands of the King, who looked and seeing the food untouched, said, "By Allah, I know not what it will eat, that I may nourish it!" Then he called for food and they laid the tables and the King ate. Now when the bird saw the flesh and meats and fruits and sweetmeats, he ate of all that was upon the trays before the King, whereat the Sovran and all the bystanders marvelled and the King said to his attendants, eunuchs and Mamelukes, "In all my life I never saw a bird eat as doth this bird!" Then he sent an Eunuch to fetch his wife that she might enjoy looking upon the bird, and he went in to summon her and said, "O my lady, the King desireth thy presence, that thou mayest divert thyself with the sight of a bird he hath bought. When we set on the food, it flew down from its cage and perching on the table, ate of all that was thereon. So arise, O my lady, and solace thee with the sight, for it is goodly of aspect and is a wonder of the wonders of the age." Hearing these words she came in haste; but, when she noted the bird, she veiled her face and turned to fare away. The King rose up and looking at her, asked, "Why dost thou veil thy face when there is none in presence save the women and eunuchs who wait on thee and thy husband?" Answered she, "O King, this bird is no bird, but a man like thyself." He rejoined, "Thou liest, this is too much of a jest. How should he be other than a bird?" and she "O King, by Allah, I do not jest with thee nor do I tell thee aught but the truth; for verily this bird is

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<sup>1</sup> Needless to note that the fowler had a right to expect a return present worth double or treble the price of his gift. Such is the universal practice of the East: in the West the extortioner says, "I leave it to you, sir!"

King Badr Basim, son of King Shahrman, Lord of the land of the Persians, and his mother is Julnar the Sea-born."——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Fifty-first Night,**

She continued, It hath reached me, O auspicious King, that when the King's wife said to the King, " Verily, this is no bird but a man like thyself: he is King Badr Basim, son of King Shahrman, and his mother is Julnar the Sea-born," quoth the King, " And how came he in this shape?" and quoth she, " Princess Jauharah, daughter of King Al-Samandal, hath enchanted him ;" and told him all that had passed with King Badr Basim from first to last.<sup>1</sup> The King marvelled exceedingly at his wife's words and conjured her, on his life, to free Badr from his enchantment (for she was the notabest enchantress of her age), and not leave him in torment, saying, " May Almighty Allah cut off Jauharah's hand, for a foul witch as she is ! How little is her faith and how great her craft and perfidy !" Said the Queen, " Do thou say to him :—O Badr Basim, enter yonder closet !" So the King bade him enter the closet and he went in obediently. Then the Queen veiled her face and taking in her hand a cup of water,<sup>2</sup> entered the closet, where she pronounced over the water certain incomprehensible words ending with, " By the virtue of these mighty Names and holy Verses and by the majesty of Allah Almighty, Creator of heaven and earth, the Quickener of the dead and Appointer of the means of daily bread and the terms determinèd, quit this thy form wherein thou art and return to the shape in which the Lord created thee !" Hardly had she made an end of her words, when the bird trembled once and became a man ; and the King saw before him a handsome youth, than whom on earth's face was none goodlier. But when King Badr Basim found himself thus restored to his own form he cried, " There is no god but *the* God and Mohammed is the Apostle of God ! Glory be to the Creator of all creatures and Provider of their provision, and Ordainer of their life-terms preordained !" Then he kissed the King's hand

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<sup>1</sup> And she does tell him all that the reader well knows.

<sup>2</sup> This was for sprinkling him, but the texts omit that operation. Arabic has distinct terms for various forms of metamorphosis. " Naskh " is change from a lower to a higher, as beast to man ; " Maskh " (the common expression) is the reverse ; " Raskh " is from animate to inanimate (man to stone) ; and " Faskh " is absolute wasting away to corruption.

and wished him long life, and the King kissed his head and said to him, "O Badr Basim, tell me thy history from commencement to conclusion." So he told him his whole tale, concealing naught; and the King marvelled thereat and said to him, "O Badr Basim, Allah hath saved thee from the spell: but what hath thy judgment decided and what thinkest thou to do?" Replied he, "O King of the Age, I desire of thy bounty that thou equip me a ship with a company of thy servants and all that is needful; for 'tis long since I have been absent and I dread lest the kingdom depart from me. And I misdoubt me my mother is dead of grief for my loss; and this doubt is the stronger for that she knoweth not what is come of me nor whether I am alive or dead. Wherefore, I beseech thee, O King, to crown thy favours to me by granting me what I seek." The King, after beholding the beauty and grace of Badr Basim and listening to his sweet speech, said, "I hear and obey." So he fitted him out a ship, to which he transported all that was needful and which he manned with a company of his servants; and Badr Basim set sail in it, after having taken leave of the King. They sailed over the sea ten successive days with a favouring wind; but, on the eleventh day, the ocean became troubled with exceeding trouble, the ship rose and fell and the sailors were powerless to govern her. So they drifted at the mercy of the waves, till the craft neared a rock in mid-sea which fell upon her<sup>1</sup> and broke her up and all on board were drowned, save King Badr Basim, who got astride one of the planks of the vessel, after having been nigh upon destruction. The plank ceased not to be borne by the set of the sea, whilst he knew not whither he went and had no means of directing its motion, as the wind and waves wrought for three whole days. But on the fourth the plank grounded with him on the sea-shore where he sighted a white city, as it were a dove passing white, builded upon a tongue of land that jutted out into the deep and it was goodly of ordinance, with high towers and lofty walls against which the waves beat. When Badr Basim saw this, he rejoiced with exceeding joy, for he was well-nigh dead of hunger and thirst, and dismounting from the plank, would have gone up the beach to the city; but there came down to him mules and asses and horses, in number as the sea-sands and fell to striking at him and staying him from landing. So he swam round to the back of the city, where he waded to shore and entering the place, found none therein and marvelled at this, saying, "Would I knew to whom doth this city belong, wherein is

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<sup>1</sup> I render this improbable detail literally: it can only mean that the ship was dashed against a rock.



no lord nor any liege, and whence came these mules and asses and horses that hindered me from landing." And he mused over his case. Then he walked on at hazard till he espied an old man, a grocer.<sup>1</sup> So he saluted him and the other returned his salam and seeing him to be a handsome young man, said to him, "O youth, whence comest thou and what brought thee to this city?" Badr told him his story; at which the old man marvelled and said, "O my son, didst thou see any on thy way?" He replied, "Indeed, O my father, I wondered in good sooth to sight a city void of folk." Quoth the Shaykh, "O my son, come up into the shop, lest thou perish." So Badr Basim went up into the shop and sat down; whereupon the old man set before him somewhat of food, saying, "O my son, enter the inner shop; glory be to Him who hath preserved thee from yonder she-Sathanas!" King Badr Basim was sore affrighted at the grocer's words; but he ate his fill and washed his hands; then glanced at his host and said to him, "O my lord, what is the meaning of these words? Verily thou hast made me fearful of this city and its folk." Replied the old man, "Know, O my son, that this is the City of the Magicians and its Queen is as she were a she-Satan, a sorceress and a mighty enchantress, passing crafty and perfidious exceedingly. All thou sawest of horses and mules and asses were once sons of Adam like thee and me; they were also strangers, for whoever entereth this city, being a young man like thyself, this miscreant witch taketh him to husband and hometh him for forty days, after which she enchanteth him, and he becometh a mule or a horse or an ass, of those animals thou sawest on the sea-shore.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Fifty-second Night,**

She pursued, It hath reached me, O auspicious King, that the old grocer related to King Badr Basim the history of the enchantress ending with, "All these people hath she spelled; and, when it was thy intent to land they feared lest thou be transformed like themselves; so they counselled thee by signs that said:—Land not, of their solicitude for thee, fearing that haply she should do with thee

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<sup>1</sup> Who was probably squatting on his shop-counter. The "Bakkál" (who must not be confounded with the *épiciér*), lit. "vender of herbs" = greengrocer, and according to Richardson used incorrectly for Baddál (?), vender of provisions. Particularly it is applied to a seller of oil, honey, butter and fruit, like the Ital. "Pizzicagnolo" = Salsamentarius, and in N. West Africa to an inn-keeper.

even as she had done with them. She possessed herself of this city and seized it from its citizens by sorcery and her name is Queen Láb, which being interpreted, meaneth in Arabic 'Almanac of the Sun.'"<sup>1</sup> When Badr Basim heard what the old man said, he was affrighted with sore affright and trembled like reed in wind saying in himself, "Hardly do I feel me free from the affliction wherein I was by reason of sorcery, when Destiny casteth me into yet sorrier case!" And he fell a-musing over his condition and that which had betided him. When the Shaykh looked at him and saw the violence of his terror, he said to him, "O my son, come, sit at the threshold of the shop and look upon yonder creatures and upon their dress and complexion and that wherein they are by reason of magic and dread not; for the Queen and all in the city love and tender me and will not vex my heart or trouble my mind." So King Badr Basim came out and sat at the shop-door, looking out upon the folk; and there passed by him a world of creatures without number. But when the people saw him, they accosted the grocer and said to him, "O elder, is this thy captive and thy prey gotten in these days?" The old man replied, "He is my brother's son, I heard that his father was dead; so I sent for him and brought him here that I might quench with him the fire of my home-sickness." Quoth they, "Verily, he is a comely youth; but we fear for him from Queen Lab, lest she turn on thee with treachery and take him from thee, for she loveth handsome young men." Quoth the Shaykh, "The Queen will not gainsay my commandment, for she affecteth and tendereth me; and when she shall know that he is my brother's son, she will not molest him or afflict me in him neither trouble my heart on his account." Then King Badr Basim abode some months with the grocer, eating and drinking, and the old man loved him with exceeding love. One day, as he sat in his shop according to his custom, behold, there came up a thousand eunuchs, with drawn swords and clad in various kinds of raiment and girt in jewelled girdles: all rode Arabian steeds and bore in baldrick Indian blades. They saluted the grocer, as they passed his shop and were followed by a thousand damsels like moons, clad in various raiments of silks and satins fringed with gold and embroidered with jewels of sorts, and spears were slung to their shoulders. In their midst rode a damsel mounted on an Arab mare, saddled with a saddle of gold

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<sup>1</sup> Here the Shaykh is mistaken: he should have said, "The Sun in old Persian:" "Almanac" simply makes nonsense of the Arabian Circe's name. In Arab. it is "Takwím," whence the Span. and Port. "Tacuino:" in Heb. Haka-mathá-Takunah = sapientia dispositionis astrorum (Asiat. Research. iii. 120).

set with various kinds of jewels and jacinths ; and they reached in a body the Shaykh's shop. The damsels saluted him and passed on, till, lo and behold ! up came Queen Lab, in great state, and seeing King Badr Basim sitting in the shop, as he were the moon at its full, was amazed at his beauty and loveliness and became passionately enamoured of him. So she alighted and sitting down by King Badr Basim said to the old man, "Whence hadst thou this handsome one ?" and the Shaykh replied, "He is my brother's son, and is lately come to me." Quoth Lab, "Let him be with me this day, that I may talk with him ;" and quoth the old man, "Wilt thou take him from me and not enchant him ?" Said she, "Yes," and said he, "Swear to me." So she sware to him that she would not do him any hurt or ensorcel him, and bidding bring him a fine horse, saddled and bridled with a golden bridle and decked with trappings all of gold set with jewels, gave the old man a thousand dinars, saying, "Use this."<sup>1</sup> Then she took Badr Basim and carried him off, as he were the full moon on its fourteenth night, whilst all the folk, seeing his beauty, were grieved for him and said, "By Allah, verily this youth deserveth not to be bewitched by yonder Sorceress, the accursed !" Now King Badr Basim heard all they said, but was silent, committing his case to Allah Almighty, till they came to——And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Fifty-third Night,**

She resumed, It hath reached me, O auspicious King, that King Badr Basim ceased not faring with Queen Lab and her suite till they came to her palace-gate, where the Emirs and Eunuchs and Lords of the realm took foot and she bade the Chamberlains dismiss her Officers and Grandees, who kissed ground and went away, whilst she entered the palace with Badr Basim and her eunuchs and women. Here he found a palace, whose like he had never seen at all, for it was builded of gold and in its midst was a great basin brimful of water midmost a vast flower-garden. He looked at the garden and saw it abounding in birds of various kinds and colours, warbling in all manner tongues and voices, pleasurable and plaintive. And everywhere he beheld great state and dominion and said, "Glory be to God, who of His bounty and long-suffering pro-

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<sup>1</sup> *i.e.* for thy daily expenses.

videth those who serve other than Himself!" The Queen sat down at a latticed window overlooking the garden on a couch of ivory, and King Badr Basim seated himself by her side; then she bade her women bring a tray of food. So they brought a tray of red gold, inlaid with pearls and jewels and spread with all manner of viands, and he and she ate till they were satisfied, and washed their hands; after which the waiting-women set on flagons of gold and silver and glass, together with all kinds of flowers and dishes of dried fruits. Then the Queen summoned the singing-women and there came ten maidens, as they were moons, hending all manner of musical instruments. Queen Lab crowned a cup and, drinking it off, filled another and passed it to King Badr Basim, who took it and drank; and they ceased not to drink till they had drunk their sufficiency. Then she bade the damsels sing, and they sang all manner modes till it seemed to Badr Basim as if the palace danced with him for joy. His sense was ecstasied and his breast broadened, and he forgot his strangerhood and said in himself, "Verily, this Queen is young and beautiful and I will never leave her; for her kingdom is vaster than my kingdom and she is fairer than Princess Jauharah." So he ceased not to carouse with her till even-tide came, when they lighted the lamps and waxen candles and diffused censer-perfumes; nor did they leave drinking till they were both drunken, and the singing-women sang the while.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Fifty-fourth Night,**

She said, It hath reached me, O auspicious King, that next day the Queen clad King Badr Basim in the finest of raiment and called for the service of wine. So the waiting-women brought the drinking-gear and they drank. Presently, the Queen arose and taking Badr Basim by the hand, sat down with him on chairs and bade bring food, whereof they ate, and washed their hands. Then the damsels fetched the drinking-gear and fruits and flowers and confections, and they ceased not to eat and drink,<sup>1</sup> whilst the singing-girls sang various airs till the evening. They gave not over eating and drinking and merry-making for a space of forty days, when the Queen said to him, "O Badr Basim, say me whether is the more pleasant, this place or the shop of thine uncle the grocer?" He replied, "By

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<sup>1</sup> I have already noted that the heroes and heroines of Eastern love-tales are always *bonnes fourchettes*.



Allah, O Queen, this is the pleasanter, for my uncle is but a beggarly man, who vendeth pot-herbs." She laughed at his words and the twain abode together in the pleasantest of case till one morning, when King Badr Basim awoke from sleep and found not Queen Lab ; so he said, "Would heaven I knew where can she have gone !" And indeed he was troubled at her absence and perplexed about the case, for she stayed away from him a great while and did not return ; so he went seeking her but not finding her, and he said to himself, "Haply she is gone to the flower-garden." Thereupon he went out into the garden and came to a running rill beside which he saw a white she-bird and on the stream-bank a tree full of birds of various colours, and he stood and watched the birds without their seeing him. And behold, a black bird flew down to that white she-bird and went up to her, after which the bird changed and became a woman. Badr looked at her and lo ! it was Queen Lab. So he knew that the black bird was a man transformed and that she had transformed herself into a bird, that he might meet her ; wherefore jealousy got hold upon him and he was wroth with the Queen because of the black bird. Then he returned to his place and lay down and after an hour or so she came back to him and fell to jesting with him ; but being sore incensed against her he answered her not a word. She saw what was to do with him and was assured that he had witnessed what befel her when she was a white bird and was with the black bird ; yet she discovered naught to him but concealed what ailed her. Presently he said to her, "O Queen, I would have thee give me leave to go to my uncle's shop, for I long after him and have not seen him these forty days." She replied, "Go to him but tarry not from me, for I cannot brook to be parted from thee, nor can I endure without thee an hour." He said, "I hear and I obey," and mounting, rode to the shop of the Shaykh, the grocer, who welcomed him and rose to him and embracing him said to him, "How hast thou fared with yonder idolatress?" He replied, "I was well in health and happiness till this last night," and told him what had passed in the garden with the black bird. Now when the old man heard his words, he said, "Beware of her, for know that the birds upon the trees were all young men and strangers, whom she loved and enchanted and turned into birds. That black bird thou sawest was one of her Mamelukes whom she loved with exceeding love, till he cast his eyes upon one of her women, wherefore she changed him into a black bird ;—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

**Now when it was the Seven Hundred and Fifty-fifth Night,**

She continued, It hath reached me, O auspicious King, that when Badr Basim acquainted the old grocer with all the doings of Queen Lab and what he had seen of her proceedings, the Shaykh gave him to know that all the birds upon the tree were young men and strangers whom she had enchanted, and that the black bird was one of her Mamelukes whom she had transformed.<sup>1</sup> "And," continued the Shaykh, "she transformeth herself into a she-bird that he may meet her, for she still loveth him with passionate love. When she found that thou knewest of her case, she plotted evil against thee, for she loveth thee not wholly. But no harm shall betide thee from her, so long as I protect thee; therefore fear nothing; for I am a Moslem, by name Abdallah, and there is none in my day more magical than I; yet do I not make use of magic save upon constraint. Many a time have I put to naught the sorceries of yonder accursed and delivered folk from her, and I care not for her, because she can do me no hurt: nay, she feareth me with exceeding fear, as do all in the city who, like her, are magicians and serve the fire, not the Omnipotent Sire. So to-morrow, come thou to me and tell me what she doth with thee; for this very night she will cast about to destroy thee, and I will tell thee how thou shalt do with her, that thou mayst save thyself from her malice." Then King Badr Basim farewelled the Shaykh and returned to the Queen whom he found awaiting him. When she saw him, she rose and seating him and welcoming him brought him meat and drink and the two ate till they had enough and washed their hands; after which she called for wine and they drank till the night was well nigh half spent, when she plied him with cup after cup till he was drunken and lost sense<sup>2</sup> and wit. When she saw him thus, she said to him, "I conjure thee by Allah and by whatso thou worshippest, if I ask thee a question wilt thou inform me rightly and answer me truly?" And he being drunken, answered, "Yes, O my lady." Quoth she, "O my lord and light of mine eyes, when thou awokest and foundest me not, thou soughtest me, till thou sawest me in the garden, under the guise of a white she-bird,

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<sup>1</sup> Here again a little excision is necessary; the reader already knows all about it.

<sup>2</sup> Arab. "Hiss," prop. speaking a perception (as of sound or motion) as opposed to "Hadas," a surmise or opinion without proof.

and also thou sawest the black bird with me. Now I will tell the truth of this matter. That black bird was one of my Mamelukes, whom I loved with exceeding love; but one day he cast his eyes upon a certain of my slave-girls, wherefore jealousy gat hold upon me and I transformed him by my spells into a black bird and her I slew. But now I cannot endure without him a single hour; so, whenever I please, I change myself into a she-bird and go to him, even as thou hast seen. Art thou not therefore incensed against me, because of this, albeit, by the virtue of Fire and Light, Shade and Heat, I love thee more than ever and have made thee my portion of the world?" He answered (being drunken), "Thy conjecture of the cause of my rage is correct, and it had no reason other than this." With this shē embraced him and kissed him and made great show of love to him; and in a little while he fell asleep. Presently, about midnight, she rose from the divan and King Badr Basim was awake; but he feigned sleep and watched stealthily to see what she would do. She took out of a red bag a something red, which she planted a-middlemost the chamber, and it became a stream, running like the sea; after which she took a handful of barley and strewing it on the ground watered it with water from the river; whereupon it became wheat in the ear, and she gathered it and ground it into flour. Then she set it aside and returning to the divan, lay down till morning, when Badr Basim arose and washed his face and asked her leave to visit the Shaykh his uncle. She gave him permission and he repaired to Abdallah and told him what had passed. The old man laughed and said, "By Allah, this miscreant witch plotteth mischief against thee; but reck thou not of her ever!" Then he gave him a pound of parched corn<sup>1</sup> and said to him, "Take this with thee and know that, when she seeth it, she will ask thee:—What is this and what wilt thou do with it? Do thou answer:—Abundance of good things is good; and eat of it. Then will she bring forth to thee parched grain of her own and say to thee:—Eat of this Sawík; and do thou feign to her that thou eatest thereof, but eat of this instead, and beware and have a care lest thou eat of hers even a grain; for, an thou eat so much as a grain thereof, her spells will have power over thee and she will enchant thee and say to thee:—Leave this form of a man. Whereupon thou wilt quit

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<sup>1</sup> Arab. "Sawík," the old and modern name for native frumenty, green grain (mostly barley) toasted, pounded, mixed with dates or sugar and eaten on journeys when cooking is impracticable. M. C. de Perceval (iii. 54), gives it a different and now unknown name; and Mr. Lane also applies it to "ptisane." It named the "Day of Sawaykah" (for which see Pilgrimage ii. 19), called by our popular authors the "War of the Meal-sacks."

thine own shape for what shape she willeth. But, if thou eat not thereof, her enchantments will be null and void and no harm shall betide thee therefrom ; whereat she will be shamed with shame exceeding and say to thee :—I did but jest with thee ! Then will she make a show of love and fondness to thee ; but this will all be but hypocrisy in her and craft. And do thou also make a show of love to her and say to her :—O my lady and light of mine eyes, eat of this parched barley and see how delicious it is. And if she eat thereof, though it be but a grain, take water in thy hand and throw it in her face, saying :—Quit this human form (for what form soever thou wilt have her assume). Then leave her and come to me and I will counsel thee what to do.” So Badr Basim took leave of him and, returning to the palace, went in to the Queen, who said to him, “Welcome and well come and good cheer to thee !” And she rose and kissed him, saying, “Thou hast tarried long from me, O my lord.” He replied, “I have been with my uncle, and he gave me to eat of this Sawik.” Quoth she, “We have better than that.” Then she laid his parched Sawik in one plate and hers in another and said to him, “Eat of this, for ’tis better than thine.” So he feigned to eat of it, and when she thought he had done so, she took water in her hand and sprinkled him therewith, saying, “Quit this form, O thou gallows-bird, thou miserable, and take that of a mule one-eyed and foul of favour.” But he changed not ; which when she saw, she arose and went up to him and kissed him between the eyes, saying, “O my beloved, I did but jest with thee ; bear me no malice because of this.” Quoth he, “O my lady, I bear thee no whit of malice ; nay, I am assured that thou lovest me ; but eat of this my parched barley.” So she ate a mouthful of Abdallah’s Sawik ; but forthwith, when it settled in her stomach, she was convulsed ; and King Badr Basim poured water into his palm and threw it in her face, saying, “Quit this human form and take that of a dapple mule.” No sooner had he spoken than she found herself changed into a she-mule, whereupon the tears rolled down her cheeks and she fell to rubbing her muzzle against his feet. Then he would have bridled her, but she would not take the bit ; so he left her and, going to the grocer, told him what had passed. Abdallah brought out for him a bridle and bade him rein her forthwith. So he took it to the palace, and when she saw him, she came up to him and he set the bit in her mouth and mounting her, rode forth to find the Shaykh. But when the old man saw her, he rose and said to her, “Almighty Allah confound thee, O accursed woman !” Then quoth he to Badr, “O my son, there is no more tarrying for thee in this city ; so ride her and fare with her whither thou wilt and beware lest thou commit the



bridle<sup>1</sup> to any." King Badr thanked him and, farewelling him, fared on three days, without ceasing, till he drew near another city and there met him an ancient man, gray-headed and comely, who said to him, "Whence comest thou, O my son?" Badr replied, "From the city of this witch;" and the oldster said, "Thou art my guest to-night." He consented and went with him; but by the way behold, they met an old woman, who wept when she saw the mule, and said, "There is no god but *the* God! Verily this mule resembleth my son's she-mule which is dead, and my heart acheth for her; so, Allah upon thee, O my lord, do thou sell her to me!" He replied, "By Allah, O my mother, I cannot sell her." But she cried, "Allah upon thee, do not refuse my request, for my son will surely be a dead man except I buy him this mule." And she importuned him, till he exclaimed, "I will not sell her save for a thousand dinars," saying in himself, "Whence should this old body get a thousand gold pieces?" Thereupon she brought out from her girdle a purse containing a thousand ducats, which when King Badr Basim saw, he said, "O my mother, I did but jest with thee; I cannot sell her." But the ancient man looked at him and said, "O my son, in this city none may lie, for whoso lieth they put to death." So King Badr Basim lighted down from the mule.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### Now when it was the Seven Hundred and Fifty-sixth Night,

She pursued, It hath reached me, O auspicious King, that when Badr Basim dismounted from and delivered the mule to the old woman, she drew the bit from her mouth and, taking water in her hand, sprinkled the mule therewith, saying, "O my daughter, quit this shape for that form wherein thou wast aforetime!" Upon this she was straightway restored to her original semblance and the two women embraced and kissed each other. So King Badr Basim knew that the old woman was Queen Lab's mother and that he had been tricked and would have fled; when, lo! the old woman

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<sup>1</sup> Mr. Keightley (H. 122-24. *Tales and Popular Fictions*, a book now somewhat obsolete) remarks, "There is nothing said about the bridle in the account of the sale (*infra*), but I am sure that in the original tale, Badr's misfortunes must have been owing to his having parted with it: in Chaucer's *Squier's Tale* the bridle would also appear to have been of some importance." He quotes a story from the *Notti Piacevoli* of Straparola, the Milanese, published at Venice in 1550. And there is a popular story of the kind in Germany.

whistled a loud whistle and her call was obeyed by an Ifrit as he were a great mountain, whereat Badr was affrighted and stood still. Then the old woman mounted on the Ifrit's back, taking her daughter behind her and King Badr Basim before her, and the Ifrit flew off with them ; nor was it a full hour ere they were in the palace of Queen Lab, who sat down on the throne of kingship and said to Badr, "Gallows-bird that thou art, now am I come hither and have attained to that I desired and soon will I show thee how I will do with thee and with yonder old man the grocer ! How many favours have I shown him ! Yet he doth me frowardness ; for thou hast not attained thine end but by means of him." Then she took water and sprinkled him therewith, saying, "Quit the shape wherein thou art for the form of a foul-favoured fowl, the foulest of all fowls ;" and she set him in a cage and cut off from him meat and drink ; but one of her women seeing this cruelty, took compassion on him and gave him food and water without her knowledge. One day the damsel took her mistress at unawares and going forth the palace, sought the old grocer, to whom she told the whole case, saying, "Queen Lab is minded to make an end of thy brother's son." The Shaykh thanked her and said, "There is no help but that I take the city from her and make thee Queen thereof in her stead." Then he whistled a loud whistle and there came forth to him an Ifrit with four wings, to whom he said, "Take up this damsel and carry her to the city of Julnar the Sea-born and her mother Faráshah,<sup>1</sup> for they twain are the most powerful magicians on face of earth." And he said to the damsel, "When thou comest thither tell them that King Badr Basim is Queen Lab's captive." Then the Ifrit took up his load and, flying off with her, in a little while set her down upon the terrace roof of Queen Julnar's palace. So she descended and going in to the Queen, kissed the earth and told her what had passed to her son, first and last, whereupon Julnar rose to her and entreated her with honour and thanked her. Then she let beat the drums in the city and acquainted her lieges and the lords of her realm with the good news that King Badr Basim was found ; after which she and her mother Farashah and her brother Salih assembled all the tribes of the Jinn and the troops of the main ; for the Kings of the Jinn obeyed them since the taking of King Al-Samandal. Presently they all flew up into the air and lighting down on the city of the

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<sup>1</sup> Here, for the first time we find the name of the mother, who has often been mentioned in the story. Faráshah is the fem. or singular form of "Farásh," a butterfly, a moth. Lane notes that his Shaykh gives it the very unusual sense of "a locust."

sorceress, sacked the town and the palace and slew all the Unbelievers therein in the twinkling of an eye. Then said Julnar to the damsel, "Where is my son?" And the slave-girl brought her the cage and signing to the bird within, cried, "This is thy son." So Julnar took him forth of the cage and sprinkled him with water, saying, "Quit this shape for the form wherein thou wast aforetime;" nor had she made an end of her speech ere he shook and became a man as before; whereupon his mother, seeing him restored to human shape, embraced him and he wept with sore weeping. On like wise did his uncle Salih and his grandmother and the daughters of his uncle and fell to kissing his hands and feet. Then Julnar sent for Shaykh Abdallah and, thanking him for his kind dealing with her son, married him to the damsel whom he had despatched to her with news of him, and made him King of the city. Moreover, she summoned those who survived of the citizens (and they were Moslems), and made them swear fealty to him and take the oath of loyalty, whereto they replied, "Hearkening and obedience!" Then she and her company farewelled him and returned to their own capital. The townsfolk came out to meet them, with drums beating, and decorated the place three days and held high festival, of the greatness of their joy for the return of their King Badr Basim. After this Badr said to his mother, "O my mother, naught remains but that I marry and we be all united." She replied, "Right is thy recking, O my son, but wait till we ask who befitteth thee among the daughters of the Kings." And his grandmother Farashah and the daughters of both his uncles said, "O Badr Basim, we will help thee to win thy wish forthright." Then each of them arose and fared forth questing in the lands, whilst Julnar sent out her waiting women on the necks of Ifrits, bidding them leave not a city nor a King's palace without noting all the handsome girls that were therein. But when King Badr Basim saw the trouble they were taking in this matter, he said to Julnar, "O my mother, leave this thing, for none will content me save Jauharah, daughter of King Al-Samandal; for that she is indeed a jewel,<sup>1</sup> according to her name." Replied Julnar, "I know that which thou seekest;" and bade forthright bring Al-Samandal the King. As soon as he was present, she sent for Badr Basim and acquainted him with the King's coming, whereupon he went in to him. Now when King Al-Samandal was aware of his presence, he rose to him and saluted him and bade him welcome; and King Badr Basim

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<sup>1</sup> Punning upon Jauharah = "a jewel," a name which has an Hibernian smack.

demanded of him his daughter Jauharah in marriage. Quoth he, "She is thine handmaid and at thy service and disposition," and despatched some of his suite bidding them seek her abode and, after telling her that her sire was in the hands of King Badr Basim, to bring her forthright. So they flew up into the air and disappeared and they returned after a while with the Princess, who, as soon as she saw her father, went up to him and threw her arms round his neck. Then looking at her he said, "O my daughter, know that I have given thee in wedlock to this magnanimous Sovran and valiant lion King Badr Basim, son of Queen Julnar the Sea-born, for that he is the goodliest of the folk of his day and most powerful and the most exalted of them in degree and the noblest in rank ; he befitteth none but thee and thou none but him." Answered she, "I may not gain-say thee, O my sire ; do as thou wilt, for indeed chagrin and despite are at an end, and I am one of his handmaids." So they summoned the Kazi and the witnesses, who drew up the marriage-contract between King Badr Basim and the Princess Jauharah, and the citizens decorated the city and beat the drums of rejoicing, and they released all who were in the jails ; whilst the King clothed the widows and the orphans and bestowed robes of honour upon the Lords of the Realm and Emirs and Grandees ; and they made bride-feasts and held high festival night and morn for ten days, at the end of which time they displayed the bride, in nine different dresses, before King Badr Basim who bestowed an honourable robe upon King Al-Samandal and sent him back to his country and people and kins-folk. And they ceased not from living the most delectable of life and the most solaceful of days, eating and drinking and enjoying every luxury, till there came to them the Destroyer of delights and the Sunderer of societies ; and this is the end of their story,<sup>1</sup> may Allah have mercy on them all ! Moreover, O auspicious King, a tale is also told concerning

### *KING MOHAMMED BIN SABAİK AND THE MERCHANT HASAN.*

THERE was once in days of yore and in ages and times long gone before, a King of the Kings of the Persians, by name Mohammed bin Sabáik, who ruled over Khorásán-land and used every year to go on razzia into the countries of the Miscreants in Hind and Sind and

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<sup>1</sup> In the old version "All the lovers of the Magic Queen resumed their pristine forms as soon as she ceased to live ;" moreover, they were all sons of kings, princes, or persons of high degree.



China and the lands of Máwarannahr beyond the Oxus and other regions of the barbarians and what not else. He was a just King, a valiant and a generous, and loved table-talk<sup>1</sup> and tales and verses and anecdotes and histories and entertaining stories and legends of the ancients. Whoso knew a rare recital and related it to him in such fashion as to please him he would bestow on him a sumptuous robe of honour and clothe him from head to foot and give him a thousand dinars, and mount him on a horse saddled and bridled, besides other great gifts ; and the man would take all this and wend his way. Now it chanced that one day there came an old man before him and related to him a rare story, which pleased the King and made him marvel, so he ordered him a magnificent present, amongst other things a thousand dinars of Khorasan and a horse with its housings and trappings. After this, the bruit of the King's munificence was blazed abroad in all countries and there heard of him a man, Hasan the Merchant hight, who was generous, open-handed and learned, a scholar and an accomplished poet. Now that King had an envious Wazir, a multum-in-parvo of ill, loving no man, rich nor poor, and whoso came before the King and he gave him aught, he envied him and said, "Verily this fashion annihilateth wealth and ruineth the land ; and such is the custom of the King." But this was naught save envy and despite in that Minister. Presently the King heard talk of Hasan the Merchant and sending for him, said to him as soon as he came into the presence, "O Merchant Hasan, this Wazir of mine vexeth and thwarteth me concerning the money I give to poets and boon-companions and story-tellers and glee-men, and I would have thee tell me a goodly history and a rare story, such as I have never before heard. If it please me, I will give thee lands galore, with their forts, in free tenure, in addition to thy fiefs and untaxed lands ; besides which I will put my whole kingdom in thy hands and make thee my Chief Wazir ; so shalt thou sit on my right hand and rule my subjects. But, if thou bring me not that which I bid thee, I will take all that is in thy hand and banish thee my realm." Replied Hasan, "Hearkening and obedience to our lord the King ! Yet thy slave beseecheth thee to have patience with him a year ; then will he tell thee a tale, such as thou hast never in thy life heard, neither hath other than thou heard its like, not to say a better than it." Quoth the King, "I grant thee a whole year's delay." And he called for a costly robe of honour wherein he robed Hasan, saying, "Keep thy

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<sup>1</sup> Arab. "Munádamah," = conversation over the cup (Lane), used somewhat in the sense of "Musámarah" = talks by moonlight.

house and mount not horse, neither go nor come for a year's time, till thou bring me that I seek of thee. If thou bring it, especial favour awaiteth thee and thou mayest count upon that which I have promised thee ; but if thou bring it not, thou art not of us nor are we of thee."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Fifty-seventh Night,**

She said, It hath reached me, O auspicious King, that when King Mohammed son of Sabaik said to Hasan the Merchant, "If thou bring me that I seek of thee, especial favour awaiteth thee and thou mayest now rejoice in that which I have promised thee ; but, if thou bring it not, thou art not of us nor are we of thee," Hasan kissed ground before the King and went out from the presence. Then he chose five of the best of his Mamelukes, who could all write and read and were learned, intelligent, accomplished ; and he gave each of them five thousand dinars, saying, "I reared you not save for the like of this day ; so do ye help me to further the King's desire and deliver me from his hand." Quoth they, "What wilt thou have us do? Our lives be thy ransom!" Quoth he, "I wish you to go each to a different country and seek out diligently the learned and erudite and literate and the tellers of wondrous stories and marvellous histories, and do your endeavour to procure me the story of Sayf al-Mulúk. If ye find it with anyone, pay him what price soever he asketh for it although he demand a thousand dinars ; give him what ye may and promise him the rest and bring me the story ; for whoso happeneth on it and bringeth it to me, I will bestow on him a costly robe of honour and largesse galore, and there shall be to me none more worshipped than he." Then said he to one of them, "Hie thou to Al-Hind and Al-Sind and all their provinces and dependencies." To another, "Hie thou to the home of the Persians and to China and her climates." To the third, "Hie thou to the land of Khorasan with its districts." To the fourth, "Hie thou to Mauritania and all its regions, districts, provinces and quarters." And to the fifth, "Hie thou to Syria and Egypt and their outliers." Moreover, he chose them out an auspicious day and said to them, "Fare ye forth this day and be diligent in the accomplishment of my need and be not slothful, though the case cost you your lives." So they farewelled him and departed, each taking the direction prescribed to him. Now, four of them were absent four months, and searched but found nothing ;

so they returned and told their master, whose breast was straitened, that they had ransacked towns and cities and countries for the thing he sought, but had happened upon naught thereof. Meanwhile, the fifth servant journeyed till he came to the land of Syria and entered Damascus, which he found a pleasant city and a secure, abounding in trees and rills, leas and fruiteries, and birds chanting the praises of Allah the One, the All-powerful of sway, Creator of Night and Day. Here he tarried some time, asking for his master's desire, but none answered him, wherefore he was on the point of departing thence to another place, when he met a young man running and stumbling over his skirts. So he asked him, "Wherefore runnest thou in such eagerness and whither dost thou press?" And he answered, "There is an elder here, a man of learning, who every day at this time taketh a seat on a stool<sup>1</sup> and relateth tales and stories and delectable anecdotes, whereof never heard any the like; and I am running to get me a place near him and fear I shall find no room, because of the much folk." Quoth the Mameluke, "Take me with thee;" and quoth the youth, "Make haste in thy walking." So he shut his door and hastened with him to the place of recitation, where he saw an old man of bright favour seated on a stool holding forth to the folk. He sat down near him and addressed himself to hear his story, till the going down of the sun, when the ancient man made an end of his tale and the people, having heard it all, dispersed from about him; whereupon the Mameluke accosted him and saluted him, and he returned his salam and greeted him with the utmost worship and courtesy. Then said the messenger to him, "O my lord the Shaykh, thou art a comely and reverend man, and thy discourse is goodly; but I would fain ask thee of somewhat." Replied the old man, "Ask what thou wilt!" Then said the Mameluke, "Hast thou the story of Sayf al-Muluk and Badî'a al-Jamál?" Rejoined the elder, "And who told thee of this story and informed thee thereof?" Answered the messenger, "None told me of it, but I am come from a far country, in quest of this tale, and I will pay thee whatever thou askest for its price if thou have it and wilt, of thy bounty and charity, impart it to me and make it an alms to me, of the generosity of thy nature, for, had I my life in my hand and lavished it upon thee for this thing, yet were it pleasing to my heart." Replied the ancient man, "Be of good cheer and keep thine eye cool and clear: thou shalt have it; but this is no story that one

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<sup>1</sup> Arab. "Kursi," a word of many meanings; here it would allude to the square crate-like seat of palm-fronds used by the Ráwî or public reciter of tales when he is not pacing about the coffee-house.

telleth in the beaten highway, nor do I give it to every one." Cried the other, "By Allah, O my lord, do not grudge it me, but ask of me what price thou wilt." And the oldster, "If thou wish for the history give me an hundred dinars and thou shalt have it; but upon five conditions." Now when the Mameluke knew that the old man had the story and was willing to sell it to him, he joyed with exceeding joy and said, "I will give thee the hundred dinars by way of price and ten to boot as a gratuity and take it on the conditions of which thou speakest." Said the Shaykh, "Then go and fetch the gold pieces, and take that thou seekest." So the messenger kissed his hands and joyful and happy returned to his lodging, where he laid an hundred and ten dinars<sup>1</sup> in a purse he had by him. As soon as morning morrowed, he donned his clothes and taking the dinars, repaired to the story-teller, whom he found seated at the door of his house. So he saluted him and the other returned his salam. Then he gave him the gold and the old man took it and carrying the messenger into his house made him sit down in a convenient place, when he set before him inkcase and reed-pen and paper and giving him a book, said to him, "Write out what thou seekest of the night-story<sup>2</sup> of Sayf al-Muluk from this book." Accordingly the Mameluke fell to work and wrote till he had made an end of his copy, when he read it to the old man, and he corrected it and presently said to him, "Know, O my son, that my five conditions are as follows; firstly, that thou tell not this story in the beaten high road nor before women and slave-girls nor to black slaves nor feather-heads; nor again to boys; but read it only before Kings and Emirs and Wazirs and men of learning, such as expounders of the Koran and others." Thereupon the messenger accepted the conditions and kissing the ancient man's hand, took leave of him, and fared forth.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Fifty-eighth Night,**

She continued, It hath reached me, O auspicious King, that when the Mameluke of Hasan the Merchant had copied the tale out of the book belonging to the old man of Damascus, and had accepted his conditions and farewelled him, he fared forth on the same day,

<sup>1</sup> Von Hammer remarks that this is precisely the sum (£50) paid in Egypt for a MS. copy of *The Nights*. I may add that the Bodleian Library, Oxford, paid that sum for the Wortley-Montague MS. in seven volumes.

<sup>2</sup> Arab. "Samar," the origin of *Musámarah*, which see, vol. iii. 104.



glad and joyful, and journeyed on diligently, of the excess of his contentment, for that he had gotten the story of Sayf al-Muluk, till he came to his own country, when he despatched his servant to bear the good news to his master and say to him, "Thy Mameluke is come back in safety and hath won his will and his aim." (Now of the term appointed between Hasan and the King there wanted but ten days.) Then, after taking rest in his own quarters, he himself went in to the Merchant and told him all that had befallen him and gave him the book containing the story of Sayf al-Muluk and Badi'a al-Jamal, when Hasan joyed with exceeding joy at the sight and bestowed on him all the clothes he had on and gave him ten thoroughbred horses and the like number of camels and mules and three negro chattels and two white slaves. Then Hasan took the book and copied out the story plainly in his own hand; after which he presented himself before the King and said to him, "O thou auspicious King, I have brought thee a night-story and a rarely pleasant relation, whose like none ever heard at all." When these words reached the King's ear, he sent forthright for all the Emirs, who were men of understanding, and all the learned doctors and folk of erudition and culture and poets and wits; and Hasan sat down and read the history before the King, who marvelled thereat and approved it, as did all who were present, and they showered gold and silver and jewels upon the Merchant. Moreover, the King bestowed on him a costly robe of honour of the richest of his raiment and gave him a great city with its castles and outliers; and he appointed him one of his Chief Wazirs and seated him on his right hand. Then he caused the scribes write the story in letters of gold and lay it up in his privy treasures; and whenever his breast was straitened, he would summon Hasan, and the Merchant would read him the story,<sup>1</sup> which was as follows:—

*STORY OF PRINCE SAYF AL-MULUK AND THE  
PRINCESS BADI'A AL-JAMAL.*

THERE was once, in days of old and in ages and times long told, a King in Egypt called 'Asim bin Safwán,<sup>2</sup> who was a liberal and

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<sup>1</sup> The pomp and circumstance, with which the tale is introduced to the reader showing the importance attached to it. Lane, most injudiciously I think, transfers the Proemium to a note in chapt. xxiv., thus converting, after his fashion, an Arabian Night into an Arabian Note.

<sup>2</sup> 'Asim = defending (honour) or defended, son of Safwán = clear, cold (dry). Trébutien ii. 126, has Safran.

beneficent sovrán, venerable and majestic. He owned many cities and sconces and fortresses and troops and warriors and had a Wazir named Fáris bin Sálíh,<sup>1</sup> and he and all his subjects worshipped the Sun and the Fire, instead of the All-powerful Sire, the Glorious, the Victorious. Now this King was become a very old man, weakened and wasted with age and sickness and decrepitude; for he had lived an hundred and fourscore years and had no child, male or female, by reason whereof he was ever in cark and care from morning to night and from night to morn. It so happened that one day of the days, he was sitting on the throne of his kingship with his Emirs and Wazirs and Captains and Grandees in attendance on him, according to their custom, in their several stations; and whenever there came in an Emir, who had with him a son or two sons, or haply three, who stood at the sides of their sires the King envied him and said in himself, "Every one of these is happy and rejoiceth in his children, whilst I, I have no child, and to-morrow I die and leave my reign and throne and lands and hoards, and strangers will take them and none will bear me in memory nor will there remain any mention of me in the world." Then he became drowned in the sea of thought and for the much thronging of griefs and anxieties upon his heart, like travellers faring for the well, he shed tears and, descending from his throne, sat down upon the floor,<sup>2</sup> weeping and humbling himself before the Lord. Now when the Wazir and notables of the realm and others who were present in the assembly saw him do thus with his royal person, they feared for their lives and let the poursivants cry aloud to the lieges, saying, "Hie ye to your homes and rest till the King recover from what aileth him." So they went away, leaving none in the presence save the Minister who, as soon as the King came to himself, kissed ground between his hands, and said, "O King of the Age and the Time, wherefore this weeping and wailing? Tell me who hath transgressed against thee of the Kings or Castellans or Emirs or Grandees, and inform me who hath thwarted thee, O my liege lord, that we may all fall on him and tear his soul from his two sides." But he spake not neither raised his head; whereupon the Minister kissed ground before him a second time and said to him, "O Master,<sup>3</sup> I am even

<sup>1</sup> Fáris = the rider, the knight, son of Sálíh = the righteous, the pious, the just.

<sup>2</sup> In sign of the deepest dejection, when a man would signify that he can fall no lower.

<sup>3</sup> Arab. "Yá Khawand" (in Bresl. Edit. vol. iv. 191) and fem. form Khawandah (p. 20) from Pers. Kháwand or Kháwandagár = superior, lord, master: Khudáwand is still used in popular as in classical Persian, and is universally understood in Hindostan.

as thy son and thy slave, nay, I have reared thee ; yet know I not the cause of thy cark and chagrin and of this thy case ; and who should know but I who should stand in my stead between thy hands ? Tell me therefore why this weeping and wherefore thine affliction." Nevertheless, the King neither opened his mouth nor raised his head, but ceased not to weep and cry with a loud crying and lament with exceeding lamentation and ejaculate "Alas !" The Wazir took patience with him awhile, after which he said to him, "Except thou tell me the cause of this thine affliction, I will set this sword to my heart and will slay myself before thine eyes, rather than see thee thus distressed." Then King Asim raised his head and, wiping away his tears, said, "O Minister of good counsel and experience, leave me to my care and my chagrin, for that which is in my heart of sorrow sufficeth me." But Faris said, "Tell me, O King, the cause of this thy weeping ; haply Allah will appoint thee relief at my hands."—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### *Now when it was the Seven Hundred and Fifty-ninth Night,*

She pursued, It hath reached me, O auspicious King, that the Wazir said to King Asim, "Tell me the cause of this thy weeping ; haply Allah shall appoint thee relief at my hands." Replied the King, "O Wazir, I weep not for moneys nor horses nor kingdoms nor aught else, but that I am become an old man, yea, very old, nigh upon an hundred and fourscore years of age, and I have not been blessed with a child, male or female : so, when I die they will bury me and my trace will be effaced and my name cut off ; the stranger will take my throne and reign, and none will ever make mention of my being." Replied the Minister Faris, "O King of the Age, I am older than thou by an hundred years, yet have I never been blessed with boon of child and cease not day and night from cark and care and concern ; so how shall we do, I and thou ?" Quoth Asim, "O Wazir, hast thou no device or shift in this matter ?" and quoth the Minister, "Know, O King, that I have heard of a Sovran in the land of Sabá<sup>1</sup> by name Solomon David-son (upon the twain be The Peace !),<sup>2</sup> who pre-

<sup>1</sup> The Biblical Sheba, whence came the Queen of many Hebrew fables.

<sup>2</sup> These would be the interjections of the writer or story-teller. The Mac. Edit. is here a sketch which must be filled up by the Bresl. Edit. vol. iv. 189-318 : "Tale of King Asim and his son Sayf al-Mulúk with Badi'a al-Jamál."

tendeth to prophetship and avoucheth that he hath a mighty Lord who can do all things and whose kingdom is in the Heavens and who hath dominion over all mankind and birds and beasts and over the wind and the Jinn. Moreover, he knoweth the speech of birds and the language of every other created thing ; and withal, he calleth all creatures to the worship of his Lord and discourseth to them of their service. So let us send him a messenger in the King's name and seek of him our need, beseeching him to put up prayer to his Lord, that He vouchsafe each of us boon of issue. If his Faith be soothfast and his Lord Omnipotent, He will assuredly bless each of us with a child, male or female, and if the thing thus fall out, we will enter his faith and worship his Lord ; else will we take patience and devise us another device." The King cried, "This is well seen, and my breast is broadened by this thy speech ; but where shall we find a messenger befitting this grave matter, for that this Solomon is no Kinglet, and the approaching him is no light affair ? Indeed, I will send him none on the like of this matter, save thyself ; for thou art ancient and versed in all manner affairs, and the like of thee is the like of myself ; wherefore I desire that thou weary thyself and journey to him and occupy thyself sedulously with accomplishing this matter, so haply solace may be at thy hand." The Minister said, "I hear and I obey ; but rise thou forthwith and seat thee upon the throne, so the Emirs and Lords of the realm and officers and the lieges may enter applying themselves to thy service, according to their custom ; for they all went away from thee, troubled at heart on thine account. Then will I go out and set forth on the Sovran's errand." So the King arose forthright and sat down on the throne of his kingship, whilst the Wazir went out and said to the Chamberlain, "Bid the folk proceed to their service, as of their wont." Accordingly the troops and Captains and Lords of the land entered, after they had spread the tables and ate and drank, and withdrew as was their wont, after which the Wazir Faris went forth from King Asim and, repairing to his own house, equipped himself for travel and returned to the King, who opened to him the treasuries and provided him with rarities and things of price and rich stuffs and gear without compare, such as nor Emir nor Wazir hath power to possess. Moreover, King Asim charged him to accost Solomon with reverence, foregoing him with the salam but not exceeding in speech ; "And (continued he) then do thou ask of him thy need, and if he say 'Tis granted, return to us in haste, for I shall be awaiting thee." Accordingly, the Minister kissed hands and took the presents and, setting out, fared on night and day, till he came



within fifteen days' journey of Saba. Meanwhile Allah (extolled and exalted be He!) inspired Solomon the son of David (The Peace be upon both!) and said to him, "O Solomon, the King of Egypt sendeth unto thee his Chief Wazir, with a present of rarities and such and such things of price; so do thou also despatch thy Counsellor Asaf bin Barkhiyá to meet him with honour and with victual at the halting-places; and when he cometh to thy presence say unto him:—Verily, thy King hath sent thee in quest of this and that and thy business is thus and thus. Then do thou propound to him The Saving Faith."<sup>1</sup> Whereupon Solomon bade his Wazir make ready a company of his retainers and go forth to meet the Minister of Egypt with honour and sumptuous provision at the halting-places. So Asaf made ready all that was needed for their entertainment and setting out, fared on till he fell in with Faris and accosted him with the salam, honouring him and his company with exceeding honour. Moreover, he brought them provaunt and provender at the halting-places and said to them, "Well come and welcome and fair welcome to the coming guests! Rejoice in the certain winning of your wish! Be your souls of good cheer and your eyes cool and clear and your breasts be broadened!" Quoth Faris in himself, "Who acquainted him with this?" and he said to Asaf,<sup>2</sup> "O my lord, and who gave thee to know of us and our need?" "It was Solomon son of David (on whom be The Peace!), told us of this!" "And who told our lord Solomon?" "The Lord of the heaven and the earth told him, the God of all creatures!" "This is none other than a mighty God!" "And do ye not worship him?" "We worship the Sun, and prostrate ourselves thereto." "O Wazir Faris, the sun is but a star of the stars created by Allah (extolled and exalted be He!) and Allah forbid that it should be a Lord! Because whiles it riseth and whiles it setteth, but our Lord is ever present and never absent and He over all things is Omnipotent!" Then they journeyed on a little while till they came to the land Saba and drew near the throne of Solomon David-son (upon the twain be The Peace!) who

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<sup>1</sup> The oath by the Seal-ring of Solomon was the Stygian "swear" in Fairy-land. The signet consisted of four jewels, presented by as many angels, representing the Winds, the Birds, Earth (including sea) and Spirits, and the gems were inscribed with as many sentences (1) To Allah belong Majesty and Might; (2) All created things praise the Lord; (3) Heaven and earth are Allah's slaves; and (4) There is no god but *the* God, and Mohammed is His messenger. For Sakhr and his theft of the signet see Dr. Weil's "The Bible, the Koran, and the Talmud."

<sup>2</sup> Trébutien (ii. 128) remarks, "*Cet Assaf peut être celui auquel David adresse plusieurs de ses psaumes et que nos interprètes disent avoir été son maître de chapelle*" (from Biblioth. Orient.).

commanded his hosts of men and Jinn and others<sup>1</sup> to form line on their road. So the beasts of the sea and the elephants and leopards and lynxes and all beasts of the land ranged themselves in espalier on either side of the way, after their several kinds, and similarly the Jinn drew out in two ranks, appearing all to mortal eyes without concealment, in divers forms grisly and gruesome. They lined the road on either hand, and the birds bespread their wings over the host of creatures to shade them, warbling one to other in all manner of voices and tongues. Now when the people of Egypt came to this terrible array, they dreaded it and durst not proceed; but Asaf said to them, "Pass on amidst them and walk forward and fear them not: for they are slaves of Solomon son of David, and none of them will harm you!" So saying, he entered between the ranks, followed by all the folk and amongst them the Wazir of Egypt and his company, fearful: and they ceased not faring forwards till they reached the city, where they lodged the embassy in the guest-house and for the space of three days entertained them sumptuously, entreating them with the utmost honour. Then they carried them before Solomon, prophet of Allah (on whom be The Peace!), and when entering they would have kissed the earth before him; but he forbade them, saying, "It besitteth not a man prostrate himself to earth save before Allah (to whom belong Might and Majesty!), Creator of Earth and Heaven and all other things; wherefore, whosoever of you hath a mind to sit let him be seated in my service, or to stand, let him stand, but let none stand to do me worship." So they obeyed him, and the Wazir Faris and some of his intimates sat down, whilst certain of the lesser sort remained afoot to wait on him. When they had sat awhile, the servants spread the tables and they all, men and beasts, ate their sufficiency.<sup>2</sup> Then Solomon bade Faris expound his errand, that it might be accomplished, saying, "Speak and hide naught of that wherefor thou art come; for I know why ye come and what is your errand, which is thus and thus. The King of Egypt who despatched thee, Asim hight, hath become a very old man, infirm, decrepit; and Allah (whose name be exalted!) hath not blessed him with offspring male or female. So he abode in cark and care and chagrin from

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<sup>1</sup> Mermen, monsters, beasts, etc.

<sup>2</sup> This is in accordance with Eastern etiquette; the guest must be fed before his errand is asked. The Porte, in the days of its pride, managed in this way sorely to insult the Ambassadors of the most powerful European kingdoms, and the first French Republic had the honour of abating the barbarians' nuisance. So the old Scottish Highlanders never asked the name or clan of a chance guest, lest he prove a foe before he had eaten their food.

morn to night and from night to morn. Now it happened that one day of the days, as he sat upon the throne of his kingship with his Emirs and Wazirs and Captains and Grandees in attendance on him, he saw some of them with two sons, others with one, and others with even three, who came with their sire to do him service. So he said in himself, of the excess of his sorrow, "Who shall get my kingdom after my death? Will any save a stranger take it? And thus shall I pass out of being as though I had never been!" On this account he became drowned in the sea of thought, until his eyes were flooded with tears and he covered his face with his kerchief and wept with sore weeping. Then he rose from off his throne and sat down upon the floor wailing and lamenting and none knew what was in heart as he grovelled on the ground save Allah Almighty." —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

### **Now when it was the Seven Hundred and Sixtieth Night,**

She resumed, It hath reached me, O auspicious King, that Solomon David-son (upon both of whom be peace!) after disclosing to the Wazir Faris that which had passed between himself and his master, King Asim, said to him, "Is this that I have told thee the truth, O Wazir?" Replied Faris, "O prophet of Allah, this thou hast said is indeed sooth and verity; but when we discoursed of this matter, none was with the King and myself, nor was any ware of our case; who, then, told thee of all these things?" Answered Solomon, "They were told to me by my Lord who knoweth whatso is concealed<sup>1</sup> from the eye and what is hidden in the breasts." Quoth Faris, "O Prophet of Allah, verily this is none other than a mighty Lord and an omnipotent God!" And he Islamised with all his many. Then said Solomon to him, "Thou hast with thee such and such presents and rarities;" and Faris replied, "Yes." The Prophet continued, "I accept them all and give them in free gift unto thee. So do ye rest, thou and thy company, in the place where you have been lodging, till the fatigue of the journey shall cease from you; and to-morrow, Inshallah! thine errand shall be accomplished to the uttermost, if it be the will of Allah the Most High, Lord of Heaven and earth and the light which followeth the gloom; Creator of all creatures." So Faris returned to his quarters and passed the night

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<sup>1</sup> In Bresl. Edit. (301) Kháfíyah: in Mac. Kbáinah, the perfidy.

in deep thought. But when morning morrowed he presented himself before the Lord Solomon, who said to him, "When thou returnest to King Asim bin Safwan and you twain are re-united, do ye both go forth some day armed with bow, bolts and brand, and fare to such a place, where ye shall find a certain tree. Mount upon it and sit silent until the midhour between noon-prayer and that of mid-afternoon, when the noontide heat hath cooled ; then descend and look at the foot of the tree, whence ye will see two serpents come forth, one with a head like an ape's and the other with a head like an Ifrit's. Shoot them ye twain with bolts and slay them both ; then cut off a span's length from their heads and the like from their tails and throw it away. The rest of the flesh cook, and cook well, and give it to your wives to eat : then, by Allah's leave they shall bear male children." Moreover, he gave him a seal-ring, a sword and a wrapper containing two tunics<sup>1</sup> embroidered with gold and jewels, saying, "O Wazir Faris, when your sons grow up to man's estate, give to each of them one of these tunics." Then said he, "In the name of Allah ! May the Almighty accomplish your desire ! And now nothing remaineth for thee but to depart, relying on the blessing of the Lord the Most High, for the King looketh for thy return night and day and his eye is ever gazing on the road." So the Wazir advanced to the prophet Solomon, son of David (upon both of whom be The Peace !) and farewelled him and fared forth from him after kissing his hands. Rejoicing in the accomplishment of his errand, he travelled on with all diligence night and day, and ceased not wayfaring till he drew near to Cairo, when he despatched one of his servants to acquaint King Asim with his approach and the successful issue of his journey ; which when the King heard, he joyed with exceeding joy, he and his Grandees and Officers and troops, especially in the Wazir's safe return. When they met, the Minister dismounted and, kissing ground before the King, gave him the glad news about the winning of his wish in fullest fashion ; after which he expounded the True Faith to him, and the King and all his people embraced Al-Islam with much joy and gladness. Then said Asim to his Wazir, "Go home and rest this night and a week to boot ; then go to the Hammam-bath and come to me, that I may inform thee of what we shall have to consider." Accordingly, Faris kissed ground and withdrew, with his suite, pages and eunuchs, to his house, where he rested eight days ; after which he repaired to the King and related to him all that had passed between Solomon and

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<sup>1</sup> So in the Mac. Edit.; in the Bresl. only one "Kabá" or Kaftan ; but from the sequel it seems to be a clerical error.



himself, adding, "Do thou rise and go forth with me alone." Then the King and the Minister took two bows and two bolts and repairing to the tree indicated by Solomon, clomb up into it, and there sat in silence till the mid-day heat had passed away and it was near upon the hour of mid-afternoon prayer, when they descended and looking about them saw a serpent-couple<sup>1</sup> issue from the roots of the tree. The King gazed at them, marvelling to see them ringed with collars of gold about their necks, and said to Faris, "O Wazir, verily these snakes have golden necklaces! By Allah, this is forsooth a rare thing! Let us catch them and set them in a cage and keep them to look upon." But the Minister said, "These hath Allah created for profitable use;<sup>2</sup> so do thou shoot one and I will shoot the other with these our shafts." Accordingly they shot at them with arrows and slew them; after which they cut off a span's length of their heads and tails and threw it away. Then they carried the rest to the King's palace, where they called the kitchener, and giving him that flesh said, "Dress this meat daintily, with onion-sauce<sup>3</sup> and spices, and ladle it out into two saucers and bring them hither at such an hour, without delay!"—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

### **Now when it was the Seven Hundred and Sixty-first Night,**

She said, It hath reached me, O auspicious King, that when the King and the Wazir gave the serpents' flesh to the kitchener, saying, "Cook it and ladle it out into two saucers and bring them hither without delay!" the cook took the meat and went with it to the kitchen, where he cooked it and dressed it in skilful fashion with a mighty fine onion-sauce and hot spices; after which he ladled it out into two saucers and set them before the King and the Wazir, who took each a dish and gave their wives to eat of the meat. In due time the Queen gave birth to a son. So the chief of her eunuchs went out in haste, rejoicing, and finding the King alone, with cheek on palm, pondering this thing, kissed ground between his hands

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<sup>1</sup> Arab. "Su'ubán" (Thu'ubán), popularly translated "basilisk." The Egyptians suppose that when this serpent forms a ring round the Ibn Irs (weasel or ichneumon) the latter emits a peculiar air which causes the reptile to burst.

<sup>2</sup> *i.e.* that prophesied by Solomon.

<sup>3</sup> Arab. "Takliyah" from Kaly, a fry: Lane's Shaykh explained it as "onions cooked in clarified butter, after which they are put upon other cooked food." The mention of onions points to Egypt as the origin of this tale, and certainly not to Arabia, where the strong-smelling bulb is hated and despised.

and acquainted him with his good fortune. When the King heard his words, he sprang to his feet and in the excess of his joy, he kissed<sup>1</sup> the eunuch's hands and head and doffing the clothes he had on, gave them to him. Moreover, he said to those who were present in his assembly, "Whoso loveth me, let him bestow largesse upon this man."<sup>2</sup> And they gave him of coin and jewels and jacinths and horses and mules and estates and gardens what was beyond count or calculation. At that moment in came the Wazir Faris and said to Asim, "O my master, but now an eunuch came to me and brought me the glad tidings that my wife Khátún<sup>3</sup> hath given birth to a son, whereupon, in my joy, I doffed all the clothes I had on and gave them to him, together with a thousand dinars, and made him Chief of the Eunuchs." Rejoined the King, "O Minister, Allah (extolled and exalted be He!) hath, of His grace and bounty and goodness and beneficence, made gift to us of the True Faith and brought us out of night into light, and hath been bountiful to us, of His favour and benevolence; wherefore I am minded to solace the folk and cause them to rejoice." Quoth Faris, "Do what thou wilt,"<sup>4</sup> and quoth the King, "O Wazir, go down without stay or delay and set free all who are in the prisons, both criminals and debtors, and whoso transgresseth after this, we will requite as he deserveth even to the striking off of his head. Moreover, we forgive the people three years' taxes, and do thou set up kitchens all round about the city walls<sup>5</sup> and bid the kitcheners hang over the fire all kinds of cooking pots and cook all manner of meats, continuing their cooking night and day, and let all comers, both of our citizens and of the neighbouring countries, far and near, eat and drink and carry to their houses. And do thou command the people to make holiday and decorate the city seven days and shut not the taverns night nor day;<sup>6</sup> and if thou delay I will behead

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<sup>1</sup> Von Hammer quotes the case of the Grand Vizer Yúsuf throwing his own pelisse over the shoulders of the Aleppine Merchant who brought him the news of the death of his enemy, Jazzár Pasha.

<sup>2</sup> This peculiar style of generosity was also the custom in contemporary Europe.

<sup>3</sup> Khátún, which follows the name (*e.g.* Hurmat Khatun), in India corresponds with the male title Khan, taken by the Pathán Moslems (*e.g.* Pír Khán). Khánúm is the affix to the Moghul or Tartar nobility, the men assuming a double designation, *e.g.* Mirza Abdallah Beg. See Oriental Collections (Ouseley's) vol. i. 97.

<sup>4</sup> Lit. "Whatso thou wouldest do, that do!" a contrast with our European laconism.

<sup>5</sup> These are built against and outside the walls, made of palm-fronds and light materials.

<sup>6</sup> Von Hammer in Trébutien (ii. 135) says, "Such rejoicings are still customary at Constantinople, under the name of Donánmá. Lane justly remarks upon this passage that the title Sultán precedes while the feminine Sultánah follows the name.

thee!"<sup>1</sup> So he did as the King bade him and the folk decorated the city and citadel and bulwarks after the goodliest fashion and, donning their richest attire, passed their time in feasting and sporting and making merry. Then the King bade summon all the Olema and astronomers, mathematicians and men of learning, astrologers, scientists and scribes in the city, and they assembled and fell to calculating and noted the boy's star and nativity and drew his horoscope. Then, on being summoned they rose and, kissing the earth before the King, gave him the glad tidings, saying, "In very sooth the new-born child is of happy augury and born under an auspicious aspect, but," they added, "in the first of his life there will befall him a thing which we fear to name before the King." Quoth Asim, "Speak and fear not;" so quoth they, "O King, this boy will fare forth from this land and journey in strangerhood and suffer shipwreck and hardship and prisonment and distress, and indeed he hath before him the sorest of sufferings; but he shall free him of them in the end, and win to his wish and live the happiest of lives the rest of his days, ruling over subjects with a strong hand and having dominion in the land, despite enemies and enviers." Now when the King heard the astrologers' words, he said, "The matter is a mystery; but all that Allah Almighty hath written for the creature of good and bad cometh to pass and needs must betide him from this day to that a thousand solaces." So he paid no heed to their words or attention to their speeches but bestowed on them robes of honour, as well upon all who were present, and dismissed them; when, behold, in came Faris the Wazir and kissed the earth before the King, who said to him, "O Wazir, go, bring thy wife and child hither, that she may abide with my wife in my palace, and they shall bring up the two boys together." So Faris fetched his wife and son and they committed the children to the nurses wet and dry. And after seven days had passed over them, they brought them before the King and said to him, "What wilt thou name the twain?" Quoth he, "Do ye name them;" but quoth they, "None nameth the son save his sire." So he said, "Name my son Sayf al-Muluk, after my grandfather, and call the Minister's son Sá'id"<sup>2</sup> Then he bestowed robes of honour on the nurses wet and dry and said to them, "Be ye ruthful over them and rear them after the goodliest fashion." So they brought up the two boys diligently till they reached the age of five,

<sup>1</sup> These words (Bresl. Edit.) would be spoken in jest, a grim joke enough, but showing the elation of the King's spirits.

<sup>2</sup> Sayf al-Mulúk = "Sword (Egyptian Sif, Arab. Sayf, Gr. ξίφος) of the Kings"; and he must not be called tout bonnement "Sayf" Sá'id = the forearm.

when the King committed them to a doctor of sciences<sup>1</sup> who taught them to read the Koran and write. When they were ten years old, King Asim gave them in charge to masters, who instructed them in horsemanship and shooting with shafts and lunging with lance and play of Polo and the like till, by the time they were fifteen years old, they were clever in all manner of martial exercises, nor was there one to vie with them in knightly prowess, for each would do battle with a thousand men and make head against them single handed. So when they came to years of discretion, King Asim never looked on them, but he joyed in them with exceeding joy; and when they attained their twenty-fifth year, he took Faris his Minister apart one day and said to him, "O Wazir, I am minded to consult with thee concerning a thing I desire to do." Replied he, "Whatever thou hast a mind to do, do it, for thy judgment is blessed." Quoth the King, "O Wazir, I am become a very old and decrepit man, sore stricken in years, and I desire to take up my abode in an oratory, that I may worship Allah Almighty and give my kingdom and Sultanate to my son Sayf al-Muluk, for that he is grown a goodly youth, perfect in knightly exercises and intellectual attainments, polite letters and gravity, dignity and the art of government. What sayst thou, O Minister, of this project?" And quoth the counsellor, "Right indeed is thy rede: the idea is a blessed and a fortunate, and if thou do this, I will do the like and my son Sa'id shall be the Prince's Wazir, for he is a comely young man and complete in knowledge and judgment. Thus shall the two youths be together, and we will order their affair and neglect not their case, but guide them to goodness and in the way that is strait." Quoth the King, "Write letters and send them by couriers to all the countries and cities and sconces and fortresses that be under our hands, bidding their chiefs be present on

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<sup>1</sup> Arab. "Fakih" = a divine, from Fikh = theology, a man versed in law and divinity, *i.e.* (1) the Koran and its interpretation comprehending the sacred ancient history of the creation and prophets (chapters iii., iv., v. and vi.); (2) the traditions and legends connected with early Moslem history, and (3) some auxiliary sciences, as grammar, syntax and prosody; logic, rhetoric and philosophy. See p. 18 of "El-Mas'ûdi's Historical Encyclopædia, etc.," by my friend Prof. Aloys Springer, London 1841. This fine fragment printed by the Oriental Translation Fund has been left unfinished when the Asiatic Society of Paris has printed in 8 vols. 8vo. the text and translation of MM. Barbier de Meynard and Pavet de Courteille. What a national disgrace! And the same with the mere abridgment of Ibn Batutah by Prof. Lee (Orient. Tr. Fund, 1820) when the French have the fine text and translation by Defrémery and Sanguinetti with index, etc. in 4 vols. 8vo. 1858-59. But England is now content to rank in such matters as encouragement of learning, endowment of research, etc., into the basest of kingdoms, and the contrast of status between the learned Societies of London and of Paris, Berlin, Vienna or Rome is mortifying to an Englishman—a national opprobrium.



such a day at the Horse-course of the Elephant.”<sup>1</sup> So the Wazir went out without stay or delay and despatched letters of this purport to all the deputies and governors of fortresses and others under King Asim ; and he also commanded that all in the city should be present far and near, high and low. When the appointed time drew nigh, King Asim bade the tent-pitchers plant pavilions in the midst of the Champ-de-Mars and decorate them after the most sumptuous fashion and set up the great throne whereon he sat not but on festivals. And they at once did his bidding. Then he and all his Nabobs and Chamberlains and Emirs sallied forth, and he commanded proclamation be made to the people, saying, “In the name of Allah, come forth to the Maydán!” So all the Emirs and Wazirs and Governors of provinces and Feudatories<sup>2</sup> came forth to the place of assembly and, entering the royal pavilion, addressed themselves to the service of the King as was their wont, and abode in their several stations some sitting and others standing, till all the people were gathered together, when the King bade spread the tables and they ate and drank and prayed for him. Then he commanded the Chamberlains<sup>3</sup> to proclaim to the people that they should not depart : so they made proclamation to them, saying, “Let none of you fare hence till he have heard the King’s words!” So they withdrew the curtains of the royal pavilion and the King said, “Whoso loveth me, let him remain till he have heard my speech!” Whereupon all the folk sat down in mind tranquil after they had been fearful, saying, “Wherefore have we been summoned by the King?” Then the Sovran rose to his feet, and making them swear that none would stir from his stead, said to them, “O ye Emirs and Wazirs and Lords of the land ; the great and the small of you, and all ye who are present of the people ; say me, wot ye not that this kingdom was an inheritance to me from my fathers and forefathers?” Answered they, “Yes, O King, we all know that.” And he continued, “I and you, we all worshipped the sun and moon, till Allah

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<sup>1</sup> Arab. “Maydán al-Fíl,” prob. for Birkat al-Fíl, the Tank of the Elephant before-mentioned. Lane quotes Al-Makrizi who in his *Khitat* informs us that the lakelet was made about the end of the seventh century (A.H.), and in the seventeenth year of the eighth century became the site of stables. The Bresl. Edit. (iv. 214) reads “Maydan al-’Adl,” prob. for Al-’Ádil the name of the King who laid out the Maydán.

<sup>2</sup> Arab. *Asháb al-Ziyá’*, the latter word mostly signifies estates consisting, strictly speaking, of land under artificial irrigation.

<sup>3</sup> The Bresl. Edit. iv. 215 has “Chawáshiyah” = Chiaush, the Turkish word, written with the Pers. “ch,” a letter which in Arabic is supplanted by “sh,” everywhere except in Marocco.

(extolled and exalted be He!) vouchsafed us the knowledge of the True Faith and brought us out of darkness into light, and directed us to the religion of Al-Islam. Know that I am become a very old man, feeble and decrepit, and I desire to take up my abode in a hermitage<sup>1</sup> there to worship Allah Almighty and crave His pardon for past offences and make this my son Sayf al-Muluk ruler. Ye know full well that he is a comely youth, eloquent, liberal, learned, versed in affairs, intelligent, equitable; wherefore I am minded presently to resign to him my realm and to make him ruler over you and seat him as Sultan in my stead, whilst I give myself to solitude and to the worship of Allah in an oratory and my son and heir shall judge between you. What say ye then, all of you?" Thereupon they all rose and kissing ground before him, made answer with "Hearing and obedience," saying, "O our King and our defender if thou should set over us one of thy blackamoor slaves we would obey him and hearken to thy word and accept thy command: how much more then with thy son Sayf al-Muluk? Indeed, we accept of him and approve him on our eyes and heads!" So King Asim bin Safwan arose and came down from his seat and seating his son on the great throne,<sup>2</sup> took the crown from his own head and set it on the head of Sayf al-Muluk and girt his middle with the royal girdle.<sup>3</sup> Then he sat down beside his son on the throne of his kingship, whilst the Emirs and Wazirs and Lords of the land and all the rest of the folk rose and kissed ground before him, saying, "Indeed, he is worthy of the kingship and hath better right to it than any other." Then the Chamberlains made proclamation crying, "Amán! Amán! Safety! Safety!" and offered up prayers for his victory and prosperity. And Sayf al-Muluk scattered gold and silver on the heads of the lieges one and all.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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<sup>1</sup> Arab. "Záwiyah" lit. a corner, a cell. Lane (M. E. chapt. xxiv.) renders it "a small kiosk," and translates the famous Zawiyat al-Umyán (Blind Men's Angle) near the south-eastern corner of the Azhar or great Collegiate Mosque of Cairo, "Chapel of the Blind" (chapt. ix.). In popular parlance it suggests a hermitage.

<sup>2</sup> Arab. "Takht," a Pers. word used as more emphatic than the Arab. Sarír.

<sup>3</sup> This girding the sovereign is found in the hieroglyphs as a peculiarity of the ancient Kings of Egypt, says Von Hammer, referring readers to Denon.















بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ